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THE CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

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THE CHURCH OF CHRIST, SCIENTIST

L. IVIMY GWALTER

THE book of Ezekiel, in all the picturesqueness of its Oriental symbolism, is especially interesting to the earnest student of Christian Science at the present time. In it are graphically portrayed the seething turmoil of materialism and the majestic triumph of the spiritual idea. In the time of the Babylonian captivity, we find Ezekiel, the priest and prophet of Israel, standing by the river Chebar, which, according to the meanings of proper names given in a Bible concordance, signifies "abundant." In other words, there, amid the desolation and agony of captivity, he realized the abundance of God; and filling his thought with the glory of the omnipotence of Truth, he beheld in the symbolic cherubim the chariot of God going straight forward throughout the earth; and the consciousness of that glory became the bow of promise to his awakened sense.

Webster's definition of "cherub" is very interesting: "A mysterious composite being, the winged footstool and chariot of the Almighty, described in Ezekiel i. and x., sometimes explained figuratively as fullness of knowledge or a virtue or influence proceeding from God and descending upon the earth and all men." Ezekiel then fell upon his face, bowed in humility. When he was lifted up, "a roll of a book" was given him. Speaking of "Science and Health with Key to the Scriptures" in "The First Church of Christ, Scientist, and Miscellany" (p. 115), in the article entitled "The Christian Science Textbook," Mrs. Eddy says, "It has mounted thought on the swift and mighty chariot of divine Love, which to-day is circling the whole world;" and on page 127 she says, "We thank the Giver of all good for the marvellous speed of the chariot-wheels of Truth and for the steadfast, calm coherence in the ranks of Christian Science."

Having eaten the roll of the book, by which his thought was wakened to the workings of evil,—animal magnetism,—the drama of mortal mind

passed before his vision,—error rampant, sin ripe for destruction, idolatry, famine, pestilence; but, remember that he surveyed it from the standpoint of the omnipotence of God, and therefore, instead of dismay, there came to him the voice of divine Love saying, "Although I have cast them far off among the heathen, . . . yet will I be to them as a little sanctuary in the countries where they shall come,"—the sanctuary of that calm and close communion with God where the stony heart of mortal thinking is replaced by the heart of brotherly love, and whence the glory of God is discerned anew. At this point there came also the consciousness that no vision, no realization of Truth, can be lost or deferred; for God says, "What is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? Tell them therefore, Thus saith the Lord God . . . The days are at hand, and the effect of every vision."

Proceeding farther, in the seventeenth chapter the parable of the eagles is particularly significant. One eagle, a type of mortal thought, comely and fair-seeming, went to Lebanon, the mountain of God, grasped a gleam of Truth, the highest branch of the cedar, and brought it down unto the land of traffic, thinking, perhaps unconsciously at first, to make gain of it, and gratify personal pride and human ambition. For a time, this appeared to prosper; the twig took root and became a spreading vine. But mortal mind always betrays itself; and we cannot trail the standard of Truth in the dust. Another eagle comes,—another phase of human experience; and instead of looking to God, divine Mind, we find this perverted sense bowing down to deification of matter and worship of personality; and the end is that error is self-destroyed: "It shall wither in all the leaves of her spring, even without great power or many people to pluck it up by the roots thereof." The tree of God's planting, situated on the summit of uplifted consciousness, prospers, however, and the love radiated by that consciousness attracts the fowl of every wing to the shadow of its branches, there to find healing and rest.

Proceeding still farther, the panorama of the mortal dream passes once more before Ezekiel's thought; evil increases, and Gog, the dragon of Revelation, the sum total of suffering belief, sweeps down in storm, and covers the earth like a cloud. But behold, the prophet sees Truth triumph, and the errors fall. From a very high mountain,—an exalted state of thought,—there appears the vision of the holy city, whose name is "The Lord is there;" and rising in the midst thereof is the house, the sanctuary of Truth, the Church of God. Forth from this Church flow the streams of spiritualized thinking; and "it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live."

This, surely, is the vision needed to-day. Like Ezekiel, intrenched in the consciousness of God's omnipotence, Christian Scientists can look out upon the world-upheaval. It is as

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though the chariot of divine Principle were stirring up so-called mortal mind to the utmost, tearing away its covering and exposing the hideousness of its idolatry and disobedience. The storm of mortal mind would claim to cover the whole land "like a cloud;" but upon the summit of spiritualized thought we behold the Church of Christ, Scientist, established triumphant, sending forth its healing streams far above the seething turmoil of mortal strife and human hate.

We have but to look through the early volumes of *The Christian Science Journal* to see how this Church and its form of government unfolded to our Leader's vision; how it grew away from the old practices of fairs, and festivals, and personal preaching to the dignity of its present state; and how, all along the line, were the seeming pitfalls of mortal belief. But this church went steadily on, constantly increasing, and saying, "Hitherto hath the Lord helped us." Nor can we doubt that the great power which has guided and steadied and established this Church in the past shall do so for all time to come. The Church of Christ, Scientist, is never in the turmoil; it is we ourselves who sometimes seem to be. Our great need is more love. Then, and then only, is our vision clarified to behold the church triumphant. In the *Journal* for April, 1893, in a notice by Mrs. Eddy relative to the National Christian Scientist Association, appeared this sentence: "Along the lines of our faithful ranks we still hear some sharpshooting, as if all were not yet done with war." Let each ask himself, Have I laid aside the weapons of sharpshooting,—the unjust criticism, strife, and contention which would dim my vision?

It is obvious there can be no such thing as a superficial Christian Scientist; nor can there be any superficiality in regard to church membership. If we are Christian Scientists at all, we must stand uprightly within the ranks, and not outside. If any of us are asleep on the question of Mother Church membership, or branch church membership, let us handle it, not as our thought, but as the malicious suggestion of evil; for there is nothing animal magnetism desires more than to stupefy us. In our present state of growth, church organization is the safeguard of Christian Science. There is much going on under the name of Christian Science which has nothing whatever to do with it. In order to prevent Christian Science from becoming adulterated, we cannot stick too closely to that which is authorized; and the only thing that can authorize a Christian Science church or society, Christian Science literature, a Christian Science lecture, or any other Christian Science agency, is its being a part of The Mother Church organization, as provided for in the Church Manual. The Mother Church is composed of its members; without membership it could not exist. Therefore it becomes, not alone a sacred privilege, but a duty, for all of us who call ourselves Christian Scientists, to join the ranks, and stand as alert and loyal members. We hear much these days of loyalty; let us be loyal!

The Mother Church and its

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branches extend their mighty uplifting influence throughout the world, and like the tree spoken of in Ezekiel, gather within them those needing deliverance from every phase of erroneous thought. Again, these branches are composed of their membership; and they need that membership as much as the individual member needs the Church. Let no one think he does not need the Church; we all need it. It is comparatively easy to go apart and work out our individual problems; to make mistakes and learn thereby; but it is often a very different matter when it comes to working out church problems. There we encounter many human opinions and the belief of minds many; yet, not one of us but needs the discipline of team work. There is no room for egotism in Christian Science; the spiritualized consciousness is required. In the degree that we have the one, we have not the other, and vice versa. And let us not forget that though our ways of arriving at conclusions may be widely different, according to our light, if we are honest we are all working toward the same goal; and, sooner or later, we are bound to arrive. Dishonesty must fall by reason of its weight; therefore, we need not fear it; but we must be alert to it, and not be mesmerized by it.

In our present stage of growth is there one of us who can truthfully say he has not at some time mistaken the dictates of his own human opinion for the inspiration of divine guidance? Then, let us arm ourselves with plenty of patience, forbearance, and brotherly love. Let us not stand aloof and merely criticize; but let us stand together within the ranks, part of a mighty army; and God will surely give all of us the vision, and the victory. And as the Apostle John has declared, "This is the victory that overcometh the world, even our faith."

INNOCENCE

OSCAR GRAHAM PEEKE

IN the book of Daniel there is recorded one of the best loved of all the Old Testament narratives,—a narrative which inspired an artist to produce on canvas two powerful conceptions of that thrilling episode in the life of the man whom King Darius designated "servant of the living God . . . whom thou servest continually." These two illustrations are popularly known as "Daniel and the Lions." In the one first produced, Daniel is shown looking down at the lions; in the other, he is looking up into the light which comes through an opening. Although his hands are bound, there is no suggestion of fear or of helplessness; his whole demeanor conveys the impression of calmness and tranquillity.

The Christian Scientist, who is ever striving to bring his thinking into subjection to divine Mind, finds great significance in these two different attitudes. It is not the purpose of this article, however, to go into detail regarding them, but rather to dwell upon the compelling feature of

Daniel's trying experience,—a feature no artist could ever put on canvas, because above and beyond all human cognizance was the power with which this man of God was imbued, so that to his vision there was presented no trace of animal ferocity. A gifted artist may bring out much in the treatment of such a subject, so that certain mental qualities are forcibly depicted; but, at best, it can be done only in a superficial way, for such Godlike qualities as Daniel possessed can be depicted only through spiritual sense.

A Sunday school teacher was asked, in the classroom, what the power was that preserved Daniel; or, to put it in the words of the pupil, "What kept the lions from eating Daniel?" Instantly came the answer from another pupil, "Because he had no wicked thoughts." "That 's it!" said the teacher. "And that means innocence." Then the verse was read: "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt."

It would be interesting to know something of the early life of this captive prince. We can picture the young child, carefully reared by loving and reverent parents, his thought guarded, guided, and molded through the ever watchful care of, perhaps, a devout and consecrated mother; instructed in the things of God, so that in his young manhood he was well fitted to meet and master the seductive and insidiously mesmeric belief of pleasure in the senses, and so to realize, even in his high station as a prince, that "the lust of the flesh, and the lust of the eyes, and the pride of life" held no enticement for him. We may be sure that Daniel learned to treasure innocence beyond all that the world could offer; for when in those sterner years in Babylon, through the wondrous wisdom which ever goes hand in hand with innocence, he was greatly favored by the king, and called upon to occupy a position next to royalty itself, not once did he surrender an iota of his purity of thought, although the mesmeric influence of the barbaric splendor and of the utter materialism surrounding him must have seemed very great.

The question comes to us as Christian Scientists, How do we measure up to such a standard of innocence as Daniel's? Can we say, after having been sorely beset by manifold temptations, "forasmuch as before him innocency was found in me"? Can we face the animalism of mortal mind, expressed in human will, hatred, jealousy, envy, self-righteousness, lust, and hypocrisy with the proved armor of innocence enfolding us, so that these lions, presenting to our vision nothing to stand aghast at nor yet to be ignored, evaded, excused, or endured, can find nothing in our consciousness upon which they can feed? If so, then we are scientifically stripping them of their boasted power, and in calm assurance of their utter nothingness we, too, may turn toward the light of Truth, and, in unbounded gratitude and deep humility, say, "Forasmuch as before him innocency was found in me; and also . . . have I done no hurt."

One of the definitions of innocence given by Webster is "freedom from guilt or sin, especially through lack of knowledge." On page 590 of "Science and Health with Key to the Scriptures" Mrs. Eddy defines "knowledge" as follows: "Evidence obtained from the five corporeal senses; mortality; beliefs and opinions; human theories, doctrines, hypotheses; that which is not divine and is the origin of sin, sickness, and death; the opposite of spiritual Truth and understanding." Knowledge, then, being the antithesis of spiritual understanding, and innocence being freedom from sin through lack of knowledge, it is plain that understanding and innocence must be correlated, while knowledge and innocence are opposite qualities. The world in general lauds knowledge, believing it to be understanding, and is inclined to look somewhat pityingly upon innocence. It deems knowledge or worldly wisdom an essential, and does not hesitate to speak disparagingly of one who may be lacking therein; although, assuredly, this is not in accord with the Master's emphatic injunction that we "become as little children;" nor can it be measured with Paul's declaration that "the wisdom of this world is foolishness with God." Childlike innocence the world deems weakness; but then we have the further ringing statement of Paul, "The weakness of God is stronger than men."

It was that "weakness of God," that innocence of worldly wisdom, which so imbued the thought of Daniel that it made him superior to all that could be devised against him. It was that same attribute which enabled his three compatriots to lift their thought so far above all belief of life in matter that the fire into which they were thrown could consume nothing except itself, and which humbled the pride of King Nebuchadnezzar to the point of receptivity, so that he saw a fourth man in the flames "like the Son of God."

In the later centuries, when materialism became still more rampant, it was the essence of purity which so permeated the consciousness of the Virgin-mother that she conceived the immaculate Jesus, who, in turn, taught humanity how, through the acquisition of this quality of purity, they might "see God." It was the innocence of the great Master which enabled him to build the structure of Christianity upon the solid rock of spiritual understanding, against which, he said, "the gates of hell shall not prevail;" and when at length the so-called power of evil rose in its hatred of innocence, and tried to tear down that structure, how well he knew that the "weakness of God is stronger than men." Alone, he faced the "seven thunders" of mortal mind, despoiled these "lions" of their vaunted power, then turned his back upon them, and looked steadily and trustingly upward into the light of Truth and Love. So-called mortal mind thought it could annihilate innocence by nailing its great exponent to the cross; but even the grave itself could find nothing to consume in him who was able to say, "The prince of this world cometh, and hath nothing in me."

Again, after the centuries had

rolled around, in the fullness of time there arose another who was destined to exemplify the power of innocence. How wonderfully was expressed by her whom God had prepared to be the revelator to this age the power of the spotless Christ to heal and to save! The world, judging only by its own standards, looked upon Mary Baker Eddy as a frail and delicate woman; but oh, what spiritual strength was revealed in the purity of her thought, which she proved to be immeasurably "stronger than men." Under the scorn and hatred of a world startled from its age-long stupefying beliefs in material religion and medicine, she bent at times as a blade of grass before the tornado, only to straighten and stand firmer and stronger than before upon the firm ground of spiritual understanding. Truly, this God-crowned woman treasured innocence beyond all else in her glorious diadem. Her writings teem with expositions of the power to heal, through the acquisition of this divinely Christlike quality; and in Science and Health she makes a statement which gives to her followers no alternative but to search deep, "and see if there be any wicked way" in them, when she so truly declares (p. 241), "The corner-stone of all spiritual building is purity."

This great Leader bearded in their den the seven lions of mortal mind, —the full round of animal magnetism,—beasts that would gladly have devoured her had there been an element in her which corresponded to themselves. For our sakes she, girded with the armor of innocence, ventured into evil's most secret and hidden bypaths, in order to prove our dominion when similarly accoutered. Then, shall not we who claim to be Christian Scientists strive to emulate her? The way is less difficult for us; for we do not have to probe, as she did, to bring these beasts from under cover. Although lions are in our path, they must not be feared, nor are they to be evaded or ignored, but faced and despoiled of whatever power they claim to possess. This is done as we turn confidently toward the light of Truth and Love, rejoicing, not so much because "the devils are subject unto us," but because our names are "written in heaven;" for we have learned to unsee evil,—to know its nothingness by realizing the allness of God, good.

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Whene'er a noble deed is wrought,
Whene'er is spoken a noble thought,
Our hearts, in glad surprise,
To higher levels rise.

. . . . . .

Honour to those whose word or deeds
Thus help us in our daily needs,
And by their overflow
Raise us from what is low!

Longfellow.

A LESSON OF LOVE

MARY ALEXIA CUSACK

WHEN Christian Science is presented to us, and we faintly perceive its wondrous message of healing and regeneration, often we are led to think, with the first awakening that has come in the destruction of our ills or diseases through Truth's healing power, that now our work is accomplished, that we have scaled the heights, that we have reached the pinnacle. Having caught a glimpse of the vision of Truth's dawn, its joy has lifted us above earth's dull turmoil. Unfolding thought is satisfied with its first glimpse of the glory that is to be; and we may conclude that our problem is worked out, our work finished. We tell our friends of our wonderful healing, and assure them, perhaps, we shall never have sickness any more. Just here Mrs. Eddy reminds us (Retrospection and Introspection, p. 78), "The neophyte in Christian Science acts like a diseased physique, —being too fast or too slow." We find, one morning, a cloud on the horizon; and our day is darkened. The tempter with his subtle argument suggests depression, discouragement, disappointment. Joy and gladness have seemingly vanished; and we wonder if God and His promises have failed. But just then divine Love's care, which is ever present, gives to us the helpful necessary solution, perhaps through some word from our textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy; perhaps through the wisdom of one more advanced in the Christ Science; perhaps through an article in our periodicals; and we are taken gently by the hand as Love again points the way.

The mistake was that we thought we were at the end of the journey, when we were only at the beginning. The vision of Truth which had healed and uplifted us must now lead us on; and as we apply our understanding of God's allness and ever-presence,—our understanding of man as Love's reflection, never separated from God, —every argument of the evil one, every difficulty along the way, will gradually be solved by the understanding of the Christ, Truth. When mathematics was first presented to us, we did not expect that that fact of itself alone had completed our work on the subject. We simply recognized that now we had a science whereby all mathematical problems could be worked out; and we rejoiced accordingly.

On page 254 of Science and Health Mrs. Eddy clearly points out the patience required when we have begun to turn our face heavenward, and are beginning to climb the heights of holiness leading to the summit of Truth's revelation—perfect God and perfect man. She points out the fact that indispensable human footsteps must be taken upward; the mountain must be climbed, starting from the bottom. These indispensable footsteps are taken day by day, as we faithfully meet the problems which confront us.

One summer the writer learned

many lessons from a little family of swallows whose nest was under the eaves of the veranda. The parent birds were kept busy feeding the brood until they were ready to fly. The problem of inducing them to leave the nest was apparently a serious one; for the young birds showed no intention of leaving their comfortable home. The parent birds would fly up and down, hoping to coax the little ones to do likewise. But no; they were quite satisfied to watch the proceedings, and nestled up together. This continued for several days. Finally, one afternoon, the parents arrived with eight other swallows. This little company gave the fledglings quite a performance, flying up and down under the veranda, then resting on the rails, and repeating this again and again. The little ones were delighted, and screamed their joy; but still made no effort to follow the example given. Next day, one of the parent birds flew to the nest with an enticing bit. The little ones, as usual, opened their never satisfied little beaks—but received nothing. The parent flew on to the veranda post and held up the bait. Immediately a little one flew for the prize, and was taken off for a glorious flight. This same plan was followed with the others with similar results. But now the young birds' difficulties began,—their first experiences. One found itself against the hard bricks of the house. Its cries brought the parent bird to its side, thus letting the little one know there was nothing to fear. Another became entangled in the iron work of the veranda rails. The parent bird did not try to disentangle it; but just hovered by, and let it work out its own problem. For days this watchful care went on, the little birds being fed in the trees and on the telephone wires, until they had grown strong, and had been taught to care for themselves.

How like beginners in Christian Science! First, Science and Health (p. 552) tells us, "they must peck open their shells with Christian Science, and look outward and upward." When this is accomplished, nothing can ever put us back into the shell again. We have emerged from the encumbrance of densest materiality, and look out on life from a new viewpoint. We are in the safety of the nest, but can see the vista beyond; we are being fed by Truth and Love. We hear the message, and are satisfied to be fed by the heavenly manna,—by the truth of man's real being as a child of God. We are nourished by the bread that cometh down from heaven, strengthened and clothed by Truth's sustaining power. We are being prepared for the work ahead; we cannot remain long in inactivity, sweet as are our first days of awakening. The time has come for us also to join the great band of workers,—and we must try our wings.

Then come the arguments of timidity, fear, lack of confidence in Truth,—the suggestion that others know more than we do, can do better work; that those more spiritually advanced are sufficient for the work; that we should rest and study quietly a little longer. And we find divine Love does not push us out. Love gently calls and leads; for Christian Science is "a persuasive animus"

(Miscellany, p. 3). We see before us the grand example of those who have proved God's work in healing the sick and uplifting the sinner. We hear the command, "Freely ye have received, freely give." Yet we hesitate, until Love holds the prize before us,—the reward of work well done: "If ye be willing and obedient, ye shall eat the good of the land." This good, which is the reward of obedience, can only be spiritual good. For when obedient, self-will is given up for God's will, and we find the joy of surrendering self-ease for active work, self-satisfaction for unselfed love. Fear is lessened; confidence in divine Principle is gained. And so, fully equipped in God's strength, forth we go enfolded by Love's outstretched arm, which upholds us. The outlook broadens, and is grander than we ever dreamed of; for self, with its subtle demands, is set aside for the service of God and man. Then the real joy of Christian Science dawns in the heart. As a writer has said, "There is no service like his that serves because he loves." This is surely true of all work done for God.

Yes, there are difficulties to be met. Our wings are apt to get entangled in the meshes of worldly cares; and we may lose the heavenly vision for a little. But Love's presence is near while the problem is being worked out; for, as James Montgomery says,—

> The work to be performed is ours,
> The strength is all His own.

We cry aloud in our trouble, to find that no difficulty really exists; for all there is in reality is God and His reflection, wherein joy eternal exists. And so, in difficult places, we learn, instead of getting perturbed, quietly to turn in prayer to the ever present help in time of need, and in the light of spiritual understanding find rest and peace.

At other times we strike the hard and seemingly unyielding places of human experience, human will meeting human will; or we are up against the hardness of stubborn, inexorable pride. But divine Love is ever near; and at last, wearied of our protests and cries, we learn that the hard place was just a resting place,—a stepping-stone from which to rise to higher things. As the difficulty, confusion, and fear became accentuated, thought was overshadowed; yet, when this self-assertive human will was stilled, the quiet voice of Truth was heard above our cries, the divine presence was recognized, and we turned to God for help. Then thought was lifted above the trouble, and we mounted up, again sustained, upheld, invigorated, refreshed, by the Love that ever enfolds us, and whose presence is our shield and protection.

Love must be the basis of all our work, of all our thinking. For only in this way can we gain the spiritual strength which is born of spiritual understanding, and which enables us to overcome the error which would rob us of the true sense—of our understanding of the divine plan. Duty accomplished, however onerous, brings to the worker the joy of refreshment in Truth; whereas duties deferred, neglected, or carelessly performed, result in weariness, disappointment, and depression. Such error would deprive us of our

alertness, our keen interest in the things of God. Love for the divine idea, which is demonstrated in healing sorrow, sin, and sickness, is based on love for God, whom that idea reflects. The recognition of work as loving service, made manifest in joyful action, is a stimulus to still greater effort in the right direction, and to a fuller understanding of the true sense of work. As Elizabeth Barrett Browning has so beautifully expressed it,—

Beloved, let us love so well,
Our work shall still be better for our love,
And still our love be sweeter for our work.

"FIRSTFRUITS"

LLOYD BYRON COATE

"FOR we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Mrs. Eddy has placed these wonderful words of Paul as the heading to the chapter on Creation in the Christian Science textbook, "Science and Health with Key to the Scriptures."

According to Webster, redemption means "release; rescue; deliverance; restoration; recovery." In his epistle to the Galatians Paul writes, "Christ hath redeemed us from the curse of the law,"—the law of the carnal or mortal mind. Mrs. Eddy states in Science and Health (p. 497) that man can be saved only "through Christ, through Truth, Life, and Love as demonstrated by the Galilean Prophet in healing the sick and overcoming sin and death." In the last book in the Bible, the Revelator calls the redeemed "the firstfruits unto God and to the Lamb."

The operation of the law of God, as taught and demonstrated by Moses, lifted Israel from the worship of God in matter to the worship of God in Spirit, and "illustrated the grand human capacities of being bestowed by immortal Mind" (Science and Health, p. 200). Moses began his great work by teaching Israel to be grateful to God for their blessings. To love God supremely was a duty he required of parents to teach their children, "when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." This divine statute was to be indelibly impressed upon their thought. Figuratively speaking, they were to bind this statute upon them for a sign upon their hand, and it was to be as a frontlet between their eyes.

The law of God demands obedience from mankind, in order that it may be healed and redeemed through Christ, Truth. Jesus taught that redemption comes by loving God with all our heart, and soul, and mind, and our neighbor as ourselves. It is the changing of our thinking from a material to a spiritual basis that does it. Jesus' life-work proved that the true understanding of God's law redeems or saves from sin, disease, and death. Moses endeavored to inculcate the

law of gratitude in the consciousness of the children of Israel. This divine law of gratitude was a most important law to Israel; and it is equally important to mankind to-day. Christ Jesus taught it also. The Discoverer and Founder of Christian Science reiterates it. We cannot grasp the true significance of the Ten Commandments, of the Sermon on the Mount, and of Christian Science unless we are truly grateful to God.

The Old Testament furnishes many instances of a very practical application of this divine law of gratitude. Abraham gave a tithe of all to Melchizedek, king of Salem, in gratitude for victory. As recorded in Exodus, Leviticus, Numbers, and Deuteronomy, Moses taught the children of Israel to offer unto God the first of the ripe fruits; and at harvest time it was to be the first sheaf; they were also commanded to bring the best of the oil, and the best of the wheat; it was to be the first fleece of sheep, and the first of the cattle. And this giving was not to end with the first year, but was to continue year after year. Not only were the first of the fruits of the trees and the firstfruits of the ground, the best of the oil and the best of the wheat, the firstlings of the herds and the firstlings of the flocks, to be offered unto the Lord, but also the firstborn of their sons. It was the first in the line of fruitage in everything. God's cause must be given first consideration. Professing Christians can learn a valuable lesson from this. Jesus taught that inasmuch as ye have fed the hungry, given drink to the thirsty, cared for the stranger, clothed the naked, and healed the sick in Christ's name, ye have done this for God, or made an offering unto God.

Abraham may be said to be the founder of monotheism. He proved there was only one God, and that this God is infinite good. His experience when Truth bade him give up his most cherished possession—his son Isaac—is very helpful. When willing to do what divine Principle requires us to do, a way of escape is provided from error. Abraham found out that it was not necessary to kill his son, but he was to part with a false sense regarding Isaac. He was to sacrifice or part with all error; then he could walk with God and be God's friend forever, because he would entertain no thought unlike God's thoughts. Parting with or sacrificing the false sense of pleasure in sin or matter, sacrificing or destroying the belief that man is material, is to bring the firstfruits unto God, by understanding that man is God's image and likeness. The Science of God's creation, the wonderful revelation of Truth that God gave to Mrs. Eddy and she in turn has given to the world in her writings, is helping mankind to distinguish between the real and the unreal, so that they may bring the firstfruits of spirituality unto God through the divine law of reflection.

When Moses was ready to build the tabernacle, he gave Israel an opportunity to give. In the book of Proverbs we read, "Honour the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." If our motive is not pure,

if it be one of selfishness, then we cannot honor God with our giving. There must be love for God manifest in a desire to help mankind. The pure, unselfish motive is firstfruits, because it reflects God, good. With Christ Jesus, seeking first the kingdom of God, seeking to understand God, was firstfruits; and then he taught that if this desire is uppermost, our every human need will be met through divine Love.

On the question of giving, or firstfruits, the Apostle Paul had much to say. Paul was not only idealistic, but very practical. He taught his students how to overcome selfishness and the love of the material. He taught them the importance of supporting the Cause of Christianity. He admonished them to lay something aside once a week for furthering God's kingdom. He taught them not to give grudgingly, but willingly, lovingly, "for God loveth a cheerful giver." True giving is an expression of love, of gratitude. He taught them that God is infinite, and able to make all grace abound toward them; that if their motive in giving were pure it would be blessed; that God would multiply the seed sown, and increase their fruits of righteousness. Pure, joyful giving is firstfruits unto God. Mrs. Eddy's thought is in accord with this true spirit of giving. She writes (Science and Health, p. 79), "Giving does not impoverish us in the service of our Maker, neither does withholding enrich us." True giving is always a service to our Maker.

David acknowledged that both riches and honor come from God; and it was because he and his followers recognized the divine Mind as the source of all supply that they gave so willingly. He further declared that they but gave back to God what He had given to them.

Paul uncovers idolatry in men's love of money. In his letter to Timothy he writes, "The love of money is the root of all evil." The love of the material is the source of all trouble. Paul says that many have erred from the faith, and pierced themselves through with many sorrows, because of their love of money. His admonition to Timothy is valuable to all Christians. "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness." His admonition to the rich in worldly possessions is not to be high-minded, but to let humility govern; to put their trust, not in material riches, but in God. He does not say it is wrong to have possessions, but the sin is in the wrong use of them; therefore he admonishes those who have material means to do good with it, to be rich in good works, always ready to distribute wisely to worthy causes. He admonishes all to watch that the god of this world does not blind them to the true idea of substance, which is spiritual. The five material senses would lead mankind to believe that there is substance in matter. Christian Science is dethroning the god of this world, teaching that God, divine Mind, is the only intelligence and substance of man. The beloved disciple, John, admonishes us not to love the world of matter. He makes it clear that if we love matter, the love of the Father is not in us.

Christian Scientists need to watch that they do not think more of the hoarding up of material possessions than they do of upholding the Cause of Christian Science. If we always put God first, every human need will be supplied. If we love matter or things material more than we love God; if we love material pleasures more than we do spiritual living; if we love houses and lands, stocks and bonds, more than we do our beloved Cause,—then, instead of firstfruits, we bring excuses that we are not able to give much to the building of a Christian Science church or to furthering the activities of The Mother Church. Our so-called firstfruits will be withholding, limitation, and doubt of God's goodness and ability to meet every human need, all being the expression of ingratitude. If we are bringing the genuine firstfruits of gratitude unto God for what Christian Science has done for us and is doing to ameliorate the sufferings of mankind and to better the world, then we shall be preparing in advance, laying treasure in store, and shall always be ready to assist in furthering our beloved Cause in some way. We realize that this is God's business. All business, all legitimate business in the world, should be governed by God, divine Principle. Selfishness will then fade away, and our firstfruits will be the desire to be of service to mankind. This will be as true of employee as of employer.

Christ Jesus studied the question of true giving. The Scriptural record says that he took a seat by the treasury that he might watch the people give. He saw the rich cast in much. He saw a widow cast in two mites, or a farthing, scarcely more than what would now be one third of a penny. It was not the amount so much that counted, as her pure motive. Jesus considered what this poor woman did of such great importance that he called his disciples together, and told them that she had given more than all the others, because she gave all she had.

In that greatest of sermons, the Sermon on the Mount, Jesus said all there is to say regarding true substance. "Lay not up for yourselves treasures upon earth," he said,—such may become corrupted or be stolen. "But lay up for yourselves treasures in heaven," which cannot become corrupted; neither can thieves steal them. True substance is spiritual; it is made up of God's ideas, not of matter or carnal beliefs. We are laying up treasures in heaven when we think spiritual thoughts, for such thoughts are the manifestation of Life eternal. Spiritual thinking is firstfruits, reflecting God, infinite good. Jesus taught that "where your treasure is, there will your heart be also." The Master told Peter that those who had left everything for Christ would have their every need met now, and gain eternal Life,—would gain the true understanding of substance, of that which sustains man and the universe.

What are the firstfruits that a patient should give? Should there not be gratitude, made manifest in some way? Should he not desire to own a Bible, if he does not already possess one? And should he not desire to own the Christian Science textbook

and the other writings of Mrs. Eddy, and daily read the Scriptures and Mrs. Eddy's writings? Should he not desire to subscribe to the Christian Science periodicals? Our dear Leader strongly rebukes the world's ingratitude for Life, Truth, and Love. Ingratitude cannot be concealed; it never gives the firstfruits to God.

The writer has witnessed among the firstfruits of grateful hearts,—those who through Christian Science have been brought out of the valley and shadow of death, or out of the depths of poverty,—a desire to give liberally to the support of the Cause of Christian Science, and a desire to become members of a branch church or society, also a desire to become members of The Mother Church. Real gratitude is likewise made manifest in a desire to preserve the Church Manual intact, and also in an earnest desire to take the steps provided in the Manual for one's growth and progress into a better understanding of Christian Science. The Church Manual will ever continue to serve as a guide, helping Christian Scientists to bring forth the firstfruits of obedience, right thinking, and true spirituality.

The wise Christian Scientist gives liberally now to the upbuilding of our beloved Cause. He thinks the thoughts God gives him, and acts in obedience to them now; he writes his testimony of healing for our periodicals now; he equips himself to contribute to our periodicals now. He brings all the tithes of gratitude into God's storehouse now. He brings the firstfruits of righteousness unto God now. He gives all honor and all glory unto God now. He begins to realize that now he is the son of God, and that now it is his God-given right to be well and happy, reflecting to others the healing power of Truth and Love.

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[Written for the *Journal*]

SATISFACTION

ELIZABETH HAYWARD GARDNER

O'ER all, the sunshine of Thy presence beameth.
Although my earthborn eyes be dim with tears,
To that clear inner sight that knows no darkness,
The glow and glory of the Christ appears.

O'er all, the love of Father-Mother broodeth.
Although my mortal heart seem racked with pain,
With true discernment, born of understanding,
I sense Thy shelt'ring love, and rest therein.

O'er all, the fullness of our God is reigning.
No robber sense can steal my peace away,
For satisfaction mirrors His completeness,
As daylight witnesseth the king of day.

HOME

CLARA S. HARSH

HOME is certainly the place where God should be known. How many times the student of Christian Science is called upon to prove this, is shown by the frequent questions asked as to how one can have more harmony in the home. It may be seen at the outset that if harmony is not apparent in the home, the reason must be that the occupants have not gained the true idea of God and man, and of what constitutes harmony in their relationship to one another. Our Master said, "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." Our Leader gives us in the Glossary of "Science and Health with Key to the Scriptures" (p. 587), a very wonderful definition of heaven, which is correlative to the above quotation: "HEAVEN. Harmony; the reign of Spirit; government by divine Principle; spirituality; bliss; the atmosphere of Soul." But one may say, What has this to do with the subject—home? Let us consider.

There is great significance in the relationship of the three words, "harmony," "heaven," and "home." The world may scoff at the thought of using the words "home" and "heaven" together. But Christian Science spiritualizes thought; and in so doing gives much to mortals in the way of a correct apprehension of heaven. So, also, Christian Science is giving the truth which enlightens and uplifts to better, more helpful living. There is great need for better thought concerning home life. In supplying this need, the work of the student of Christian Science must be the correction of wrong thinking. If we have allowed selfishness to reign by indulging the belief that our home, if harmonious, was the result of our work, or if not harmonious, was some one else's fault, we need to obtain a clearer view of the situation, in order to realize harmony.

Heaven, harmony, and home are, all three, mental concepts. Just as surely as we hold a thing in thought, that is what it is to us; and just so surely our thinking affects the manifestation called our home. As we begin to realize the true sense of home, we find it to be a condition of thought produced as positively by divine Mind as is either harmony or heaven. The home where divine Mind governs is as infinite as this Mind. When Solomon reviewed the work which had been accomplished in the building of the temple, he caught a glimpse of infinity when he questioned, "But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?" Solomon, surely, recognized in God's house "the reign of Spirit."

A false sense of possession—a few acres of land, a few square feet upon which to build, and the continued contemplation of such things to the exclusion of seeking "first the kingdom of God, and his righteousness"—gives one a very restricted view of

how God may dwell with him or he with God. Mrs. Eddy tells us in Science and Health (p. 304), "Harmony is produced by its Principle, is controlled by it and abides with it." So it is evident that it is quite impossible to have true harmony unless we know something of divine Principle; that is, until we know something of God, for God is Principle. Home is not worthy the name of home without Principle, without God; and the apprehension of this grand truth—that home must rightly express "government by divine Principle"—is one of the messages of Christian Science to this age.

The attainment of a spiritual sense of home increases our sense of moral obligation to the home. In the process of attaining a more spiritual sense we do not escape at once out of matter into Spirit. We occasionally hear of those who wrongly argue that if they are denying the reality of matter they ought immediately to forsake all human obligations, even to literally pulling away from those obligations which they have in years past assumed, leaving behind them, as a result of these mistaken methods, offenses for others to criticize and wrongly attribute to Christian Science teaching. Christian Science never teaches one to neglect his duty to God or to his fellow-men; but, rather, it urges upon one the necessity of performing that duty in all diligence and love. We cannot run away from our difficulties. We must master them. And we find that this is not done by a change of environment. Constant changing from place to place does not mean a demonstration of the infinite sense of home; nor does the student thus find harmony. This state of thought is not essential to, indeed is not conducive to, spirituality.

Home is the most precious place on earth, when divine Love has become the governor. We all desire to be where good is; but we do not all wish to take the steps to arrive there. God dwells where Love is, for Love is God; so we can dwell with God only as we allow divine Love to govern at all times. Self-abnegation permits divine Love's ways to become very clear and plain to us, enables us to see how Love's ways are the most divinely natural ways, and that these, followed, lead to true bliss. When we start with the premise that home is where God is, the logical conclusion is reached that home is harmoniously existent in the divine Mind. If we would try to realize this more clearly, there would not seem to be so many fleeting, false beliefs trying to rend home asunder; and if there were temptations to believe in such, we could much more readily detect their delusion and, seeing their nothingness, destroy them. We would see that nothing could enter to defile; we would know that home, instead of being accepted as earthly, must be acknowledged as heavenly; and then we would find others enjoying freedom with us in this "atmosphere of Soul."

Mrs. Eddy has written a whole chapter on the subject of "Marriage" in Science and Health; and a most illuminating chapter it is. In her other writings, also, she has given space to the direction of how one's duties to the home must be recog-

nized and performed, so that it may be a hallowed place, made so by pure thinking and pure living. In "Miscellaneous Writings" (p. 287) she writes: "Be faithful over home relations; they lead to higher joys: obey the Golden Rule for human life, and it will spare you much bitterness." One is never helpful to others by or through a neglect of one's own duties, whatever they may be. We must prove for ourselves what the truth about home is, in order to help others by practice as well as by precept.

The writer is reminded of one who, having been asked if she was mindful of a certain beautiful thought given in the chapter on Marriage in Science and Health, answered that as she had never married she did not think this chapter applied to her, and she had never given it serious consideration. She had failed to see the spiritual meaning of home and its practical application at all times. In much the same way, those of us who have what we deem happy homes may think that there is no great need for a study of what the spiritual sense of home really is. Perhaps the argument may be that there is always a great deal to work for anyway, and that as long as things go fairly well there is no need to spend any special thought upon it. It is quite as necessary, however, that one should gain a right apprehension of home as of heaven; for we certainly need to be enlightened regarding these states of consciousness here and now. Although we may think that our sense of home is quite secure, we must reach, day by day, a higher sense of it, that we may help our brethren to see how they also may demonstrate harmony.

Nothing can possibly limit God in any direction. Erroneous beliefs or human opinions cannot alter the fact that God is infinite. We therefore see that to be at home with God, we must study to know God better. Then, having risen in our understanding of the infinite, we shall find that the true sense of home cannot be bound or bounded by selfish motives or purposes, but must ever embrace a loving, selfless sharing of good, and a passing of this good on to others. This brings with it the bountiful thought of hospitality—the hospitality which holds no taint of snobbishness, or selfishness, or any tinge of anything that is unlike good. In thus proving man's at-one-ment with God, good, we realize ever more fully what home really means. Jesus once remarked to one who expressed a desire to follow him wherever he went, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Yet no one was ever more at home than Jesus of Nazareth.

We, too, can thus learn always to be at home by knowing how to live in God, divine Mind. What this means will be expressed in good being manifested all about us. This good will be apparent even to those who do not understand what has wrought the transformation, as well as to those who do. Home is a holy place. It is where infinite divine Mind is understood and obeyed; it is where divine Love is reflected, Truth is manifested, and God is glorified.

[Written for the *Journal*]

THREE ANGEL FRIENDS

EVELYN SYLVESTER KNOWLES

When to the wilderness our Master went,
Three angel friends did bear him company:
Courage, the first, strong warder of the thought!
Amid the loneliness, distrust, and doubt,
Fearless and undisturbed he ably stood,
With heart unwavering, and with head unbowed.

Next, Patience, gentle handmaid of the heart,
Strong toiler, firm, and faithful as the day!
Ready to serve; no lesser joy she seeks;
Living to love. In loving, finding life!

The third staunch friend who watched through forty days
And forty nights with our untiring Lord,
Self-conquest was. He never left the side
Of that brave warrior, fighting for a world
As yet unborn; he failed him not through all
The weary days and hours of ceaseless toil
In this lone wilderness, this vestibule
Where matter is no longer 'throned in thought,—
Where Spirit's sense perceives true images.

Here he was tempted, like as we are tried;
Yet, without sin. In those long days and nights,
Kind Patience ministered; Courage forsook him not.
At length Self-conquest made the triumph sure;
And he stood forth true conqueror of the world,
The flesh, and every evil of its train,
Because of his sole victory over self.

Dear Father, when this wilderness we face,
And Love invites us, may we never pause,
Nor falter. Thy good angels wait us there,
To guide, encourage, bear us in their hands.

When we have learned the lessons, fought and won,
Like our great Master, may we forth again
With shining faces lighted from above.
All that was true before will true remain:
Nothing be lost, when self is found in Thee.
The dross consumed is proof that Love doth bless,
When in obedience we face the wilderness.

"ONE THING THOU LACKEST"

AMANDA COLBATH

THE words that Jesus uttered to the rich young man, centuries ago, ring out to-day with meaning to those who have ears to hear: "One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me." No doubt, the individual who lacks material wealth, such as, it is presumed, figured among the young man's possessions, will feel that the words spoken on this occasion do not apply especially to him; but, on a moment's reflection, one will become aware of the fact that houses and lands are a necessity, if the belief be accepted that matter is real and substantial. One may have a bright intellect, a pleasing personality, the faculty for doing one thing or another in a creditable manner. In just so far as one believes that these qualities originate in matter, and, therefore, are apart from God, has he a misconceived idea of possession, which he will sooner or later have to give up. The giving up of false beliefs in regard to possession does not necessarily imply that one is to dispose materially of his property or disregard human ability; but, rather, that one is to know that the reality and the permanency of all true possessions depend upon his ability to reflect divine intelligence.

The word "sell," as mentioned in the above instance, turns one's thought involuntarily to a sense of things wherein one material thing is exchanged for something else material. Here we may recall that Jesus once said to his disciples, "What shall a man give in exchange for his soul?" When one applies his understanding of divine metaphysics to these words, he will recognize at once that he is to give up the belief of life in matter, and find his true identity in Soul, expressed through spiritual sense. When we actively use God's law of exchange, this law will begin to operate in the smallest details of our affairs. That is to say, we shall value every temporal thing of which we partake, simply because it expresses the loving provision for a present need, rather than from a material viewpoint of value. When this line of reasoning accompanies the payment for services rendered between individuals, the one who is receiving benefit from the time and attention of another and the one who is paying him for his services are alike receiving that which is meeting human needs, and both recipients are giving up the belief in materiality. Thus, we shall be found, not growing in materialism, but growing out of it.

The command of the great Teacher to give "to the poor" did not necessarily refer only to bestowing charity on such individuals as lacked material wealth, any more than the command, "Sell whatsoever thou hast," meant to dispose of one's entire earthly possessions. The "poor in spirit" are those who have learned the limitations which go hand in hand with their material possessions, and have given up reliance on them in their

search for the enduring spiritual riches, which supply the deeper needs, and offer an antidote for sorrow and ease from pain.

We may note with interest that the admonition to the rich young man to sell what he had and give to the poor was followed by the words, "And thou shalt have treasure in heaven." Our understanding of God's universe and His ideas constitutes our treasure in heaven; and as we gain spiritual understanding, we continually add wealth to this heavenly treasure, for time and eternity. Unless we realize that our knowledge of Spirit is not a personal possession, but belongs to us only by reflection, we are liable to go around with a burdened sense of metaphysical supply and overlook the question of demand, in an effort to find expression for our full understanding of the truth in our own experience, as well as to offer it to others without first learning whether or not there is any demand for it. It is here that we should watch lest the "vine cast her fruit before the time." We must prove our knowledge of divine Principle through demonstration. The kingdom of heaven comes to earth just in the degree that mortals are governed by divine Mind. Our understanding of divine metaphysics is a reserve on which to draw, as the occasion demands, to meet our own needs as well as to help others.

In all this we are reminded that there is a cross to be actively taken up; for Jesus closed his conversation to the rich young man with these words: "And come, take up the cross, and follow me." Mrs. Eddy has written in "Science and Health with Key to the Scriptures" (p. 50), "The real cross, which Jesus bore up the hill of grief, was the world's hatred of Truth and Love." The inability of mortals to understand the Master's mission caused him greater suffering than physical torture could have done. The severity of his earthly experience was due to the human resistance to his spiritual progress, which aroused the crucifying elements of the carnal mind and hastened the crucifixion. In the experience of the Master, the metaphysical meaning of the cross was accompanied by its use as an implement of punishment. Today, the cross figures in the experience of his followers in its metaphysical meaning, which is the claim of suffering that mortal mind's disbelief in Truth seems to add to the experience of mortals, while they are overcoming the beliefs of the flesh. We cannot to-day escape the trial of working out the problem of being through experiencing the resistance of the carnal mind.

To have reached the mental position wherein one is ready to bear this cross is an interesting stage of progress in human experience. It means that one has relinquished, to a considerable extent, belief in material substance and intelligence, and has accepted as reality that which is spiritual and eternal. This advanced stage of spiritual understanding places one on the side which evil opposes, and involuntarily arouses "the world's hatred of Truth and Love." At this stage of progress, however, one begins to learn the impersonal nature of error, while its opposition to Truth is understood to be the common foe of all

mankind. To overcome the beliefs of the flesh is a duty that we all owe to divine Principle. And we are doing one of two things: we are expressing either the thought that heals or that which crucifies. Spiritual sense overcomes the flesh by proving its unreality. This it does through love, purity, and meekness. In the suppositional absence of Truth, so-called mortal mind is left to its own belief of activity; and it cannot do other than govern its phenomena, matter, according to its own nature and tendencies. Evil, however, works its own destruction. There is nothing that will so tend to free mortals from resentment for the wrongs they suffer from others as a knowledge of this fact. The Master said: "Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!"

Our debt to our brother and our debt to God are two distinct obligations. We are indebted to God, not only for benefits already received, but for all the blessings that a full understanding of Him will bring to us. Our debt to our brother consists of forgiving him for every false belief that he entertains about God's universe and man. And the true forgiveness of sin is to be found in the Master's words, "Forgive us our debts, as we forgive our debtors." We therefore first have to gain the sense of divine Love, which enables us to realize that mortal existence is a dream. This awakening will begin at once to destroy all sense of reality in whatever has taken place of an erroneous nature between mortals; for no wrong can seem real when the law of divine Love is understood. God's forgiveness of sin reaches humanity only as mortals forsake sin and purify their own thinking. To forgive others uncovers our most secret and hidden errors, and enables us to overcome them. We do not need to wait for our brother to forsake his sin before we give up our belief in sin, and establish in our consciousness the true identity of man. We shall never witness the passing away of our own sense of sin, until "the accuser of our brethren is cast down." For our belief in the reality of evil is none other than the "accuser," which, the Revelator goes on to say, "accused them before our God day and night." Even in our clearer moments, we have overlooked the relationship which God's ideas bear to one another. God knows only man made in His image and likeness. If we are to reflect His harmony and completeness, we must realize the equality of true brotherhood.

Healing, in divine Science, is both individual and collective. Every mortal has the beliefs of the flesh to overcome individually in working out the Science of being; and we can always know what our work is by the problems that the school of human experience assigns us. These problems that confront us are the ones for us to work out first. And it will always lighten our individual work to realize that it is collective as well. Mortals may have their attention drawn to the world's need of healing, in just as many ways as mortal thought has of presenting its claims through the five physical senses. Mortals may be re-

minded of it through suffering infirmity in their own body, or by seeing disease expressed by another; or, again, by coming in contact with individuals who manifest evil; or as a result of having been placed in uncongenial surroundings. Whatever the nature of the difficulty may be with which one is confronted, it should never be looked upon as an affliction, or a wholly personal problem; but rather seen to be a cry of human belief calling out to be healed of its suffering. In any event, when sin or sickness is expressed by an individual, it is not altogether a personal problem.

The cry for healing is universal; for the whole world is seeking a solution to these phases of error. When one corrects sin or sickness in this way, whether it be for a friend or for himself, his work becomes both collective and individual, for he is also helping in a degree to overcome the universal belief in evil while healing a specific case. On page 86 of Science and Health Mrs. Eddy has written: "Jesus once asked, 'Who touched me?' Supposing this inquiry to be occasioned by physical contact alone, his disciples answered, 'The multitude throng thee.' Jesus knew, as others did not, that it was not matter, but mortal mind, whose touch called for aid."

The Christian Science practitioner may gain a helpful lesson from the words of the Master, "Who touched me?" Jesus' ear was so well attuned to the harmonies of Spirit that he was able to detect the slightest discord in the experience of mortals. He could hear the voiceless cry of humanity calling for help; and in that particular case he sought to learn through whom the call for aid came, and what the specific need was, in order that he might heal it. He knew that the cry came from so-called mortal mind, not matter; and he likewise knew that the divine Mind is sufficient to correct and destroy the beliefs of mortal mind, when its rules are applied in any instance. When humanity has called out for help, it has done all that it knows how to do; for it is only a cry, which grows silent in the presence of Truth, where all its needs are met. When we are tempted to believe that humanity is not ready to be healed, it is well to remember that mortals are always looking for the answer to their problems; and each individual who is demonstrating the power of Truth over error in his own life is aiding in making the answer to human problems plainer and clearer. If our own fitness to detect and heal the troubles of humanity does not to-day turn all to the truth for healing, it will certainly bring many.

The young man's refusal to sell what he had and give to the poor, and to take up the cross and follow the Master, was due to the same cause. It all hinged upon his failure to give up the belief that matter was substance. The requirement for spiritual progress has not changed with the centuries. It is ever the same,—namely, to accept as a reality only the substance of Spirit. The divine Principle upon which the teachings of Christ Jesus were founded has been rediscovered, and revealed to the world through Christian Science;

but the progress of Truth in the world to-day depends upon the unfoldment of Life, Truth, and Love in individual consciousness. "Centuries ago," writes Mrs. Eddy (Science and Health, p. 224), "religionists were ready to hail an anthropomorphic God, and array His vicegerent with pomp and splendor; but this was not the manner of truth's appearing. Of old the cross was truth's central sign, and it is to-day."

NECESSITY OF GROWTH

FRANCIS LYSTER JANDRON

MRS. EDDY, on page 520 of "Science and Health with Key to the Scriptures," speaks of growth as "the eternal mandate of Mind." That this growth must be achieved from the basis of the shelter, order, and unity made available only through obedience to the Manual of The Mother Church has been clearly indicated by our Leader; for in "Retrospection and Introspection" (p. 52) she says that she has "worked to provide a home for every true seeker and honest worker in this vineyard of Truth." The thought of individual advancement, untrammeled by the companionship of more laggardly pilgrims, makes an intriguing appeal which, if listened to, would interfere with the growth of church membership, and lessen the value of collective effort. Jesus evidently viewed a man's capacity for greater advancement in the light of his demonstrated ability to share his growth with others; and in his own career he proved the universal efficacy of a right example in this direction. In the words of the apostle, "He took not on him the nature of angels; but he took on him the seed of Abraham."

In line with Jesus' life and teaching, the inspired labors of our beloved Leader have established the world-wide agencies through which we were led, singly, into the fold of Truth. Our individual growth depends, to a great extent, on our ability to protect and extend the healing mission of Christian Science in its more collective aspects; for one can readily surmise how long any Christian Scientist's faith and demonstration could endure if the supports afforded by our Leader's writings, our periodicals, our lectures, our church services, and our practitioners were withdrawn, and if each one were abandoned to grope along an "individual" path to heaven. Perhaps we should not progress very much farther than in the days before we heard of Christian Science! And if we would but stop for a moment, now and then, to realize that the whole world's need of this healing gospel is just as acute as our own, that its hunger for the bread of Life is just as keen as ours, and that its resistance to the summons of Love is no more formidable than ours was once, then we should not be so fearful of losing heaven by pausing to share our present glimpse of it with the wayfarers around us. For us to beguile ourselves with the argument that Christian Science provides a home for some number short of "the

twelve tribes of Israel with all mortals," as Mrs. Eddy writes on page 562 of Science and Health of those who must be saved, is surely to set the seal of finity upon endeavor, and, perhaps, even to rob ourselves of the fruitage of much unselfish toil. As harmony, growth, and fruitful activity become increasingly manifest in those public aspects of our demonstration of the healing power of Christian Science which the world has the opportunity to observe, we shall draw unto ourselves many whom we shall gladly call our friends; and our churches and Cause will progress and prosper.

No sense of stagnation, limitation, overcrowding, rivalry, criticism, or envy can encroach upon the God-ordained freedom which every one of us may enjoy within the home which the Christian Science movement provides. Our realization of this freedom is proportionate to our willingness to acknowledge the boundless effects of right activity, and the unchallenged potency of the divine attractiveness; and it is attested, above all, by our constant endeavor to sustain and protect the right of every other seeker after truth to an equal freedom under God's loving law. Let us not add to the burdens of our fellow-pilgrims by indulging thoughts of condemnation or impatience. As we rise into the purifying atmosphere of justice and true love, we shall find less occasion to apologize for or belittle fellow church-members, practitioners, patients, and church officers. Through humility and gratitude our horizon of achievement will become broader; and even though we may still seem to be part of the church militant, we shall be hastening its growth and our own into the fuller and inevitable approximation to the church universal and triumphant. "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

[Written for the *Journal*]

LIFE IS LIGHT

NELLIE B. MACE

As when a pilgrim sees on far hill crest
Tall spires and burnished domes against the sun,
And yearns to reach, before the day is done,
This city fair with promises,—and rest;
And, goading self, sets eager feet to test
His strength; and has no wish to shun
The journey that seems ever just begun;
And finds, in glad surprise, his shining quest
Is but a brighter aspect of the glow
That shone around his early path, and fired
His first fine endeavor: so, years but show
Time's measurements. The flaming life desired
Is light, and near, and found in constant flow
Of thought to God, serene and love-inspired.

WORKING TOWARD UNITY

CHARLES K. MILLER

IN the progressive steps from the old to the new, from the apparent force of might to the persuasion of right, from autocracy to democracy, from materia medica to spiritual healing, from sense to Soul, humanity moves both individually and collectively. The advancement is mental, in conformity with God's law, the outward manifestation bearing witness.

Humanity is rightfully dissatisfied with its present achievements; and many individuals, having glimpses of possibilities beyond the vision of others, have found it wise and practical to work gently with others in advocating new means and methods. "Be ye therefore perfect" is the demand of the Christ; and it is ever causing righteous desire and pure motive to be rewarded with clearer vision of the ideal man and the ideal government.

When the individual sees a new and better way of doing, the question how soon he may put it into practice naturally follows. It seems clear that if he alone be concerned in any proposed step, he is free to move according to his highest understanding of what is right. But how often is this the case? Are we not all in some degree members of society, brothers in a family, citizens of the world, members of an executive committee of workers?

The individual, whatever his station, his business, his association, or his responsibility, is called upon, at intervals, to consider and decide what the next move shall be. Often, where two or more courses are open, the one that conforms most nearly to his ideal of right is so apparent that the one for him to choose is perfectly plain. Thus, where obedience to the moral law is involved,—such as honesty, justice, order, and so on,—his choice can easily be made. But, many times, the issue is not so apparent; and he has to choose what he believes to be nearest right. Let it be remembered, however, that his freedom to carry out even his most honest conviction may be limited by the honest convictions of others concerned. Can he know, except through the process of deliberation with the others, what would be the best for all to do? The beloved and successful Leader of the Christian Science movement has spoken in no uncertain tone along this line in many places in her writings. In her book "Miscellaneous Writings" (p. 288) we read, "Wisdom in human action begins with what is nearest right under the circumstances, and thence achieves the absolute." On the following page we find, "All partnerships are formed on agreements to certain compacts: each party voluntarily surrenders independent action to act as a whole and per agreement." So, if the individual be a member of any organization, there may be rules or regulations which govern such membership, and upon obedience to which such membership depends. If he be one of the members of an executive committee, he has the duty and privilege of considering and deciding with the others,

but not for them. If he be married, there are certain covenants and agreements to mutual cooperation which cannot be disregarded. These are some of the ways in which humanity moves collectively; and under such conditions the individual has a great opportunity of proving his loyalty, unselfishness, and respect for the honest opinions of others.

There is recorded in the Manual of The Mother Church, in the Historical Sketch (p. 17), a statement which throws helpful light on this matter of joint progressive action. There we read: "In the spring of 1879, a little band of earnest seekers after Truth went into deliberations over forming a church without creeds, to be called the 'CHURCH OF CHRIST, SCIENTIST.'" This was thirteen years after Mrs. Eddy's discovery of the truths of Christian Science. We know from her writings that the intervening years had been filled with continuous study and practice of these truths, and the consequent unfoldment of her own understanding. There can be no doubt that, as the Leader of the "little band of earnest seekers," her vision was far clearer than any of the others. What was the attitude at that meeting? They "went into deliberations." According to the dictionary, to deliberate means to weigh arguments for and against a measure. Evidently, there must have been the disposition to consider the various points of view, and act accordingly; otherwise, where was the necessity for deliberation? That a clearer unfoldment of the best means of establishing the church came later, and was expressed in joint action, is seen further on in the same sketch, where a reorganization is spoken of. So each advancing step was taken according to the conditions and enlightenment of the time.

There are often many points of view from which to approach a subject under consideration; and the purpose of deliberation by elective and appointive bodies, as well as voluntary organizations, is to get the opinions and arguments from the different points of view together, and thus arrive at a decision for action which will be most representative of all those concerned. Where there is the disposition to give and take,—to let go, as it were, for the purpose of broadening the vision, and to consider from the others' viewpoint,—the ultimate decision is often such a blending of the proposals that each feels he has been given recognition and is satisfied with the result.

There are times, however, when the views of members are so divergent as to make them almost opposites; as, for example, when the question under consideration is whether a thing is to be done or not to be done, with no intermediate course possible. Assuming that the committee or body has been vested with authority to act, that each member has been given proper opportunity to express his views, and that the meeting has been carried on according to the prescribed regulations or rules of procedure, then the result of the vote should be considered the nearest right course for that time and under those circumstances. Then comes the test for those who have cast the minority vote. Shall they abide by the

decision of the majority, and thus fulfill a fundamental of democracy? Or shall they hold that their opinions should have more weight than the majority of their equals? Will they be willing to meet their friends or constituents and say, "The committee decided to do so and so," or will pride, self-justification, self-will, and the like, cause them to say, "The others decided to do so and so, but we did not agree with them; and we are sure they have made a mistake." The latter course not only hampers collective progress by counter currents of thought and action, but shuts out the individual who follows it from the joy and helpfulness of cooperation and fellowship. If he can learn to say to himself, "All right; if such is the chosen way of the majority, I will go ahead and cooperate with them," he will have the confidence and friendship of his coworkers; and should it prove, as time goes on, that a better way becomes more apparent, he will have sacrificed nothing by working along with the majority, but will have given them the opportunity of learning of the better way, through trying out the one of their choice. Is it not frequently as progressive to learn the fruitlessness of a wrong or a less perfect way, as it is to prove the fruitfulness of the right or better way?

Should the occasion arise where one finds himself associated with others, and the majority favors action which he believes to be wrong, and should he find it impossible to continue actively to cooperate with them, is not his best course quietly to strive to realize the activity and might of Truth and Love? This will leave him free to labor in a Christianly scientific manner so that others may learn to see from his viewpoint, if it be the right one. But always he must have respect for the mental rights of his fellow-men.

There is hardly any phase of human endeavor in which men and women may not give diligent thought to this matter of harmonious joint action. It is probably true that Christian Scientists, more than any other people, welcome such opportunities, because they have learned, in some degree at least, that the divine Mind supplies the right thought,—gives the right ideas at the right time to the upright and pure in heart. They have learned that in the meeting where the false beliefs of self-importance and self-will, and the thoughts of prearrangement, have been subdued or silenced, the right ideas find freest expression, and often through those individuals—God's little ones—least thought to have been capable of their expression.

With thought quickened by the contemplation of divine Principle, Love, Christian Scientists have come to have strong convictions about the availability of good; but they have also learned that a right thing forced upon others whose spiritual understanding is less clear, may be, virtually, an unsuitable thing for that time. They know that "one on God's side is a majority;" but they also recognize the mistake of attempting to force the demonstration by any "one" assuming the prerogative of the majority.

"The government shall be upon his shoulder." This must be remembered.

And may it also be remembered that between the extremes of radical and conservative thought there often lies the happy medium. The men and the women who find this way of peace on earth, and join hands in walking in it, really become the most useful and progressive members of society, and are those who are hastening the day when all men shall be of "one accord in one place,"—when all shall have yielded to the perfect government of God, shall have learned to walk in perfect obedience to divine Principle.

NO REVERSAL IN TRUTH

SAMUEL F. SWANTEES

THAT the things of Spirit or of Truth can be reversed, and even come to naught, is one of the theories and fears of human belief. This belief always bears the stamp of spiritual ignorance by whomsoever it may seem to be entertained. The Master, of whom it was said, "Never man spake like this man," entertained an entirely different view. Mrs. Eddy, in "Miscellaneous Writings" (p. 163), says of Christ Jesus: "In no one thing seemed he less human and more divine than in his unfaltering faith in the immortality of Truth. Referring to this, he said, 'Heaven and earth shall pass away, but my words shall not pass away!' and they have not: they still live; and are the basis of divine liberty, the medium of Mind, the hope of the race." It were well if mankind would think more of these words; but the world, as now educated, believes in the reality and power of evil, and knows no better than to judge according to its belief in the material senses, which always attempt to belittle God, good.

Now, as against these fears and false beliefs, there is a remedy; and the remedy must of necessity be a very simple one, else it could not be universally understood by humanity, by whom matter has been considered a reality for so long. The remedy that will destroy disbelief in Truth, and will overcome a belief in an evil power that claims to be able to reverse Truth, must be Science—even Christian Science.

For a long time the world has understood true Science to be indestructible. Humanity has seen this indestructibility expressed in the law of numbers. Thus, humanity has learned that all true Science is both simple and demonstrable; and, best of all, it is irrevocable,—it cannot be reversed or destroyed. Just herein, therefore, Science differs in every detail from all material hypotheses, which are always subject to change, —are fleeting and temporal. When, therefore, Christ Jesus uttered his memorable words, he doubtless was thinking only of the truth,—even that eternal and immortal truth which he was daily exemplifying and demonstrating, thus proving that it was essentially Science. No wonder, then, that Mrs. Eddy, perceiving the spiritual meaning of the grandeur of the Master's life, says in "Science and Health with Key to the Scriptures" (p. 313): "Jesus of Nazareth was the most scientific man that ever trod

the globe. He plunged beneath the material surface of things, and found the spiritual cause." Jesus was, therefore, so thoroughly scientific in his thought, or spiritual alertness, that he never allowed himself to be deceived by the surface indications of matter or material beliefs, or any of matter's so-called laws. "Judge not according to the appearance," he said, "but judge righteous judgment."

Now, if the words and works of Christ Jesus applied only to a "special dispensation," or to a limited time and a limited number of persons, there would be little need that they should be irrevocable; or if the entire work of the Master were merely to build up a basis for a vicarious atonement, our own mental attitude would mean so little in the plan of salvation that it really would not matter to us whether his words were eternal and irrevocable or not. But if Jesus spoke the truth, his words are indestructible. They are just as much the words of Science or the living truth to-day as they were when he walked among men; and they are also just as demonstrable Science to-day as they were when the Master did his work of healing. The divine Principle, which Jesus understood and demonstrated, was not his personal property; nor did he desire it exclusively for himself. He taught it to as many as were willing to receive his word; and this Principle, understood, is just as infinitely efficacious to-day, in proving itself the substance of all Science, as it was in Jesus' hour. How strange it seems that in a little thing like the law of numbers we see exemplified the eternality of true Science! Even if Jesus himself had done the multiplying, two times two would still have been just four—no more, no less. Then should not the law of Spirit, Truth, be to our understanding as immutable and as demonstrable as the law of numbers? Why be so ready to limit the infinite law of Life, Truth, and Love in its operation? Should not humanity gladly accept the law of Spirit, which, as Paul indicates, makes us free from the law of sin and death? This, then, is the great necessity of the hour: to accept Truth whole-heartedly, and to remember that it cannot be reversed.

To those hungering and thirsting after righteousness, or a clearer concept of God and His Christ, there can scarcely come a more acceptable assurance than the one that Truth—even the demonstrable Truth of Christ, as revealed in Christian Science—cannot be reversed. Remember this when you utter the truth silently or audibly, and forget not your glorious inheritance,—your at-one-ment, as the image and likeness of God, with every word of Truth you affirm. Christ Jesus, always ready to realize this at-one-ment, went so far as to say, "The words that I speak unto you, they are spirit, and they are life." When thus fortified with the truth that cannot be reversed, no thought or mesmeric belief in the reality of matter can enter your consciousness to make you afraid. Listen to Isaiah: "For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?"

MORNING

ELEANORA BURDETT CARR

"A GLORIOUS day is dawning,
And o'er the waking earth
The heralds of the morning
Are springing into birth.

"In dark and hidden places
There shines the blessed light;
The beam of truth displaces
The darkness of the night."

So runs the old missionary hymn; and, indeed, the symbol there employed for truth has a mission which appeals very powerfully to the human heart. Jesus the Christ called himself the "light of the world," and Mrs. Eddy uses light again and again as a symbol of truth; nor can we wonder at this, for there is something inexpressibly inspiring about the dawn of a new day, which lends itself very readily to convey spiritual realities. The appeal of morning sunshine is universally acknowledged by most members of the human family as something that is precious and beautiful.

Has one laid himself down at night weary, overburdened, or perhaps with some problem unsolved? Surely, as that one wakes to a fresh sense of life next morning, new light, new spiritual ideas are more likely to pour into his calmed and rested thought, and things assume a new aspect. There is fresh opportunity for progress; there is divine Love's message of tenderness and ever-presence to receive and reflect; and buoyancy and sunshine come again into the heart. Yes, "a glorious day is dawning" to the one who wakes with the understanding which Christian Science brings. See to it, O mortal, that the "dark and hidden places" shall be made to disappear, as in the morning, by the beams of truth; then no shadows will gather again even at nightfall.

It has always interested the writer to read of Mrs. Eddy's experience when writing "Science and Health with Key to the Scriptures," which she describes on page 114 of "The First Church of Christ, Scientist, and Miscellany," as follows: "What I wrote had a strange coincidence or relationship with the light of revelation and solar light. I could not write these notes after sunset. All thoughts in the line of Scriptural interpretation would leave me until the rising of the sun. Then the influx of divine interpretation would pour in upon my spiritual sense as gloriously as the sunlight on the material senses." The light of Mrs. Eddy's revelation of God's allness and availability to help mankind has shed its rays over all the earth, and to one student of Christian Science the early morning has always brought a special sense of freedom from material sense, nearness to God, and light upon her daily path, ever since she first learned the truths of being from our Leader's writings. This dawn of true ideas in consciousness is in some measure repeated, morning by morning, in a fresh sense of hope, in new occasions for proving Science true, in an upspringing joy in beginning again, which is all cause for gratitude to our faithful Leader. Mrs. Eddy won her dawns of joyful light

by many hard night watches and vigils, when all seemed dark; and we, too, may have to experience something of the night doubts and fears: but she never faltered; and we can win through also, for we have the same light that she had to guide us all the way.

David must have loved the dawn. There is an exquisite verse in the psalms spoken of as the last words of the "sweet psalmist of Israel,"—"And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain,"—which describes the sweet graciousness of the true Ruler, the Christ; and it is surely one of the most perfect word paintings ever conceived. The freshness of the dawn seems all about one, with its pure scents and tender light. What an impression these early morning hours must have made on the poetic sense of the radiant shepherd boy! Their inspiration must often have been a comfort to the man whose after life was stormy and sometimes very troubled. It is pleasant to think of the love of nature's sweetness and beauty remaining with this great human character throughout all his days. Such simple joys are loved by the truly great, and by those who are seeking after God.

That strange genius, the poet Blake, still so admired by some, sang of the angel of the morning:—

> I heard an Angel singing
> When the day was springing:
> "Mercy, pity, and peace,
> Are the world's release."

Christian Science teaches that angels are messages from divine Mind, God, to His idea, man; and these thoughts entertained bring the kingdom of heaven to earth, showing us the way to one eternal day, wherein is no night of error at all, no darkness, no doubt, no fear!

[Written for the *Journal*]

SACRIFICE

MARIAN V. LOUD

In the dawn of this new day,
When the air is clear,
Untainted by the mists of man's material living,
In true humility I come to Thee,
To lay upon Love's altar –
My simple off'ring:
Ev'ry impure, unkind, or idle thought,
All envy, jealousy, or senseless fear,—
All that denies Thine omnipresence.
Consume with fire this mortal dross,
And from the ashes may there then arise
That spiritual sense of Thee, O Mind divine,
Whose thoughts it is my eager joy to image forth!

THE CHRISTIAN SCIENCE JOURNAL

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ALBERT F. GILMORE
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EDITORIAL

CHRIST, THE WAY

THE so-called mortal or human mind from its very nature appears to be static, and, in consequence, is resistive of spiritual truth, in which, when waking to a sense of its own nothingness, it recognizes its destroyer. This, it will be seen, is the inevitable antagonism of opposites, the flesh lusting against the Spirit, falsity arrayed against Truth, which it presumes to counterfeit. Speaking of this antagonism, Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 345): "The apostle says: 'For if a man think himself to be something, when he is nothing, he deceiveth himself.' This thought of human, material nothingness, which Science inculcates, enrages the carnal mind and is the main cause of the carnal mind's antagonism."

While human experience furnishes many illustrations of this condition, perhaps no more striking example of it can be found than in the persistent and apparently unyielding opposition on the part of the great mass of humanity to the acceptance of Christ Jesus by "prophets long foretold," as the Savior and Way-shower. Notwithstanding the experiences of mankind during all the centuries of the Christian era, proving conclusively the great need of the redemptive Christ as an active healing agency in the lives of men, and in face of the evidence of its tremendous potency, the tendency in certain quarters apparently is still sturdily to resist the imputation that the Prophet of Nazareth could by any possibility have expressed the all-healing Christ, the redeemer of mankind from all its ills, limitations, and sorrows; and this, be it said, in spite of the convincing words uttered by the Nazarene himself. "I am the way, the truth, and the life: no man cometh unto the Father, but by me," would seem to be so definite and conclusive a statement that none could gainsay the import of his mission, especially since his many mighty works so completely corroborated his claims to the Messiahship.

It is probable that this resistance among the Jews may be accounted for, at least in part, by the fact that Jesus himself, knowing well its futility, manifested no desire or purpose to set up a worldly kingdom; hence, did not meet the popular concept of Israel's glory restored. Instead, his consummate desire was to prove the power and presence of God and to

show the way to make His power available in meeting the needs of humankind. He assumed no kingly prerogative—took unto himself nothing of the pride and circumstance which marked the sovereign in the Orient of that day. With unprecedented humility and self-abnegation he went about doing good, ministering to the needy in the humblest walks of life, consorting with fishermen and other simple folk. He healed the sick, cleansed the leper, raised the dead, manifesting the power of God to destroy everything unlike Himself,—that is, unlike perfect good. Yet he was "rejected of men;" and the Christ continues to be denied, both by those who have denied Christ Jesus' partially divine origin, and by many others indifferent to his mission and its meaning.

Proof that this attitude of denial of the Christ has persisted throughout the centuries is not lacking. Just now it takes form in the announcement that there is about to be undertaken a movement to establish the ministry of spiritual healing without the intervention or agency of the Christ. On page 361 of Science and Health, Mrs. Eddy defines the Christ in the following inimitable words: "Christ, as the true spiritual idea, is the ideal of God now and forever, here and everywhere." The Christ, then, the "ideal of God," being always and everywhere present, is the means, or agency, whereby God heals and redeems humanity. The student of Christian Science learns that Christ is the way, the only way, whereby the truth of spiritual being may reach human consciousness. Accordingly, through the utilization of the comforting and regenerative Christ, Christian Scientists gratefully undertake the ministry of spiritual healing, whereby the sick are made whole and the sinning are redeemed.

Moreover, since Christ is the divine idea of God, His full and complete expression, the truth about all things, to approach God except through His Christ is manifestly an impossibility. How, it may well be asked, can approach be had to divine intelligence, infinite Mind, except through its ideas, which comprise the Christ? Mind is known by its reflection, which expresses the qualities and attributes of its divine source. How may understanding be had even of the character of a human being, except through the thoughts which he expresses? So long as he remains silent and inactive, he remains unknown; but once his thoughts are expressed in words or deeds, the way is open to approach him, contact may be had, and acquaintance established. He may then be known and understood. Paul described the Christ to the Christians in Colosse in definite terms: "His [God's] dear Son: . . . who is the image of the invisible God, the firstborn of every creature. . . . For it pleased the Father that in him should all fulness dwell."

Through the teachings of our beloved Leader, Christian Scientists come to understand the mission and ministry of the Christ. They learn that Christ as the divine idea, comprising all right ideas, the full expression of perfect Principle, is

never absent. How impossible, then, to disregard Christ in seeking God! Never having been absent, the ever present Christ awaits mankind's reception: it is not a stranger where it has always been. The seeming absence has been due to a failure to recognize God's loving presence. The Christ, as God's infinite expression, is as omnipresent as God Himself, is everywhere,—is, in fact, the manifestation of the "gentle presence" which Mrs. Eddy has described in enticing terms as "peace and joy and power" (Poems, p. 4). Christian Scientists by no means antagonize any honest effort to rise above the belief in matter-healing. Rather do they rejoice in the understanding of Christ as the perfect healer and redeemer of humanity.

ALBERT F. GILMORE.

THE WORLD'S GREAT NEED

THE world! What do we mean by the world? The place where men dwell; where men live out their little day in the midst of pleasures and pains, joys and sorrows, friendships and enmities, likes and dislikes; and then to mortal sense cease to be? A strange medley is the world, made up of the whole gamut of human emotions and sensations, enlightened undoubtedly to some extent by spiritual understanding. For the world is not merely the name of a place where it is all evil; that would surely be an erroneous view of it. The world believes in both good and evil; so that it might be defined as the place where men dwell, and where the knowledge of good struggles for the mastery over the false belief of evil.

Often, however, the world is referred to, broadly, as that which is opposed to good. For example, there is the saying of James, "Know ye not that the friendship of the world is enmity with God?" If the friendship of the world be enmity against God, obviously "the world" alluded to by the apostle represents that which is opposed to God, namely, evil. Again, John says, "The world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." It is as if John were thinking of the world as the unreal beliefs of men, which, because they are unreal, must pass away; whereas, real or true thoughts, the thoughts which reflect divine Truth, are indestructible. By implication, moreover, John's words may also be construed as pointing to the world as the place where good and the belief of evil are to be found in temporal combat. Then, furthermore, we have the words of Christ Jesus to his disciples, "Every plant, which my heavenly Father hath not planted, shall be rooted up." It is in the world that the two kinds of plants—the tares and the wheat—seem to grow together, the tares representing evil beliefs and evil deeds, and the wheat, that which the heavenly Father hath planted, all that is good,—the thoughts of Truth and Love and Life.

There, then, we have the world. It is well-nigh two thousand years since Christ Jesus told the children of men to seek first "the kingdom of God,

and his righteousness; and all these things shall be added unto you." Have they heeded his voice? Are they doing so to-day? It is pathetically true that far more than the majority of the human race remain steeped in materialism; and equally true that many of these are content to continue in the lethargic material dream which is a species of death. When Mrs. Eddy discovered Christian Science, the world was notoriously asleep spiritually, even although at the very zenith of its activity in discovery along material lines. Sickness was accepted as the inevitable result of the working of irresistible physical law; evil was considered to be an inscrutable curse which a tortured world was forced to bear, that which undermined the happiness of men and at last destroyed them. Mrs. Eddy saw through the whole worldly lie. She was led through revelation, spiritual understanding, and demonstration to the great discovery that evil in every form and under whatsoever disguise, is unreal. She beheld God as All-in-all, as omnipotent, omnipresent Mind or Spirit; and the knowing of this truth revealed to her the fact, which is being gradually acknowledged by the world, that evil is unreal. Christian Science declares that there is not an iota of truth or reality in evil; that it has neither presence nor power. That which the world calls evil is false belief, a lie, an illusion of material sense. And evil is, furthermore, the satellite of matter, so-called matter itself being an erroneous concept of God's real creation of spiritual ideas.

But what has this to do, it may be asked, with the question of the world's great need? The reason becomes obvious when it is recognized that the world's great need is the spiritualization of the thoughts of men. There can be no assured continuance of peace on earth until this has taken place, and in large measure too. Splendid efforts have been made by enlightened people to quiet the passions of conflicting peoples, so that they might desire to beat the threatening war-swords into pruning hooks and smelt the heartless cannon, substituting for the weapons of hatred the round table of mutual forbearance and deliberative judgment. But these efforts, idealistic though they may be, are doomed to failure without the continual progressive spiritualization of the world's thought. Men perceive the ideal, perhaps, in the distance still, of "on earth peace, good will toward men;" and the interval must be bridged by increasing spiritualization of thought before the world can demonstrate that ideal. To think otherwise is to fail to realize the situation, and to go on tinkering with the world's salvation.

In her autobiography, "Retrospection and Introspection," Mrs. Eddy says on page 28, in the chapter, The Great Discovery: "I had learned that thought must be spiritualized, in order to apprehend Spirit. It must become honest, unselfish, and pure, in order to have the least understanding of God in divine Science." And a little farther on she adds, "Purity, self-renunciation, faith, and understanding must reduce all things real to their own mental denomination, Mind, which divides, subdivides, in-

creases, diminishes, constitutes, and sustains, according to the law of God." In speaking thus, does not Mrs. Eddy lay bare the manner in which the great need of the world must be met? Thought must become spiritualized, men must become more honest, unselfish, and pure, by faith advancing to spiritual understanding, to that spiritual understanding which knows the truth of the allness of Mind, with its unlimited diversity of operation, supported by spiritual law.

The demand, then, upon the men of the world is that their thoughts be spiritualized. It is a demand that must be met, if the world is not to perish in the midst of its materialism. It cannot be set aside, either by the fool in the midst of his levity, or by the worldly wise who cling with one weak hand to Spirit and with the palsied other to matter or evil. The demand for spiritualization of thought must be faced and brought about by the understanding of absolute Truth as revealed by Christian Science. It can be accomplished in no other way. And let us reflect what it would mean if the mass of the world's thought were leavened by the truth of spiritual being. Think what it would mean if even a comparatively small minority, understanding the supremacy of good and the unreality of evil, were demonstrating the truth continually! Mrs. Eddy shows what she thought on the point in words addressed to a class of her students in 1889 (Miscellaneous Writings, p. 279). "We, to-day, in this class-room," she said, "are enough to convert the world if we are of one Mind; for then the whole world will feel the influence of this Mind." The world's great need is spiritualization of thought, to be obtained through the understanding of the one Mind. Only spiritualization of thought can save the world.

DUNCAN SINCLAIR.

SPIRIT'S PLUMBLINE

AMOS writes, "Thus hath the Lord God shewed unto me;" and then he goes on to say: "Behold, the Lord stood upon a wall made by a plumbline, with a plumbline in his hand. . . . Then said the Lord, Behold, I will set a plumbline in the midst of my people Israel." This was a wonderful promise that God gave to His people through His prophet,—a promise which all may rejoice in, and yet which most mortals are prone to cry out against. This vision of Amos speaks so plainly of the exactitude of God, that it brings one quickly to realize the unchangeable, immutable nature of Deity and of His invincible law.

Now, this exactness, this scientific, invariable perfection of God, is the hope of the sinner, the comfort of the sorrowing, the joy of the saint. Were our Father in heaven less than the unalterable, perfect One, where would there be any stability, anything on which we could rely? Where would there be any possibility of security or trust? When one seems to be in the depths of woe, because matter and its beliefs appear real and tormenting, God then may seem very far away; and the

very enormity of the sense of evil argues for its own reality, for its own continuance. As one turns to God at such a time,—unless one clearly understands the infinitude of His exactitude,—error will attempt to present this very quality as a reason for hopelessness. Mortal belief will argue: How can you ever hope to get close to God when He is so changeless, so perfect? He is "the same yesterday, and to day, and for ever," and is of too pure eyes to behold iniquity. His law is inviolable. He can have nothing in His sight which is less than absolutely good. Then how can He have anything to do with you who have fallen into such evil? Without the light of Christian Science, how hopeless seems the plight of such a one!

With the coming of the Comforter, —divine Science,—the glad assurance has been unfolded that this very unalterable, exact nature of God is the greatest cause for joy we have, the greatest reason for our constant expectation of deliverance from evil. Mrs. Eddy writes in "Miscellaneous Writings" (p. 364), "Christian Science refutes everything that is not a postulate of the divine Principle, God;" and then she goes on to say of Christian Science, "It is God's right hand grasping the universe;" and yet further, "It stands on this Scriptural platform: that He made all that was made, and it is good, reflects the divine Mind, is governed by it."

Here is the secret of all salvation, that in God's Science—which reveals His allness—is to be found His plumbline. This is the exact means whereby every thought, every word, every act, must be tested and adjusted. Whatever is not to be found in divine Science must be relinquished, until nothing is left which does not measure up to God's perfections. How wonderful that in this age we have been given this perfect Science, which includes all true knowledge, and to which we may always look for the exact truth!

Our Leader inevitably turns us to Christian Science to find the truth, always pointing out to us the necessity of looking to see what Christian Science teaches in regard to everything. What Science states is the plumbline by which we are to test all questions. If any thought or statement is not in accordance with scientific Christianity, then we may always know we are not at-one with divine Principle in our thinking; and our living will soon show that we have departed from the straight line of Spirit.

Now, it is all very well for us to congratulate ourselves on the possession of God's exact Science; it is all very well for us to talk much of the letter of this Science, declaring its statements with great gusto; it is all very well to say: In Science things are thus and so; but it is quite another matter to prove these statements to be the truth. To do this requires the willingness and humility necessary to persevere unfalteringly in the working out of every problem according to the rule involved. Nothing but exactness in using the plumbline will be sufficient to work out any problem to a successful issue. Any deviation from obedience to the

rule will bring error into the result. Each thought and word and deed must measure true to Spirit's plumbline, or the work will not be correctly done. No slipshod work will be accepted; no least divergence from the law can be permitted. In "Miscellaneous Writings" (p. 233) our Leader writes: "What think you of a scientist in mathematics who finds fault with the exactness of the rule because unwilling to work hard enough to practise it? The perfection of the rule of Christian Science is what constitutes its utility."

Jesus always used the plumbline of Spirit. In "Science and Health with Key to the Scriptures" (p. 476) Mrs. Eddy tells us: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick." He looked into Science to see what Science revealed, and then refused to acknowledge or admit anything else as real. Spirit was always to him the only Life, substance, and Mind.

To human belief, however, this continual use of Spirit's plumbline may appear too exacting a demand to be obeyed. Material sense is always crying out for an easier way; is always insisting that various methods may be devised for avoiding the insistent demands of divine Principle for perfection. Nevertheless, as it has been poetically expressed:—

"Though the mills of God grind slowly, yet
they grind exceeding small;
Though with patience He stands waiting,
with exactness grinds He all."

Then none may escape! But oh, the joy of knowing this! Christian Scientists, all over the world, are singing songs of thanksgiving that only perfection can abide in the presence of our perfect, infinite God! Herein is deliverance from every form of evil, freedom from every claim of fear, the healing of all sorrow and sickness and sin!

We read in Isaiah, "Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." And all this is to be accomplished through finding "in Science" the truth about all things. Looking perpetually into Science, finding therein the truth and the truth alone, refusing to countenance aught else either in thought, in word, or in deed, we shall prove it possible to obey the plumbline command of our Master, "Be ye therefore perfect, even as your Father which is in heaven is perfect." This possibility—yes, this necessity—is our glad hope! This is our glorious assurance!

ELLA W. HOAG.

TESTIMONIES OF HEALING

The statements with regard to healing made in the following testimonies have been carefully verified, and their truthfulness established. Records of the investigations are kept in the Publishing House.—THE EDITORS.

IT is now over eighteen years since I was healed in Christian Science. Previous to this healing I had stomach and bowel trouble, which caused me a great deal of suffering. I could eat very little, always feared to eat what I really wanted, and was finally limited to a very simple diet, with no hope of ever being able to enlarge it. I suffered from severe headaches, and for a number of years wore glasses; also I had eczema on my face, and was troubled with rheumatism in one knee. For these ills I was always trying some remedy, but received no more than temporary relief. I had accepted these various diseases as adversities that would have to be borne; but through the affliction of one of our daughters I was led to the study of Christian Science.

Serious eye trouble came upon her. She was treated by one of the best eye specialists in southern California; but as she grew gradually worse instead of better, we consulted different specialists. No hope was given that she would ever be able to see again. In our despair, Christian Science was recommended to us; and as all other means had failed, we decided to let our daughter have treatment. She was taken to a Christian Science practitioner; and in three weeks she was entirely and permanently healed. She had nine treatments. She was also partially deaf, suffering from nose and throat trouble, for which she was to be operated upon as soon as her strength returned. About two months after she was healed of the eye trouble, I discovered that she was also healed of the deafness and the nose and throat trouble.

Having believed that I should always have a blind child to care for, I was so grateful for this healing that I began to do everything I knew to find out what this wonderful truth was. We subscribed for all the Christian Science periodicals and read them; we put the children in the Christian Science Sunday School, attended all of the church services and lectures, and I began a very earnest and conscientious study of the Bible and of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and all of Mrs. Eddy's other writings. I was very soon healed of the stomach trouble, and had absolute freedom from any fear of the consequences of eating anything I wished. The other troubles were not healed so quickly, but I had proof of the efficacy of Christian Science healing and continued my study. Gradually, one after another of the ills disappeared until I was well, and I have so remained.

All the other members of my family have received help in Christian Science; but while I am very grateful

for these physical healings, I am more grateful for the religion which has come into my life. Now the Bible is a daily study. Before knowing of Christian Science, I seldom attended church, and never thought of reading the Bible, except occasionally on Sunday; although I was a member of a church and had been brought up in a religious household.

The joy, happiness, contentment, harmony, and assurance of God's help that have come into my life since I commenced the study of Christian Science are more than I ever thought could come to one person. For all these wonderful blessings I am most grateful to God and to Mrs. Eddy; and I am trying to prove my gratitude by being each day a better Christian Scientist.—(*Mrs.*) *Chloe E. Campbell, Hollywood, Calif.*

CHRISTIAN SCIENCE has healed me physically, mentally, morally, and spiritually, but I came to it in the first place not so much for healing as because I wanted to find the truth. I had read something in almost every philosophy and religion in my search for Truth, only to find in every instance that I was on the wrong track; therefore I approached Christian Science with much hesitation. I thought I had no God at that time; but I believed there must be a Supreme Being, and I prayed with all my heart to this "unknown God" to show me (if indeed He could hear me) if this Science were really the truth. The answer came in such a sudden and wonderful glimpse of good's allness and the unreality of evil that I never doubted again.

For some time I had been troubled with a form of rheumatism which doctors could not relieve in any way, and which, while it did not incapacitate me, was very wearing. I asked for Christian Science treatment; but my healing was slow, and, I see now, corresponded to a gradual change of thought. The treatment helped me, but did not free me. So I thought my own Science work was needed; but that also seemed for some time to have very little effect. Then one day, when I was working to realize the perfect unity of God and man, I saw myself clearly as God's reflection. I saw that there was no bad self and no good self, but just reflection; and this filled me with so much joy that I forgot my body. When I remembered it again, as it were, I found that the dull pain which seemed always there had vanished, and I was absolutely free.

I am grateful for the physical healing, but far more grateful for the understanding of God, as Father-Mother, which Christian Science gives, and for its promise of dominion over all the earth. After having class instruction, my desire was to devote my whole time to the healing work; and doing this has shown me the truth of Carlyle's words: "Blessed is the man that has found his work. Let him ask no other blessedness."

I cannot fully express in words my gratitude to our Leader for her selfless life and for her revelation of Truth to this age. When I think of the priceless treasures we have in our textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and her other writings,

and of her precious gift to humanity of The Mother Church with all its activities, I feel that the only fit expression of gratitude is deeds.—*(Miss) Lucia C. Coulson, London, W. S., England.*

HAVING lived under the guidance and protecting influence of Christian Science all my life, I know that I have a very great deal for which to be thankful.

While a student at school I experienced what seemed to me two remarkable demonstrations. After a physical examination by the gymnasium instructor one day, I was informed that my heart was not normal; that it would not be wise for me to continue taking part in any athletics; and that I should consult a doctor. Although at the time I had not been feeling well, and seemed in particular to become easily tired, I had no idea of any serious difficulty. Upon asking for treatment from a Christian Science practitioner, repeating what the instructor had told me, I was advised not to take part in any athletics until I felt physically well. It seemed but a short time after this that I again felt altogether well, and once more took part in basketball practice, playing for the balance of the season in practically all the games in which my team participated. When I realize how completely this condition was overcome, and how "athletic heart" many times causes lifetime trouble, I know that this truly was a remarkable healing.

At another time, during a game of basketball, I fell heavily on my knee, the impact on the hardwood floor causing what is termed water on the knee. At the time of falling, only a slight bruise was noticeable, but before I had finished dressing, a half hour later, what looked like an immense blister had formed. The coach, upon examining it, predicted dire results unless the knee were given medical attention immediately. However, I paid little attention to his remarks. There seemed no reason for being at all alarmed, as the knee was not painful in the least, beyond a slight bruised feeling. I walked home, and related what had happened. A member of the family, a Christian Science practitioner, handled the case, which was healed almost instantaneously; for, although when I went to bed that night the knee was much larger than its normal size, when I arose the following morning it was altogether normal. That day I reported for basketball practice as usual, very much to the wonder and comment of all who had seen my knee the day previous, and in particular of the coach. This was certainly a very evident testimonial to the power, and almost instantaneous action, of Truth.

As a child I experienced none of the so-called children's diseases, with the exception of a mild case of chicken pox. More recently, during twenty-five months' service in the United States Marine Corps, I passed through epidemics of German measles and influenza with no ill effects whatever; and, although subjected to countless inoculations and to considerable hard work, I was off duty but one half day during the entire time on account of physical unfitness. By striving to realize, when-

ever any suggestion of error came up, that "God is our refuge and strength, a very present help in trouble," better conditions and more harmonious action were always manifested. I have found that "divine Love always has met and always will meet every human need," as Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 494). Since my discharge from the service, financial supply has been manifested more wonderfully than I could have dreamed possible, thus proving each day this demonstrable truth.

For guidance and the many other blessings of Christian Science I am most deeply thankful; by striving, I hope that I may realize more fully, in daily life and action, the manifestations of this truth.—*Arthur C. Keyes, Billings, Mont.*

[Original testimony in German]

FILLED with a sense of gratitude, I wish to testify to the blessings which have come to me through Christian Science. In the month of November, 1921, I was suddenly taken with great pain in the rectum. As I had a high fever, my husband advised calling in a doctor. Being interested in Christian Science, I did not wish to consent to this. After a sleepless night, however, the pain and fever grew so much more violent that we called in a doctor, who said I was suffering from an anal fistula. He also said that I should go to a hospital, as an operation was the only remedy. This I would not agree to. He then remarked that he could not relieve the pain before six or eight days, and could not operate before then. He predicted that it would take another six to eight weeks for the wound to heal, provided everything went well, for it was a difficult case. When the doctor had left, I said to myself that God is the Physician, and I mentally worked in the way we are taught in Christian Science; but I found it difficult to overcome the fear. I asked a practitioner for help; and the pain left me after the first treatment. I was able to sleep that night, and could also walk a little. After the second treatment, I was entirely healed. The doctor, who examined me once more, said: "What has happened to you? You run around like an ant." I said I was quite well, which he confirmed; and he added: "It has disappeared. I have never had such a case before; I was convinced that you would have to be operated on."

My gratitude for this healing is very great; but even greater for the spiritual uplift which I have received through the truth as Mrs. Eddy has set it forth in "Science and Health with Key to the Scriptures." This book has indeed become a "key" to the Scriptures for both my family and me, for its teachings have brought us the understanding of God as ever present Love, which heals and purifies.—(*Mrs.*) *Anna Mücke, Berlin, Germany.*

CHRISTIAN SCIENCE has revolutionized my thinking; therefore, it has regenerated my life. I have received many beautiful physical healings; but wonderful as these have been, it is the spiritual regeneration of which I wish to write. Having

found me with an elusive, indefinite concept of God, Christian Science has given me a definite, practical, lovable God; having found me irreligious, it has given me a religion; having found me viewing life from an utterly material standpoint, it is giving me the true understanding of Life—the Life which is Spirit; having found me believing in the reality of sin, sickness, and death, it is teaching me their unreality; having found me believing in minds many, it has taught me that "all men have one Mind, one God and Father, one Life, Truth, and Love," as Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 467); having found me enchained by the mesmerism of personality, it is breaking the chain of that enslavement.

Another of the many blessings which Christian Science has brought me is the unlocking of that golden treasury, the New Testament. Born and reared in the Jewish faith, the New Testament was virtually a sealed book to me until I came into Christian Science. My early religious teaching was received from one whose broad and tolerant thought prevented him from inculcating upon my youthful mind any prejudice against Christ Jesus. I shall always be profoundly grateful for this teaching.

A few years ago I was traveling from Cheyenne, Wyoming, to Casper, Wyoming. I left Cheyenne about one o'clock in the afternoon in perfect health. About eight o'clock in the evening I had a severe attack of asthma. I endeavored to know the truth, as we are taught in Christian Science. While at times I was able to get some relief, when I reached my destination at about one o'clock in the morning I was in a serious condition. I was unable to get in touch with a local practitioner, and it was not until the following noon that I was able to dispatch a telegram to my wife requesting her help. At five o'clock that evening I was absolutely healed, entirely free from pain and breathing normally for the first time in twenty-four hours.

Mrs. Eddy tells us in Science and Health (p. 113) that "the vital part, the heart and soul of Christian Science, is Love." I am grateful to Mrs. Eddy for Christian Science, through the study of which I have learned of the works and words of one, Christ Jesus, whose life's ministry was dedicated to teaching the world how to love.—*Sidney J. Ranger, Wichita, Kans.*

A FEW years ago, through several Christian Scientists of this city letting their light shine, my husband and I were led to get the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. After reading the chapter on Prayer I regretted ever having entertained wrong thoughts about Mrs. Eddy. What she must have endured to give this truth to the world, we can only faintly realize. I then studied the Bible Lessons from the *Quarterly* during all my spare time, and eagerly hurried through with my work to return to this interesting study.

For a long time before this, I had been taking material medicine for an internal trouble. A doctor had told

my husband I should have a surgical operation to save me from becoming a chronic invalid. Having already had two operations some years previously, I decided against a third; for I saw no hope of permanent recovery. Shortly after we began to study Christian Science, my husband and I walked to the other side of the city to visit friends. He noticed I was walking quite easily, and remarked about the great change in me. Christian Science had healed me. Since then I have been quite free from this trouble. I can be on my feet all day, and walk without any distress or fatigue.

I had worn glasses for six years, and had to have the lenses changed from time to time. One Sunday morning the glasses broke in church, and when repaired, did not suit my eyesight; so I took them off, and I saw so clearly without them that I have never worn glasses since. Severe sick headaches, grippe, bad colds, burns, toothache, sciatica, and other ailments, have all been healed through Christian Science. Sometimes we have had to call on a practitioner; and the help has been lovingly given and benefit has been received. I feel grateful for this help, and for association with more experienced students of Christian Science, who have helped me on the straight and narrow road.

Some beautiful demonstrations have come as a result of the truth. One was over a severe injury, when both my hands were burned one evening. I held to the thought about man's having his dwelling in God, and in the morning there was not a sign of the burn; all the blisters had disappeared, and I did my usual week's washing.

I am more grateful for what these healings prove than for the physical relief, because I now understand what Mrs. Eddy means when she says in Science and Health (p. 289), "Truth demonstrated is eternal life." I shall never cease to be thankful that we were led to investigate the teachings of Christian Science, and so to share the blessings that Christian Scientists enjoy.—(*Mrs.*) *Sadie C. Douglas, Medicine Hat, Alberta, Canada.*

It affords me great pleasure to corroborate my wife's testimony, for I know that all her healings have been the result of Christian Science. I am very thankful to have this opportunity of joining with her in expressing my gratitude for what Christian Science has done in our home. —*J. Fred Douglas.*

AFTER four years of suffering from a stomach condition claimed to be hereditary, and for which there seemed to be no permanent relief under medical treatment, Christian Science was recommended to me by a friend, who at the same time gave me a *Christian Science Sentinel.* After reading and rereading the articles and testimonies given there, I decided to purchase a copy of the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. While reading this wonderful book, I received a complete and permanent healing. Following this healing, I laid off glasses which I had worn for twelve years.

These healings fully convinced me that I had found the truth; and I immediately began a systematic study of Christian Science. The fruits of this study have been health, happiness, and peace; and the understanding of God and His idea gained through this study has met my every need during the past ten years.

I am most grateful for all the activities of the Christian Science movement. My gratitude for Christian Science can only be expressed in a more consecrated effort to demonstrate more and more of its teachings as understanding unfolds the truth to me.—*Frederick G. Carpenter, Los Angeles, Calif.*

I CAN truly say with the Psalmist: "O give thanks unto the Lord, for he is good: for his mercy endureth for ever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy." My heart overflows with gratitude to our loving Father-Mother, God, for many blessings I have received through Christian Science.

Before coming to Christian Science I was a physical wreck, being burdened with all kinds of ailments. As long as I can remember I had suffered from sick headaches, and for twenty years from an internal difficulty, wearing braces, trying all kinds of material remedies, and taking treatment from our family doctor, without permanent relief. After all material remedies had failed we sold our farm, expecting to move to a warmer climate for the health of myself and a son; but my attention was called to Christian Science, and through the faithful work of a practitioner we were healed. In May, 1918, when my son enlisted in the United States Marines, he passed the physical examination.

I am very grateful for the physical healings we have received in our home (which are too numerous to mention), but more grateful still for the spiritual understanding I am gaining every day from the study of our Lesson-Sermons and the Christian Science literature. Truth is indeed the way. Our Way-shower, Christ Jesus, tells us, "Ye shall know the truth, and the truth shall make you free;" and Christian Science teaches us the truth about God and man,—that God made man spiritual and not material.

In John we read, "Sanctify them through thy truth: thy word is truth." I should like to speak of a wonderful demonstration I had in September, 1918, while staying on a farm to help with the work. I awoke one morning with dizziness. After reading the Lesson-Sermon I felt a little better, so went about my daily work realizing the truth as best I knew how; but very soon I became so ill that I had to go home. I was able to reach home in comfort, but in a very short time I did not feel able to raise myself from my chair; and as I was all alone in the house fear tried to enter. I longed for some one to come in so that I could send for a Christian Science practitioner, as I felt my strength leaving me and thought I was dying; but I was not alone, as mortal mind tried to make me believe: my dearest Friend, divine Love, was with me. Then I turned

to my loving Father-Mother, God, with my whole heart, declaring the truth. I just knew that God was my Life and He was ever present and the only power, and that in Him I lived and moved and had my being. I held to the truth every minute; and by noon, thank God, I was healed! In "Science and Health with Key to the Scriptures" (p. 66) we read, "Trials are proofs of God's care."

I have been interested in Christian Science for twelve years; and in those years God has been the only physician in our home. My daily prayer is that I may prove myself worthy of the name Christian Scientist. Our beloved Leader, Mary Baker Eddy, tells us in Science and Health (p. 192), "We are not Christian Scientists until we leave all for Christ." In 1920 I had the wonderful opportunity of class instruction.—(*Mrs.*) *Sophia Kohn, Silver Creek, N. Y.*

When I was led to seek help in Christian Science, I was suffering from what the two doctors who examined me for the army had diagnosed as heart trouble. I had been under treatment with one of them for a few months; and while I appreciated his honest efforts to help me, he could not offer me positive hope of recovery. He could only say that I must seriously limit my activities, and that I might possibly outgrow the trouble. However, I seemed to grow worse, and finally reached the point where it seemed impossible for me to continue my work. I was just over twenty-one years of age at that time, and had recently been offered a better position, with greater opportunities for development. Under the circumstances I could not even discuss it. I had always been burdened more or less with doubt, fear, and discouragement, and at this time my mental state was such that I often wondered if it would not be better for me to die.

A business friend advised me several times to try Christian Science, and later I went to a Christian Science practitioner. In about two weeks the offer of the new position came again; and my health had so improved that I accepted it at once, with the provision that I be allowed two weeks' vacation. My mental state gradually improved, till I became conscious of a greater sense of health and freedom than I had ever known before.

I found that Christian Science was the truth I had been seeking for years. One thing that impressed me strongly was the fact that, although in all the churches I had previously attended they emphasized the great importance of being a Christian, it was not until I took up the study of Christian Science that I learned what it really meant to be a Christian. Through the study and application of the truth as revealed in the Bible and the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, I have received many blessings. Now I know what Christ Jesus meant when he said, "Ye shall know the truth, and the truth shall make you free." I am grateful to have learned that heaven is a divine state of consciousness to be gained here, as well as hereafter, by right thinking. In

Christian Science we attain the fulfillment of Christ Jesus' promise, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

I am deeply grateful to Mrs. Eddy, who, in the face of opposition and persecution, labored lovingly and unselfishly to give to mankind the true understanding of God, which has brought again the healing Christ. —*Alpheus Haskins, Boston, Mass.*

It is with a heart full of joy and gladness that I take this opportunity to express my sincere gratitude for what Christian Science has done for me during the past thirteen years. The Psalmist sang, "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases." So it has been in my experience. God has forgiven my iniquities, has healed my diseases; and I am grateful for all His benefits.

I can truly testify to the healing efficacy of Christian Science; for it found me in great need, and has healed me many, many times. About four years ago, I was stricken with ptomaine poisoning in its worst form, being laid very low. Through the loving help of a practitioner I was freed from this ill, and at the same time was healed of hemorrhoids of many years' standing.

When Christian Science came to my notice, I was very fearful. I seemed to be afraid of everything; but through the teaching of Christian Science, which has brought into my life the knowledge of a loving, compassionate Father-Mother God, who is all-powerful and ever present, and who protects and guides His children and keeps them in perfect peace and harmony, I have in a measure mastered fear. I am very grateful for the understanding I have of God and of man's relationship to Him. I love to dwell in thought on the allness of good, on all-inclusive divine Mind, including all right ideas; to think of "the secret place of the most High," where all God's children dwell in harmony; to know that God cannot dispense with one of them, and that it takes God and His ideas, the Father and His children, to make the complete whole.

I am grateful to God for His tender mercies and loving care; to Christ Jesus, the Way-shower, who revealed the King's highway and showed us how to tread it; and to our revered Leader, Mary Baker Eddy, who has opened the door and has given us the key. In "Science and Health with Key to the Scriptures" Mrs. Eddy says (p. 99), "Truth has furnished the key to the kingdom, and with this key Christian Science has opened the door of the human understanding. None may pick the lock nor enter by some other door."—(*Mrs.*) *Adelaide Lomax, Portland, Ore.*

Christian Science was first brought to my notice in the year 1912, while a probationer nurse in a hospital. For some time I was very antagonistic towards what I thought Christian Science to be, until I heard of a friend's healing of a so-called incurable disease. Shortly after becoming interested, I contracted diphtheria and was in bed seven weeks,

being then sent home broken down in health. Among other ailments I had was a weak heart, also a tendency to consumption which in a few months' time seemed to be developing rapidly. But with my own reading of the text-book, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and absent treatment from the friend who had introduced Christian Science to me, that trouble was entirely overcome in about two months.

I was very grateful for the understanding of God I had gained through the teaching of Christian Science while my husband was in Malta and France. The consciousness of God's ever-presence and protection was the greatest comfort, and the only thing worth having; and all fear for his safety was overcome. I have ever since been grateful for that experience.

I should like to mention one demonstration which was to me a beautiful proof of God's ever present help. My little son, when about sixteen months old, fell, face downwards, from the top of the stairs to the bottom (about a dozen steps). When I picked him up, he was moaning with pain, and his little face looked terribly injured. At first I was very fearful; but I sat down and opened the Bible to these words in Isaiah: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." The realization of Love's ever-presence brought such wonderful peace and comfort that the healing was almost instantaneous. Although at first one half of his face was bruised and very swollen, the next morning it was quite normal, excepting for a small yellow bruise on his forehead.

Since then we have had very many proofs of God's allness, and the nothingness of evil. I am very grateful for all these blessings; for membership in The Mother Church; for our literature; and, above all, for the writings of our revered Leader, Mary Baker Eddy. There is yet very much to be overcome; but like Paul, "I press toward the mark for the prize of the high calling of God in Christ Jesus."—(*Mrs.*) *A. Alberta Bytheway, Ludlow, Shropshire, England.*

[Original testimony in French]

EIGHT years ago, as my husband was returning from business, he fell into a coma which lasted two nights and a day. I at once sent for a physician, in order to be informed regarding this illness. On seeing my husband, the physician said: "It is exceedingly serious; I cannot specifically pronounce on the case. It is congestion of the brain or meningitis. In any case, he must go to the hospital, as it is impossible for you to nurse him at home." To this I refused my consent. He prescribed various remedies; but several days passed without any result, and he then told me he wished a second doctor to be called in consultation. After their consultation, the two physicians were agreed as to the urgency of sending my husband to the hospital, as neither of them was able to diagnose the case.

I did not lose courage, but applied to a Christian Science practitioner,

who set to work on the case with the utmost devotion, with the result that in a short time my husband's condition improved. He began to regain strength, and his memory returned little by little. His sight also showed improvement day by day. It surely seemed a miracle.

I cannot find words in which to express my deep sense of gratitude towards God, and also my thankfulness to Mrs. Eddy, who brought to us the knowledge of Truth. Nor can I forget the practitioner and her untiring service on this occasion.—(*Mrs.*) *Louise Krieg, Geneva, Switzerland.*

THE many beautiful articles and testimonies published in the Christian Science periodicals have been, and are, a daily inspiration to me, and I am grateful for the opportunity of expressing my love to Mrs. Eddy, the Discoverer and Founder of this wonderful religion that teaches us how to free ourselves and others from sickness and sin.

Ivy poisoning, bowel trouble, nervousness, rheumatism, and deafness,—the result of grippe,—have been overcome. Insomnia, which seemed to be chronic, disappeared when I learned, as Mrs. Eddy tells us in "Science and Health with Key to the Scriptures" (p. 218), that "the consciousness of Truth rests us more than hours of repose in unconsciousness." Many other healings have come to us from the reading of the Bible Lessons. To learn that only the good is real brings comfort and assurance.

I am grateful for membership in The Mother Church and for the privilege of class instruction, also for the help that has always been so lovingly given us. While these healings have been a blessing to me, the peace and joy that have come into my life through the study of Christian Science mean much more. It is my earnest desire to do unto others as I would have them do unto me.—(*Mrs.*) *Adeline Welsh, Bemidji, Minn.*

IN loving gratitude to God, I wish to acknowledge the great help received through the faithful work of a Christian Science practitioner at the birth of my baby, now eleven months old. Through the loving help of a practitioner, lumbago, measles, earache, and kidney trouble which had been troublesome for years, have also been healed. For all the blessings that have come into our lives through Christian Science we are most grateful.—(*Mrs.*) *Rose Gildner, Multnomah, Ore.*

MINE was a case of tuberculosis of the lungs, brought about, probably, by fear and worry over my sister's death from the same trouble. Before this time, I had no idea that my usual good health could be menaced from this source, or that fear was seemingly so powerful. The persistency of this fear, added to the fears of friends, doctors, and experience in sanitariums, left me a hopeless hemorrhage case, within two years. I came home. Fortunately, my mother was then living where close friends could not easily come in frequent personal contact, so

that when the study of Christian Science was proposed and finally entered upon, the opposition of well-wishing but contrary-minded friends did not deter my advancement. This freedom, and the perfect confidence I felt in the kindly Christian Science practitioner, who so readily showed me the unreasonableness of my old habits of thought, and explained the perfectly logical truths of Christian Science, helped to contribute to my rapid restoration to normal health.

Christian Science makes for harmony in every conceivable phase of daily life, but its lasting benefits come only through individual efforts to gain understanding. I am sincerely grateful for Christian Science, and to all who have helped me to an understanding of it.—(*Mrs.*) *Clara L. Magrath, Lowell, Mass.*

"Trust in the Lord with all thine heart; and lean not unto thine own understanding." Not in some ways, but "in all thy ways acknowledge him, and he shall direct thy paths."

My husband, having done a heavy day's work, and the day being extremely warm, had decided to take a bath after sundown in the lake, which is near at hand. He felt well before going into the water, but after he came out he said he felt very weak; so he retired for the night, thinking the sickness would pass off by morning. Next morning, when he arose, he seemed weaker than the evening before. Error now seemed to take a rapid course, for he said his entire eyesight was gone. He was then sitting on a chair in the kitchen, and I was unable to assist him to his bed. His gaze was visionless, his face pallid, and his feet were getting cold. Error was whispering loudly to me, but I tried my best to keep fear at a distance. Then suddenly he said, "I do not want to think of passing on yet." When this was said, fear got hold of me for a moment. Help was needed, and needed quickly. I decided to plant my feet firmly on the rock of Truth, and know that any help would have to come from God alone. I then told my husband that this body had not given him his life, nor could it take it from him. "God is your life," I said, telling him to realize this statement and hold to it firmly. In a short time he was able to get on his feet and go to bed with my assistance. I then repeated the ninety-first psalm to him several times, and read to him from "Science and Health with Key to the Scriptures" by Mary Baker Eddy. The natural color came back to his face, his eyesight returned, and he was able to eat breakfast, which I brought to him—and this all inside of half an hour. The weakness passed off gradually; and in two days he was back at work.

For this healing we are most grateful to God, and also grateful to Mrs. Eddy for having made the truth so plain to us that it can be applied to all problems which arise.—(*Mrs.*) *Bertha Kraus, Nashotah, Wis.*

I wish to verify the testimony of my wife in regard to my healing. Words fail to express the gratitude I feel for this demonstration. It proved to me that "with God all things are possible."—*Wenzel Kraus.*

TESTIMONIES

Good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. They should be written legibly; and the addresses given should be complete. Women should use the title "Miss" or "Mrs.," and married women should sign their own names in full, instead of the names of their husbands.

Testimonies should be verified by three members of The Mother Church, and in the case of a member or an attendant of a branch church one of the verifiers should be the clerk or some other officer of that church, who has either witnessed the healing or can vouch for the integrity of the testifier. In the verification of testimonies by a church officer, the title of the office should be given. An affidavit made before a Notary Public is acceptable, if the testifier does not know three members of The Mother Church.

Compliance with the foregoing will greatly facilitate the work of the Editorial Department.

Correspondence relating to testimonies should not be addressed to individuals, but to the EDITORIAL DEPARTMENT, THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BACK BAY STATION, BOSTON, MASSACHUSETTS.

ANNOUNCEMENT

NEW PRINTING OF MRS. EDDY'S WRITINGS IN REVISED BRAILLE FOR THE BLIND

Announcement is made by the Publishers of Mrs. Eddy's Works of the printing of "Unity of Good," "Rudimental Divine Science," and "No and Yes" in the Revised Braille system of type for the use of the blind, known as Grade One and a Half. This system is now taught in most of the elementary schools for the blind in the United States; and all new literature for the blind published in this country is now printed in Revised Braille.

"Unity of Good" is printed in Revised Braille in one volume of 67 pages; and "Rudimental Divine Science" and "No and Yes" are combined in one volume of 70 pages; size 12¼ x 12½ inches. The books are printed on high grade ledger paper of great durability, and are substantially bound in handsome board covers. Single copy, $2.00; six or more copies, each $1.75; postpaid. Orders accompanied by remittance should be sent to HARRY I. HUNT, Publishers' Agent, 107 Falmouth Street, Back Bay Station, Boston, Mass.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

Applications for admission to membership in The Mother Church may be sent to the Clerk at any time throughout the year. They are acted upon by the Board of Directors only at their semi-annual meetings for the elec-

tion of new members, as provided by the Manual of The Mother Church, Article XIII, Section 2.

The next meeting of the Board for this purpose occurs June 1, 1923. Applications to be acted upon at that time should reach the Clerk by May 18, 1923. Applications received too late for consideration in June will be placed on file for the November 2, 1923, admission.

The receipt of all applications is acknowledged by the Clerk; and on the date set for consideration, notice of acceptance or rejection is sent to those whose applications have been received in time for the essential preliminary attention. Should an applicant not receive such notice, he is requested to communicate with the Clerk before forwarding a second application.

Additional application forms may always be obtained by addressing the Clerk, Geo. Wendell Adams, 236 Huntington Avenue, Back Bay Station, Boston, Massachusetts.

CLERK OF THE MOTHER CHURCH

The Tenets of The First Church of Christ, Scientist,—The Mother Church,—for the use of branch Churches of Christ, Scientist, are printed on folded sheets, containing space for adding the authorized application form for membership in branch organizations, or for extracts from their by-laws. These sheets may be ordered from the Clerk at seventy-five cents a hundred; but orders are not taken for less than one hundred. Postage stamps should not be sent in payment.

The Tenets may also be obtained printed in English and German on alternate pages.

Correspondence relative to the Tenets should be addressed to Geo. Wendell Adams, Clerk, 236 Huntington Avenue, Back Bay Station, Boston, Massachusetts.

CHURCH TREASURER

Per Capita Tax, as provided in the Church Manual, Article VIII, Section 13, is due annually from "every member of The Mother Church," and "shall be forwarded each year to the Church Treasurer." This tax of "not less than one dollar" may be forwarded at any time during the year. When a remittance for church dues is more than the amount required to balance one's account, the surplus is credited for the present year.

Contributions to The Christian Science Benevolent Association are acceptable; and contributions may also be made to the General Fund and to the Real Estate Fund of The Mother Church.

Please make all remittances payable to Edward L. Ripley, Treasurer, and send them to him at 236 Huntington Avenue, Back Bay Station, Boston, Massachusetts.

ORDERS FOR THE WORKS OF MARY BAKER EDDY

Orders for Mrs. Eddy's Works should be addressed to and remittances therefor made payable to HARRY I. HUNT, Publishers' Agent, 107 Falmouth Street, Back Bay Station, Boston, Mass., U.S.A.

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SUBSCRIPTION RATES TO THE CHRISTIAN SCIENCE PERIODICALS

The Christian Science Journal	$3.00 per year
Christian Science Sentinel	$3.00 per year
Der Herold der Christian Science	$2.00 per year
Le Héraut de Christian Science	$2.00 per year
The Christian Science Monitor	$9.00 per year
Christian Science Quarterly	$1.00 per year

For rates on *short term* subscriptions, see p. iv of *Journal.*

ORDERS FOR BIBLES, SUBSCRIPTIONS, ET CETERA

All orders for literature, subscriptions, Bibles, and miscellaneous articles should be accompanied by remittance. Address such orders and make checks payable to THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, Back Bay Station, Boston, Massachusetts, U.S.A.

ANNOUNCEMENT

The Publishing Society is glad to announce that the following subscription rates for our periodicals have been fixed for the convenience of those living where the English Pound Sterling is the established money standard. These rates are based on the fixed exchange rate of $4.86 to the Pound Sterling, and will be effective until further notice, as follows:—

The Christian Science Monitor	£1	17s.	1d.	per annum
The Christian Science Journal		12s.	4d.	" "
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THE
CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

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LIBERTY

WILLIAM P. MC KENZIE

FAMILIAR to all of us by many repetitions are the words of Madame Roland: "O liberty! how many crimes are committed in thy name!"

Since it is so evident that a man must ascend into liberty, which is self-government, by his highest nature, it is manifest that criminality is in no wise connected with liberty. Whence, then, such a sentiment as above quoted, unless the fact be that men of rapacious and criminal minds use the name of liberty as a cloak for their wrongdoing? By such use the word is defamed, for evil conduct is the expression of license, not liberty. Burke, in his "Reflections on the Revolution in France," says: "But what is liberty without wisdom, and without virtue? It is the greatest of all possible evils; for it is folly, vice, and madness, without tuition or restraint." It may be correctly said that there is no genuine understanding of liberty apart from Christianity. Therefore it is of deep importance to humanity that the guidance and teachings of the New Testament should be understood, so that men may learn freedom under the tuition of Christ Jesus.

The Greek word translated liberty connects itself with an old verb whence comes the future of the word meaning "to come." The freeman can say, I shall come; so the word "free" indicates literally "one who can go where he will." The word can be more clearly apprehended when the institution of slavery is remembered. The slave was coerced in his going and in his coming, and in no sense whatever was he free to carry out his own wish or desire. This point is made exceedingly clear in the teaching of Jesus in the eighth chapter of John's gospel. His discussion had induced many to believe on him, and to these he said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make

you free." As they were Jews, they at once made assertion that as Abraham's seed they had never been in bondage. Then Jesus indicated what the foe of liberty really is, saying, "Whosoever committeth sin is the servant of sin." When we think of a "servant" we have in mind care and kindness, and wage as a reward for work done; but the Greek word here is "slave." Into the life of a slave came no reward; he worked under compulsion, and was perpetually in danger of punishment. Jesus went on to explain how through sonship, which he as the Son of God was unfolding, those who continued in his word should be "free indeed." We are therefore able to understand the statement of Paul, "Where the Spirit of the Lord is, there is liberty." It should be carefully noticed, however, that Jesus spoke of a continuing attitude of acceptance of his teaching, because experience shows what many wise men have said, that perpetual vigilance is necessary for the preservation of true liberty.

The operations of divine grace in the heart, whereby Christian freedom is developed, not only deliver one from the consequences of sin, but work out a restoration whereby his true self appears. By continuity in the sense of good, he becomes delivered from alien influences and gains the mastery over sin, which through its temptations seeks to enslave. Cremer, in his analysis of the Greek word for liberty, says of this freedom which is Christian, that "it restores the man to himself, makes him his own master, independent of every power alien to his higher nature,—of sin in all its forms and consequences,—and guarantees for him unhindered possession and unfettered action of his life in a manner conformable to his real self."

Remembering, then, the necessity for continuity in the sense of good, we can see that the attitude of the Christian is most beautifully expressed in the admonition, "Stand fast therefore in the liberty wherewith Christ hath made us free." When we thus understand freedom from the Christian standpoint, seeing how it implies deliverance from thwarting conditions which prevent the enjoyment of good, from control by false beliefs, and the various forms of mesmerism which confuse thought, we are the better able to understand the way in which deceivers of mankind use the word "liberty." Such teachers are as wolves in sheep's clothing. They are thinking license while they shout liberty. They plan rapacity while they talk of freedom to their victims. Such agitators calling themselves by various names have through the ages misled the people, promising them impossible things. In our time they are busy denouncing the Bible, setting before their victims all possible sensuous delights in breaking the Commandments. They encourage covetousness, for example, and promise their victims that through the destruction of the orderly, of lawkeepers and thinkers and all who are intelligent and wise, they shall be able to satiate their covetousness and possess the things they desire. They attack the institution of the home as

standing in the way of what they call liberty. Fearing that children may in a home learn love and brotherly kindness, their theory is to take them from their mothers at an early age and bring them up as selfish animals, as anarchists, a danger to themselves and to the human race. Nations have suffered from these false teachings; and even in our day multitudes are perishing under theories which look upon murder as legitimate and defy decency and law.

We turn from these things with relief to the message of Christianity, especially to Christian Science, which is Christianity progressive and practical, in which is revived for this age the long-lost blessedness of the days of our Lord. Truly the world at this hour needs to listen to the inspired words of the Discoverer and Founder of Christian Science, Mrs. Eddy, as found in "Science and Health with Key to the Scriptures" (p. 224): "Truth brings the elements of liberty. On its banner is the Soul-inspired motto, 'Slavery is abolished.' The power of God brings deliverance to the captive. No power can withstand divine Love. What is this supposed power, which opposes itself to God? Whence cometh it? What is it that binds man with iron shackles to sin, sickness, and death? Whatever enslaves man is opposed to the divine government. Truth makes man free."

In the church founded by Mary Baker Eddy may be enjoyed the most satisfactory sense of liberty and fellowship. Those who become members are not bound by a creed or by a long list of formulated articles. They are held together in unity by the acceptance of certain tenets. The members hold these statements of truth, and are in turn held by them. The child who is a beginner, accepting these tenets, is in unity with the one who has spent a lifetime working out an understanding of them. Perceiving that human beings are not quickly weaned from political and arbitrary methods, Mrs. Eddy provided that branch churches should have their own forms of government. Government is worked out politically by having two or more parties, one party being in power and meeting the resistance and criticism of those in opposition. Out of this controversy there generally comes a modicum of progress; and in branch churches, in early stages, business is often conducted by means of argument and the expression of differences of opinion. But as the real meaning of Christian Science dawns upon the thought of the members, they begin to discern a higher sense of government, whereby the individual comes into accord with the one Mind. As the members of a church come into obedience to this vision, they will sometimes surprise themselves by carrying on their internal government through practically unanimous decisions. Those who have that true vision of the harmonious government of many by one Mind are ready for the liberty of self-government indicated by membership in The Mother Church. Members therein accept the Manual as the constitution which shall guide their thinking, as the standard indicating what the conduct and

action of a Christian Scientist should be. The Mother Church is not an organization under the statutes of a commonwealth or state; it is a voluntary association of Christians for charitable purposes,—that is, for beneficence, peace, and good-will to and among men. The power for good which its members exert is through character. At critical points in history, the turning of events toward righteousness and the victory of truth have often been due to the developed character of some individual. The members of The Mother Church in all communities, by supporting the character of the Christian Scientist, are a leaven of blessedness. They become like light shining in a dark place.

Liberty implies proper tuition and self-restraint, although human beings have mistranslated the thought of freedom into license. In this country, in certain western communities in early days, every man carried a weapon for self-defense. The most unscrupulous, however, established what might be called a reign of terrorism, supporting their caprices, even as historic tyrants have done, by the threat of instant death. The first manifestation of order in such communities was a vigilance committee, in which a number of people grouped themselves together, so that with a show of force they could restrain those who were characterized as bad men. Before very long, however, the communities accepted the restraint of law, which, by modifying communal action, enabled the individual members to live without fear of assault and arbitrary interference. The public opinion of the whole town supporting law manifested itself in order, so that a policeman or two could be sufficient for the restraint of the occasional wrongdoer.

In many ways, however, the theory is put forth that a person has not liberty unless he can do what he personally likes to do, irrespective of its effect upon his neighbors. Evidently this was one of the problems which appeared in early times in the church. The Apostle Peter discusses it in a courageous way. He warns those to whom he writes that even as in old time there were "false prophets," so in their time there shall come "false teachers," and predicts that "many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." He says of them that they despise dominion or government, and are presumptuous and self-willed, and "speak evil of the things that they understand not." He says, also, that they are successful in "beguiling unstable souls." He describes them as speaking "great swelling words of vanity" and alluring their victims, although "while they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage."

In The Mother Church there is provision for discipline, so that those who do not desire to evidence the nature of the Christian Scientist shall not successfully use the name as a cover for malign teaching. In the light of Christianity it is manifest that Christian liberty is supported by the truth. The life of the

freeman must, therefore, be continuously in conformity with the truth. Since the Christian Scientist is expected to be a witness for the truth, what he says is valued as being truly spoken. Suppose, then, that an individual, under cover of that reputation, ceases to regard the ninth commandment and bears false witness against his neighbor,—is it not proper that there should be disciplinary requirements for the correction of such inconsistency? If a practitioner, for example, takes advantage of the confidential and friendly relationship which can be established with a patient who comes with open heart seeking for spiritual help, and misuses this trust and confidence so as to break another of the commandments, is it not fair that such a seducer should be corrected? Peter admits that there is freedom, but never that it is proper to be an evildoer in the name of freedom. So he admonishes those to whom he writes that they shall engage in well-doing only, "as free, and not using your liberty for a cloke of maliciousness, but as the servants of God." When Daniel Webster said, "Liberty exists in proportion to wholesome restraint," he was supporting this thought which runs through the teaching of Scripture.

The Christian Scientist not only should maintain what has been so beautifully described by Paul as "the glorious liberty of the children of God," but should remember Mrs. Eddy's warning in Science and Health (p. 96), where she says: "During this final conflict, wicked minds will endeavor to find means by which to accomplish more evil; but those who discern Christian Science will hold crime in check. They will aid in the ejection of error. They will maintain law and order, and cheerfully await the certainty of ultimate perfection." In order to do this there must be continuity in the realization of good, and unceasing activity in the overcoming of evil with good. Peter gives warning that if those who have once escaped from the mesmerism of impurity shall become "again entangled therein, and overcome, the latter end is worse with them than the beginning." One who has accepted the Manual, and promised fidelity to its Christian requirements, injures himself when he turns aside, but may be culpable also for misleading others. We must be continuous in good, never quitters, in order to know freedom. James reminds us that "whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

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There is no duty we so much underrate as the duty of being happy. By being happy we sow anonymous benefits upon the world, which remain unknown even to ourselves; or, when they are disclosed, surprise nobody so much as the benefactor. I should bear false witness if I did not declare life happy.—*Robert Louis Stevenson.*

THE SCIENCE OF CHRISTIANITY

ETHEL MUNRO GOSS

THE teaching of Christian Science has unlocked the Scriptures in their spiritual meaning, and through the daily study of our Lesson-Sermons we are gaining a wonderful insight into the Bible. Truth dawns on the understanding as thought grows more spiritual, and we learn to separate the history of material men, in the Biblical accounts, from the absolute truth about God and man, which, revealed in the first chapter of Genesis, runs like a golden thread through the whole Bible. The Bible as a material history is little more to us than any other history, unless, as Mrs. Eddy has pointed out, we seek for the spiritual interpretation.

Mrs. Eddy says in our textbook, "Science and Health with Key to the Scriptures" (p. 271), "Christ's Christianity is the chain of scientific being reappearing in all ages, maintaining its obvious correspondence with the Scriptures and uniting all periods in the design of God." The first revelation of "Christ's Christianity," which we have in the Scriptures, is the genesis or beginning of spiritual creation and of man in God's image and likeness. All subsequent revelations affirm and sustain this foundational spiritual fact. Thus, this truth is further sustained as law, through Moses, in the Ten Commandments. It is still further accentuated through Christ Jesus, in the two great commandments,—love to God and love to man; and he taught that obedience to this law should be actively expressed in loving our neighbor as ourselves. Then again in the Apocalypse, through the inspired thought of John, the beloved disciple, there is revealed the holy city, a state of spiritual consciousness attainable only through overcoming everything unlike the perfect creation; and the song of the redeemed is the song of Moses and the Lamb. So, from Genesis to Revelation we can trace the "design of God;" and to-day, divine Science unites all Scriptural teaching, revealing to us the unity of the whole, in the Science of Christianity.

As we learn to interpret spiritually these great revelations of "Christ's Christianity," we realize that they form the fundamental rules of divine Science, and that the spiritual progress of mankind has been gained only through obedience to these laws of spiritual being. The contribution that this age has made to spiritual unfoldment is the spiritual interpretation of these laws, and their demonstration through obedience. This is a scientific age, which demands a scientific religion; and so, the revelation has come as Christian Science, the Science of Life, revealing Christianity as Science. The need of mankind is to learn to utilize this revelation for the overcoming of evil. No new law has been discovered; but, through the inspired thought of a prophet of to-day, the Science of the practical application of spiritual law has been revealed. Newton and other scientists discovered certain so-called laws, and deduced from

them certain correlative facts. Men then reached out and made use of these facts, and have been able to overcome many limitations of time and space, and thus to advance civilization. The Romans might have had electric light, but many discoveries were first necessary in the long years between the Roman lamp and the modern blaze of electricity. So, with mankind in his search for God. Had the ages responded more quickly to spiritual revelations, understood and obeyed them, we should be nearer than we are to the solution of world problems. But there have always been those, spiritually in advance of their age, who have been true to the heavenly vision, and have carried forward the torch of spiritual reality.

While the Mosaic law, spiritually understood, taught the basic truths of all morality, yet it had become in Jesus' time a rigid ritual of scholastic theology, which obeyed only the letter of the law, and had been substituted for obedience to spiritual law. Jesus brushed aside tradition, dogma, and ritualism, and revealed the spiritual meaning of the law of Sinai, as love to God and love to man; and so, uniting morality to the worship of the one God, founded Christianity. The so-called human mind is much the same as it was nineteen centuries ago; and so, to-day, certain of its phases, having cast aside the traditions of Christianity as unreasonable, represent morality as quite separate from religion. But when morality and Christianity are seen to be inseparable, then we have the Science of Christianity. It is because religion has so often been divorced from Science, that the wayfaring have been unable to understand it. As one's thought becomes more spiritual, his needs become more spiritual, and he demands a religion which will satisfy those needs. All great teachers, in every age, have agreed on certain broad fundamentals of morality; but, to spiritual sense, morality is simply the natural expression of the worship of God. The laws of God are above all creeds and dogmas; for they are the laws which govern man's spiritual being, and have always existed as eternal verities, while creeds and dogmas have been built up by superstitious devotion.

As shown in the history of the search for God, the truth about God and man has been revealed, and is the foundation of Christianity. It is the so-called human mind that rebels against the demands of this truth; and so we find, in every age, certain aspects of religion which offer gain for which one need not sacrifice materiality. Truth and religion have not always seemed to go hand in hand; but the truth is of no value to us unless we understand it and use it, making it our religion. Mankind would still be in the darkness of medieval Europe, had it not used the laws which men have discovered, to advance civilization. The world still turns away, as did the rich young man, from the demands of Truth to leave all materiality and follow Him. It is the interpretation of what this demand is, of what obedience to the law of God means, that separates the Science of Christianity from all human philosophy, founded on human selfhood as a reality, and the use of

the human will to obtain salvation. No human philosophy, however fine its ideals or however high its appreciation of beauty and art, can fulfill the promise of the Christ, "I am come that they might have life, and that they might have it more abundantly." That promise can be realized only through obedience to spiritual law.

The failure in so many lives of men and women who have had a great sense of beauty and a great appreciation of art and culture, has been due to a lack of coordination of their intellectual life with obedience to spiritual law. The world has believed that the genius cannot be governed by the same laws as the ordinary mortal; and this false standard is always due to a mistaken concept of God and man. When we reason from the basis of perfect creation, we see divine law as the law which must govern all, and the Science of Christianity as the religion which teaches us the meaning of obedience to that law. We shall not mistake, then, mere personal liberty for freedom, which latter is gained only through obedience to spiritual law. The children of Israel, who were slaves in the land of material sense, were promised freedom through obedience; and if "God spake all these words" then, He is speaking them now, and forever will speak them to the hearts that are open to spiritual truth, for "the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it."

As in the days of Jesus, there will always be those false prophets to whom the way of life, as he pointed it out, appears to be too narrow; and there always will be a flocking to the standard of those who think they have found an easier way. But all down the ages, reason and revelation have declared that there can be no other or simpler way than the way of obedience to the law of God.

What is Christian Science contributing in this age to the spiritual unfolding of man? Is it not the spiritual interpretation of these laws of the Science of Christianity? Is it not showing us the meaning of obedience to these laws? And does it not reveal the "scientific statement of being," as given on page 468 of our textbook, to be the only logical conclusion to be drawn, if we would obey the "first and great commandment"? Some are saying to-day that Christianity has failed; but the seeming failure has only been a wrong interpretation of Christianity. "Christ's Christianity" has never failed. And those who have accepted Christian Science know that the only logical conclusion they can come to is that it is the Science of the laws of God, the laws which Jesus obeyed and demonstrated on the shores of Galilee. It is obedience to these laws which brings into play the rhythm of life. All discordant conditions, social and economic, come from discordant thinking, from disobedience to spiritual law. So-called mortal mind still proudly affirms, "All these things have I kept from my youth up;" but the continued study of these laws in the light of Christian Science shows us that we have hardly begun to obey them. Mortal mind still resents the high standard which obedience to spiritual law demands. This

obedience is learned only by overcoming the material by recognizing the spiritual alone as the real, not in spasmodic moments, but in every activity of life.

Mrs. Eddy says, "The demands of God appeal to thought only" (Science and Health, p. 182); and Jesus said, "The kingdom of God is within you." The Science of Christianity cannot be learned by blind belief, or by an unreasoning faith that accepts mere tradition as truth, but by spiritual understanding, which reveals the meaning of these laws and shows us how to obey them. To-day, many are willing to acknowledge the power of thought, but still look for salvation through material mental sciences, autosuggestion, and the use of the human will, discarding the revelation of Christian Science as mythical. But spiritual understanding, turning more and more to the Mind "which was also in Christ Jesus," knows that the reflection of that Mind comes only through the surrender of all belief in a power apart from God.

One of the requirements for the acceptance of this truth is a great moral earnestness. One phase of modern thought which has flung aside tradition and sentiment in religion, rather than give up what it calls its rational integrity and accept the traditions of theology, takes refuge in an atheism which holds itself superior to all religious sentiment. But honesty of purpose must lead the seeker after truth towards that religion which is offering demonstration, and not doctrine, as the reason of its existence. And then it will be found that divine reason and revelation agree; that the effort to obey spiritual law reveals to us, more and more, the meaning of that revelation, even as Jesus said, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

"PRAYER AND FASTING"

CYRIL ROANTREE HEWSON

WHEN Jesus told his disciples, who had failed to heal the epileptic boy, that such healing could be done only by "prayer and fasting," he stated a metaphysical fact, which is as true and applicable in the twentieth century as it was in the first. Likewise, the truth of the words written by Mrs. Eddy in "Miscellaneous Writings" (p. 355), "The present stage of progress in Christian Science presents two opposite aspects,—a full-orbed promise, and a gaunt want. The need, however, is not of the letter, but the spirit," seems, if anything, even more strikingly apparent to-day than when the words were written. The "full-orbed promise" is attested by the healing already accomplished by Christian Science; and the "gaunt want" is manifest in a world which is learning, through suffering, to turn away from its material gods for healing and comfort, and to seek and find a higher standard of living. The need, however, as Mrs. Eddy says, "is not of the letter, but the spirit;" and the spirit of

the Christ is attained by what Jesus termed "prayer and fasting."

This prayer is the prayer of earnest desire, born of unselfed love for God and man. This fasting is not like that of John the Baptist and his disciples. It is not mere abstinence from material indulgences that makes a man more spiritual, but abstinence from material thinking. The fasting of John's disciples was a result of their belief in the reality of material phenomena and their power to deplete man's spirituality; but Jesus, fasting scientifically from the false belief in the reality of matter, was able to eat and drink with publicans and sinners without fear that his consciousness would thereby be defiled. If one understood this sufficiently, then matter would mean nothing to him; and any inordinate desire for material indulgence therein would become impossible. It was this same understanding of the unreality of matter which enabled Jesus to touch the leper and heal him instantaneously, and later to declare, "The prince of this world cometh, and hath nothing in me." This understanding of the unreality of matter, based upon the correlative fact of the allness of Spirit, is the spirit of the Christ and of Christian Science, which to-day is repeating the works of Jesus. In her book "Unity of Good" (p. 9), Mrs. Eddy writes: "What is the cardinal point of the difference in my metaphysical system? This: that *by knowing the unreality of disease, sin, and death,* you demonstrate the allness of God. This difference wholly separates my system from all others."

Healing in Christian Science is not a physical effect produced by mental means. It is the destruction, root and branch, of the belief of material existence, through the demonstration of the allness of God, Spirit; and this demonstration is attained through spiritualization of thought, and daily consecration to good. The ability to demonstrate this healing power depends on how far we have succeeded in destroying our own belief in materiality, for this is all that can ever seem to separate us from divine Principle, and prevent us from healing the sick. A Christian Science practitioner is one who has so far cast "the beam" of belief in matter out of his own eye as to see clearly enough to cast "the mote" out of the eye of his brother.

Perhaps most Christian Scientists have desired to attain this desideratum, and have declared their willingness to leave all for Christ, even as James and John, who had not realized what it meant to drink all of the cup of their Master. When we think how material our own selfhood still appears to us, and that healing is effected through the realization of Spirit's allness, matter's unreality, and the unreality of that which we hitherto have conceived to be our own selfhood, we see that to drink the cup of Christ means to overcome the lusts of the flesh in our own consciousness through spiritual understanding; and this is where the whole battle lies. We are able to heal just in proportion as our mentality is governed by divine Principle, or as we let that Mind be in us "which was also in Christ Jesus."

Is not this the highest test of love for God and man? Can one ever deny the so-called pleasures as well as the so-called sufferings of matter who has not learned to put divine Principle, Love, before self? Mrs. Eddy says of the right thinker and worker, "He loses self in love, and cannot hear himself, unless he loses the chord" (Message for 1900, p. 3); and Jesus said, "Greater love hath no man than this, that a man lay down his life for his friends." Paul, who was one of the greatest of metaphysical thinkers and teachers, knew quite well what this meant when he said, "For the good that I would I do not: but the evil which I would not, that I do;" so that there is not the slightest cause for discouragement, if the Christian Scientist to-day finds that the lusting of the flesh against the Spirit seems stronger than he at one time anticipated. What this calls for is a pure affection, greater self-abnegation and consecration.

This laying down of a false sense of existence is not accomplished merely by the giving of a treatment. It is the continual overcoming of the flesh, of the belief of material pleasure and pain in one's own consciousness, which makes it possible to give an effectual treatment when called upon. The power of Jesus to heal the sick instantaneously, as he walked through the towns of Galilee, was the result of his days and nights of overcoming temptation, when, knowing that God is All-in-all, he denied absolutely the existence of any selfhood apart from God. That spiritual love which draws mankind, heals the sick, and reclaims the sinner, is not a human quality; nor does it come to the human sense without striving. As the Christian Scientist daily weans himself from material thinking, from the lusts of the flesh, he gains that spiritual understanding of man which uncovers and destroys error. His thinking gradually reflects more of divine Principle,—that Love which casts out fear, sin, disease, and death, and which, as it is understood, enables us to take up the cross and leave all for Christ. Only spiritual understanding is equal to this, enabling one to speak to disease "as one having authority," and so to demonstrate that practical love which maketh the desert to "rejoice, and blossom as the rose."

Is it not clear from this why Mrs. Eddy insists so much on humility in the student of Christian Science? And does not humility necessarily follow the honest recognition of the total inadequacy of human sense and the omnipotence of the Christ? It was not to the personality of Jesus that the people brought their sick out into the streets that he might heal them; and it is not to the practitioner, as a person, those come who are in search of healing to-day; but it was and is to the Christ-consciousness, which is reflected by man, even to the Christ which still declares, "Him that cometh to me I will in no wise cast out." Finite personal sense has no authority over sin or disease; and the attempted exercise of this sense is the exercise of human will or hypnotism; but the destruction of this so-called sense, the humiliation of the so-called human will through the understanding of matter's nothingness,

and the putting on of the Mind of Christ, give one divine authority. It was not the personal Jesus who demanded the obedience of the evil spirits, and commanded the sick of the palsy to take up his bed and walk. Jesus recognized the omnipotence and omnipresence of divine law, the law of God; and it was in obedience to this omnipotent law that the evil spirits or false beliefs came out or were destroyed, and the sick were healed. That the power which heals the sick is purely spiritual is emphasized in all the teaching of Christian Science. We become imbued with that same power when we, through true prayer and true fasting, are in possession of that Mind "which was also in Christ Jesus."

[Written for the *Journal*]

MOSES ON MOUNT NEBO

ALICE JACQUELINE SHAW

For the last time he gained the mountain's height:
The plains beneath him lay: we know he paused,
Now at the summit of his earthly path,
And gazed once more adown the dimming years:
Saw the sweet face that launched him on the flood
Of Nile: proud yet compassionate, the level brows
Of royal Egypt: Miriam, well beloved
By God and man, sister and prophetess:
Aaron, the mouthpiece of the Word of God,
Brother, yea more than brother, faithful friend:
And Zipporah, with eyes whence pain had passed.
Dear dreams! fair shadows of reality.
With the deep quiet of a tideless sea
He strove no more with God, yet looked again
O'er the fair prospect of the promised land
From Gilead unto Dan and Naphtali.
And as he gazed, he thought on Israel,
Those sons, like Gershom, of his wanderings,
Whom he must leave to God; for he had made
The last, the greatest sacrifice of all—
He must no longer share their suffering,
Strive with their strife, grieve with their grief, no more.
How long he dwelt in silence none may know:
Till through the silence did the voice of God,
First faint yet sweet, come clearer and more clear,
Then louder with the thunder of the sea,
When Moses turned and earth fell from his sight;
Lost in the majesty of good, he saw
The wonder of the Infinite, the peace,
Turned wholly unto God and walked with Him!

A LAMP AND A LIGHT

SAMUEL J. MACDONALD

A QUANTITY of potatoes was stored in a dark cellar. Some were still unused when spring's loving touch set free the imprisoned beliefs of winter. Under this actinic touch one of the potatoes sprouted and sent out a tendril feeling for the light. It lay near the thick foundation wall of the house, and in its hunger and thirst for light, this delicate but persistent tendril pressed its way through the small crevices in the thick foundation wall until it joyously hailed and drank in the sunlight. Here joy and gratitude broke out in bud and bloom. What a lesson for "man, proud man"!

From this meek manifestation of light-loving activity, may we not learn patience, steadfastness, humility, and gratitude? And may we not also learn from its symbolism that the entire universal creation lives by and in the eternal, omnipresent, creative Mind, which includes all light? Indeed, we are not going too far, and are in no degree fanciful, when we perceive in this lowly incident a commentary upon and an illustration and proof of Paul's inspired prophecy, "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Creation itself shall emerge from our misty material beliefs about it into the resplendent, eternal light of spiritual reality. Then, assuredly, we shall understand and appreciate more fully that wondrously profound, scientific statement of our inspired Leader, given in our textbook, "Science and Health with Key to the Scriptures" (p. 468): "All is infinite Mind and its infinite manifestation."

John declares that "God is light, and in him is no darkness at all." When this expression of infinite Truth is in some degree apprehended by us, we shall no longer be mystified by the hunger and thirst of all creation for light. Shall we not then see it as the constant craving of the creature for the creator? The Psalmist's song and Paul's stately prose will then be understood as correlatives illumining each other. God is omnipresent. The light of spiritual understanding is, therefore, universal and never absent. Only in our blindness, our ignorance and fear, our puerile false beliefs, is creation submerged in darkness and mystery. It is, as Isaiah tells us, our wrong thinking, our superstition, our self-will,—these alone,—which set up seemingly insurmountable barriers, and open apparently impassable gulfs between God and us, and between the vision of spiritual creation and our self-blinded eyes. It is these false beliefs and their progeny of fears and follies that raise the almost impenetrable mists of human opinion and speculation which shut out the light of Truth and shroud creation in Cimmerian gloom.

Where, then, is the way of escape out of this "gross darkness"? There must be a way, since "God is light." Every patriarch and every prophet sought this way; and they all were

assured of its ultimate and unmistakable manifestation in the Messiah, the Christ. Accordingly, in the fullness of time and in the fulfillment of prophecy, Christ Jesus declared, "I am the way, the truth, and the life: no man cometh unto the Father, but by me;" and he also assured his believers, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." In this way alone may we emerge from the darkness of ignorance, superstition, and fear into the light of the truth concerning God, man, and the universe; and, as we emerge, also find all creation with us in the effulgence of resplendent reality. Through this way we shall ascend hopefully and joyously "from strength to strength," from belief to faith, from faith to understanding and demonstration, until the light of eternal harmony dawns and reigns supreme.

Since to continue in the word of the Way-shower is the only way out of the darkness and bondage of error into the light and freedom of Truth, is not the question vital, How shall we continue in his word? He himself answered this question when he referred his hearers to the searching of the Scriptures, and declared that these testified of the Christ; but this search of the Scriptures must be rightly guided, else it is of little or no avail. Did he not rebuke the studious Pharisees, "Ye do err, not knowing the scriptures"? They who spent their lives studying and teaching the Scriptures were yet convicted by him of not knowing them,—that is, not understanding them.

Manifestly, then, our search of the Scriptures for the knowledge of God and His Christ should not be merely intellectual and scholarly, critical and cold; but meek, humble, childlike, spiritual, patiently waiting for the light of divine Mind to illumine the page and bring the word to life. It was in this manner that Jesus opened the Scriptures to the two disciples as they walked to Emmaus, and thus indicated to all succeeding disciples that Christ, Truth, must always be the sole interpreter. He said to his disciples, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." It is, therefore, beyond peradventure or doubt that his interpretation of the Scriptures is spiritual, not merely scholarly, or intellectual, or material. To continue in his word, and become his disciples indeed, is obviously to search for and study the spiritual meaning of the sacred Word. We may, therefore, rest assured that our revered Leader had attained to a clear comprehension of Jesus' method of Scriptural interpretation when she wrote this incisive, awakening sentence (Science and Health, p. 241): "Take away the spiritual signification of Scripture, and that compilation can do no more for mortals than can moonbeams to melt a river of ice."

Through such clear statements as the foregoing, Christian Scientists are aided in their study of the Scriptures rightly to divide the Word of Truth. In addition to the textbook they have the priceless Lesson-Sermons, instituted by the inspired wis-

dom and foresight of their consecrated Leader. Equipped with these aids, the Christian Scientist finds that the faithful daily study of the Scriptures leads him out of the darkness of material sense into the clear, unfading light of spiritual understanding. No one may measure, none can limit, the blessing and the joy of this study; nor may any student fall short of grateful appreciation of the inspired work of the Discoverer and Founder of Christian Science, Mary Baker Eddy, in making this study not only fruitful, but joyous and light.

But while we cannot be too grateful for the Lesson-Sermons, and while we may not neglect their daily study, we ought not to rest satisfied with this study alone. There is grave danger in settling down smugly into the belief that "doing the Lesson" is all that is needed in the way of daily reading and study. There is danger that the perfunctory reading of the Lesson-Sermon may degenerate into routine; and routine eventually spells formalism. Custom may easily find ease and comfort in the stagnancy of ritualism. But if we are awaking to the love of the Scriptures which comes with the fuller and clearer understanding of these sacred writings, which our textbook unfailingly supplies, it will be no task to read and study them systematically and daily. To follow up the outcroppings of the Lesson-Sermons, and to study all passages of Scripture which may throw added sidelights upon them, would be one way of enlarging our daily study pleasurably and profitably. Every Christian Scientist should be able joyously to exclaim with the Psalmist, "O how love I thy law! it is my meditation all the day." Then he will also be able to declare with the full assurance of spiritual understanding, "Thy word is a lamp unto my feet, and a light unto my path."

GRATITUDE

S. ELLA SHELHAMER

GRATITUDE is one with power. Mrs. Eddy says, in "The First Church of Christ, Scientist, and Miscellany" (p. 352), "We know that the real gratitude is what is proved in better lives." True gratitude is dynamic in its nature; it completes the circuit of prayer, and links itself with God. Gratitude reaches out and touches God's hand in the darkness, and the light of Truth dispels the gloom. To the habitually grateful, life is not a long, futile struggle with the seeming forces of evil; rather is it a continuous forward march, each day marked by a fuller, larger understanding of divine Love's power to loose the bonds of self-limitation. To be truly grateful is to know that good is all that really exists, or has power; that good is our only inheritance, all we can ever be really conscious of. It is comforting and healing to know that every grateful thought and every loving deed bears the stamp of immortality.

Right thinking consists of grateful acknowledgment of past and present

blessings, with the joyous anticipation of more to follow. The correct knowing of God as omnipresence, omnipotence, and omniscience is keeping the First Commandment, "Thou shalt have no other gods before me;" also, the new commandment Jesus gave his disciples, "That ye love one another; as I have loved you, that ye also love one another." The cold, proud heart cannot heal or be healed; but the warm, compassionate heart, which is aglow with love, expresses healing, and is healed spontaneously.

Does the way seem dark and beset with difficulties? Learn to rejoice; and the way will surely brighten, and the difficulties lessen. The Christian Scientist learns to smile through tears, knowing that "weeping may endure for a night, but joy cometh in the morning." Joy is the Scientist's native air. In such an atmosphere he thrives, and is at home. Clouded, loveless lives were never ordained by a loving Father; therefore, sorrow, sickness, sin, and death can never harm the child of Love's creating.

Gratitude is the badge of the true Christian Scientist, a badge as significant as the Urim and Thummin which were worn on Aaron's breast; not to be worn, however, like them, on special occasions, but on all occasions. By this are we known of men. Christian Scientists are daily and hourly proving the wondrous healing power of love and gratitude. This does not mean that we should be grateful for sickness and suffering, as such, but for the understanding of the teachings of Christian Science that anything which is unlike good is unreal. This is something of what the apostle meant when he wrote to the Corinthians, "I am filled with comfort, I am exceeding joyful in all our tribulation."

To those unfortunate ones who may be called upon to listen to the solemn sentence of the court of mortal mind, Christian Science comes with the loving admonition, "Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee." Though one may be placed behind prison bars, confined to a sick bed, or be a homeless wanderer, still the star of a grateful heart will pierce the darkness of mortal belief, loosen the prisoner's bonds, and bring home and heaven to the wandering one. When Paul and Silas were cast into prison, they prayed at the midnight hour, and "sang praises unto God;" and not only were their own bonds broken, but their fellow-prisoners were also set free.

O sorrowing one, look deeply into the recesses of your heart to find the serpent of ingratitude or human will; and when you have found it, cast it into the fire, as Paul did the viper. Ingratitude is based on belief in the reality of matter, and in the presence and power of evil; while gratitude is the expression of one's understanding of the omnipresence and omnipotence of good. It is our work to go wholly over to the side of good, and not be found one day rejoicing and the next submerged in grief, or sighing over lost opportunities. To the truly righteous man opportunity comes every moment.

In the discordant home ingratitude reigns, and each member lives to himself, disregarding the rights and privileges of others. Thus the seeds of wider dissension and separation are sown. Let just one member of such a family catch a glimpse of the power of Christian Science to heal discord, and the healing for that family begins. Though at first the understanding may be slight, hope in a measure has lightened the gloom; and the joy of this realization will strengthen the steps of the beginner, encouraging him to even greater efforts in right thinking and living, until some happy day every member of that family will be able to cry, in thankfulness, "My Lord and my God."

Let the laborer in His vineyard, who may be wondering why his present work does not measure up to past achievement, ask himself: Has not ingratitude opened the door to discouragement? Is my love for God and man as spontaneous and far-reaching as in those early days of my own emancipation from sickness and sin? Am I just as glad and happy to be in my place in office or church, as when the doors first swung open to me on that well-remembered day? We should often pause to survey the past, and make of every blessing received a living stone in our altar of gratitude, which will rise to lighten the world with deeper significance than our famed monument on Bedloe's Island, that the weary immigrant from the world of material beliefs, approaching the shores of Christian Science, may behold our altar of demonstration and have reason to rejoice.

[Written for the *Journal*]

TRUST

LAURA GERAHTY

I GAZED upon the lilac buds one cold and bleak spring day,
All pinched with midnight frosts, but bravely waiting for the sun;
I grieved a little, for they seemed so thwarted on their way,
So checked in life's endeavor, that had only just begun.

And then I thought, beyond it all, tho' hidden from our sight,
God's sun shines on eternally, with warmth of truth and love;
And the patience of the lilac buds, just waiting for the light,
Revived my slack'ning energies Love's radiant power to prove.

I cast aside impatience, and I fought resentment down;
And disappointment vanished, for I chased it with a smile;
I spied a thousand jewels in my erstwhile thorn-filled crown;
And man stood forth God's image, where my thought had called him vile.

And there, beside the lilacs, I awoke with vision clear;
The chilly wind had passed; I breathed a perfume-laden breeze;
And my heart cried out in gratitude; for dreams of want and fear
Had vanished through the lesson of the waiting lilac trees.

REGARDING HEZEKIAH

MAUD DREWRY

THERE is much for deep study in the twentieth chapter of the second book of Kings. The writer of this article recently opened the Bible at this chapter, and started to read, beginning at the twelfth verse, the narrative of the coming of the ambassadors from the son of the king of Babylon to King Hezekiah. It will be remembered that Hezekiah received them heartily, and evidently entertained them lavishly for some time; for the story states, "There was nothing in his house, nor in all his dominion, that Hezekiah shewed them not." The prophet Isaiah, who jealously watched over the spiritual welfare of the people of Judah, went to the king to make certain inquiries concerning these ambassadors: "What said these men? and from whence came they unto thee?" he inquired. Hezekiah answered, "They are come from a far country." Then said the prophet, "What have they seen in thine house?" And the king replied, "All the things that are in mine house have they seen: there is nothing among my treasures that I have not shewed them." Then Isaiah, giving no reason for his words,—according to the Bible narrative,—told Hezekiah that the day would come when all these treasures by which the king set such store would be carried away out of his kingdom into Babylon.

The writer had read thus far, when it was realized that the story thus read was incomplete,—that something going before must belong to the narrative; so study was recommenced, beginning with the first verse of the chapter. It was then seen that Hezekiah had been seriously ill; indeed, so much so that the prophet Isaiah saw that the condition of the sick man's thought pointed to death, and advised him to set his house in order. Hezekiah then awakened sufficiently from his dream of sickness to turn to God for healing; and before Isaiah had "gone out into the middle court" divine Mind told him that Hezekiah would live. The prophet then went back to the bedside of the king, and told him that God would heal him, and would, moreover, protect his country from the enemy. In spite of these promises Hezekiah, still struggling with fear, begged the prophet for a sign; and the omnipotence of Mind, divine Love, was manifested to him in the overturning of the human concepts of the earth's rotation, by the shadow of the sundial turning backward ten degrees, a happening that no astronomer has ever been able to explain. Immediately there followed the visit of the ambassadors, with "letters and a present unto Hezekiah: for he [the king of Babylon] had heard that Hezekiah had been sick."

"What have they seen in thine house?" This was a searching question from the prophet. What had they seen? Had they seen gratitude for the wonderful healing; joy at the realization of Love's power to protect and bless His people; humility that he, Hezekiah, of himself could

do nothing? Had they seen a desire to help and bless these ambassadors as he himself had been helped and blessed,—the true courtesy, which is another name for love, that would scorn to magnify one's self to the belittling of another? None of these things had been seen in Hezekiah's house,—his consciousness. Instead, turning back on all that God had done and was prepared to do for him, he considered only human ways and means, planning a political alliance with a heathen nation, regardless of the effect such an alliance would have on the morale of his people; and in order to impress the material thought of the foreigners, he showed them his material "treasures"! In the light of what he should have learned by his recent experiences, such poor, pitiful treasures! Could the entire possessions of his kingdom have brought him one moment's ease from his sickness? Could they have turned back the shadow of the sundial even one degree? Would they stand him and his country in good stead when the enemy was at the gate? Subsequent history shows they did not. Real substance, divine Mind, and its power over so-called matter, had been demonstrated to Hezekiah; but it would appear he had gained little understanding from the prophet's demonstrations. Having eyes, he had seen not. Having a material outlook, he had not discerned the substance of Spirit.

It is realized that all the Bible stories we know so well typify incidents in individual experience; and the question for each of us to ask is, Where do I stand? When my friends, my acquaintances,—aye, and my enemies,—visit me, what do they see in my house? Do they see self-forgetfulness and a desire to give and bless, or a compromising in order to please mortal thought? Is there a definite stand for divine Principle, with a big enough reflection of Love to bridge all differences between my brother and me? When aspirations of good come, what do they find? A clean, well-kept house, with plenty of roomy guest chambers for them? When temptations visit me, what do they find? Barred doors all around, or barred doors with one little back entrance, through which it is as easy to slip into and through my house as through an open front door?

A young student of Christian Science, who had been privileged to attend regularly a flourishing branch church in a city, was suddenly taken from this place, and became located in the country, thousands of miles away. After some time, work took her one day to a small place where the inhabitants were engaged in industries of various kinds. There was a little branch church here; and, very eagerly, she took advantage of the evening's service. During the service, she became conscious of a vague dissatisfaction. Suddenly there flashed through her thought the question, Would you, who declare Christian Science to be everything in the world to you, like to leave your country place and come here to work with these people? At the answer she was compelled to give, she hung her head. It was a terrible confession. She who had been healed of a malignant internal disease by the

Science of Christ, she who had claimed the name of Christian Scientist, felt unwilling to work with such simple folk as those amongst whom the Founder of the Christian religion largely spent his earthly life! A paragraph in the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy (p. 364), which had often puzzled her, came to her: "Here is suggested a solemn question, a question indicated by one of the needs of this age. Do Christian Scientists seek Truth as Simon sought the Saviour, through material conservatism and for personal homage? Jesus told Simon that such seekers as he gave small reward in return for the spiritual purgation which came through the Messiah. If Christian Scientists are like Simon, then it must be said of them also that they *love* little." The student then understood the meaning of the words; and above the shame of discovering the "material conservatism" in her thought, glowed a great beam of gratitude to God, who inspired that wonderful book, which covers our every need. Humbled as she had never been before, she prayed for help to receive the treasures that were flowing out to all the congregation in the reading, and to be able to do something to prove her gratitude before leaving the church. This she was enabled to do; and she left the building with a much clearer understanding of substance than that with which she had entered it.

Christian Scientists do not despise a present sense of good. On the contrary, their appreciation of all that is beautiful, good, and true to-day is enhanced with study and growing understanding; but they give these things their proper place. "All these things," they feel, are useless to them unless they have been "added" to the seeking "first the kingdom of God," and His right-mindedness.

[Written for the *Journal*]

"GOD HATH SHINED"

MABEL A. SALT

As when, triumphant o'er the grim array
Of leaden clouds drawn up in seeming might,
The sun, a living splendor, greets the day
And floods a waiting world with warmth and light,
So, through the doubts and fear of humankind,
From Zion, in her beauty, "God hath shined."

Earth's lessons were so hard to understand;
Its devious ways so dim and meaningless,
Till, cleaving clouds of error, Love's command
Pointed the way, a lamp to guide and bless;
And on the eager, thirsty, waiting mind,
From Zion, in her beauty, "God hath shined."

THE PRESENT-DAY SCHOOL PROBLEM

IDA N. LOCKWOOD

ON page 197 of "Science and Health with Key to the Scriptures," Mary Baker Eddy writes, "The less that is said of physical structure and laws, and the more that is thought and said about moral and spiritual law, the higher will be the standard of living and the farther mortals will be removed from imbecility or disease." Having proved this to their own satisfaction, it is not to be wondered at that Christian Scientists are tempted to be disturbed over the constantly increasing amount of time devoted in our public schools to the effort of building up our children through the inculcation of faith in and obedience to so-called physical laws. While the underlying motive may be an honest desire to bring out a greater degree of perfection, in many instances it would seem that the main effect apparently is only to fasten upon the children's thoughts greater or lesser mental and physical defects.

This state of affairs may continue until the majority of those concerned are aroused to the fact that the present system is in many ways not only futile, but a menace to the welfare of our youth. Superstition and fear are ever foes to enlightenment and progress, and so it is scarcely surprising to find this form of error desiring insidiously to encroach upon our school systems; and the astounding thing is that it is so little opposed. It is now working most freely in the lower grades, with the result that certain classes of children, whose education of necessity seems to be limited to the few years spent in our primary and grammar schools, are in many instances failing to receive the training due them in the rudiments of education, because of the time and attention that teachers are required to devote to teaching them to be afraid of their bodies. Many of these children, not instructed in Christian Science, go forth from their school experiences anticipating disease rather than health, looking for evil rather than good, thus fearing, and perhaps expressing, whatever of evil mortal mind may decree, until through suffering they are forced to seek the higher or spiritual education.

While we may not ask at this time that Christian Science be taught in our schools, we surely may expect to see a decrease rather than an increase of the inimical practices now seeking a firmer foothold. We who recognize the danger cannot afford to overlook it for an instant; but we are required to bring to bear upon the situation all the wisdom at our command, in order that we may be sure that we are taking the right steps at the right time and in the right way. Murmuring over a wrong condition avails nothing in removing the condition, but tends rather to cause us to overlook the "still small voice," ever present to show us our part in establishing in human consciousness the fact of the kingdom of heaven here and now.

There is a growing alertness on the part of many to recognize the judi-

cious casting of the ballot as a timely opportunity for entering a legitimate and forceful protest against this evil. By prayerful vigilance in ascertaining and making known to others, who are ready to view this question fairly, the attitude of candidates for election to public office on the subject of medical freedom, much is being done to free our public schools from the practice of medical examination and unnecessary hygienic teaching and treatment. A Christian Scientist who fails to make the proper use of his voting privilege in this respect is surely overlooking a very simple but effective opportunity for helping in the achievement of better conditions for the development of his race.

We remember, however, our wise Leader's counsel in "Miscellaneous Writings" (p. 126), "No reproof is so potent as the silent lesson of a good example." In obedience to this injunction, we are impelled to be more faithful in our efforts to prove by practical demonstration that through Christian Science our children are able to present their bodies, "holy, acceptable unto God," with a far greater degree of ease and certainty than those children who are attempting to accomplish this through the prescribed material methods. The pupil who has been instructed in Christian Science knows that God's child is necessarily perfect, rightly proportioned, and can neither inherit nor acquire any defect or deformity. Thus, he is not liable to become a prey to the prevailing beliefs among school children of either over or under development, and their discouraging attendant conditions. He rejoices in the perfection that God bestows, and can never be persuaded that weighing, measuring, blood testing, or any other of the methods now in vogue are to be relied upon in the determining of how much of a child of God he is.

Knowing himself as in reality a spiritual representative of divine Life, the child realizes that he possesses animation, vigor, vitality, and strength, but never lifelessness, laziness, inertia, or inanity. As a representative of divine Truth he appreciates that he is constant, steadfast in harmony, incapable of being disturbed by the mortal beliefs of food, weather, or germs; as the representative of divine Love, he knows that he has the right to loveliness, to purity of mind and body, and that he does not, in reality, embody the impure desires, thoughts, and habits which are being more and more commonly attributed to growing children; as the representative of perfect divine Mind, he knows that he possesses all the wisdom and intelligence he may require each moment, and so he cannot be brought under the mesmeric beliefs of stupidity and dullness. The child who is thus armored has many occasions for rejecting the aggressive suggestions that come to him, both audibly and mentally, in his daily school experiences.

Before knowing of Christian Science, for many years the writer struggled, through obedience to physical laws, to build up a constitution capable of resisting the constantly recurring attacks of disease which served as a handicap to the rendering of the faithful and satisfactory serv-

ice she so desired to give, first as a pupil and later as a public school-teacher. The prescribed methods of medical practice, tonics of all kinds, diet, exercise, fresh air, long vacations,—all were faithfully followed, with little apparent and no lasting benefit. Much time was also given to the study of the Scriptures, as advised by Paul when he wrote, "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." These words surely were intended for an inspiration to any one struggling against the all too common beliefs of inherited weakness and malnutrition. While "the word of his grace," studied in the light of the ordinary theological teaching, brought little result, the moment the light of Christian Science was thrown upon this Word and all material means were discarded, the building-up process began in consciousness; and it has gone on without interruption, with its outward manifestation, just to the extent that the fact has been accepted and appreciated that man's power of resistance to disease is in proportion to the reflection of God's power.

This should be sufficient evidence to prove to any parent tempted to be discouraged over adverse reports of the mental and physical condition of a child, that the privilege is always at hand of proving those expressive words in the twenty-second chapter of Job: "If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles." In one of our public schoolrooms at the close of the term, the teacher announced that only two little boys in the room had the splendid record of having been neither absent nor tardy during the entire year. Later in the day, for some reason not given out, this same teacher made inquiry as to the religious teaching of the children, and, in response to her request that all Christian Scientists arise, the two little boys who alone had been commended for perfect attendance, arose. One of these little fellows reported to his mother with much joy that he was glad he had been asked about his religion, because now the teacher would know why these two boys had been able to achieve their good record. The mother, too, rejoiced in the fact that she had kept in such close touch with the school that she had been alive to the changing claims of mortal mind for her child, and had been able to make them "of none effect" through the application of her growing understanding of the true nature of God's children. The child who is fortunate enough to have the truth of being taught and lived in his home will be in little danger from the adverse school atmosphere; and he will, though perhaps quite unconsciously, be doing much toward purifying it. Without a doubt, if the teacher referred to shared the somewhat common belief of prejudice against Christian Science, this was dissipated, at least in some degree, by the evidence presented that these Christian Science children had manifested, not only physical health, but honesty, sincerity, and faithfulness to duty beyond the average child.

We must appreciate and acknowledge that the majority of our educators are working faithfully from their limited viewpoint of God, good; and we cannot pray too earnestly or be too faithful, patient, and kindly in our efforts to prove to these workers the availability of a better way than the one now having the stamp of public approval. The ever increasing manifestation of the healing and saving power of the proper application of Christian Science among our children will probably accomplish more than any amount of protestation or argument in bringing about an appreciation of the greatest educator of our time, Mrs. Eddy, and her pertinent words (Science and Health, p. 62): "The entire education of children should be such as to form habits of obedience to the moral and spiritual law, with which the child can meet and master the belief in so-called physical laws, a belief which breeds disease."

"NO STRIFE"

ORLANDO J. MC CLURE

THE faith and fidelity of Abram was beautifully shown in his appeal to Lot, when the desire for material place and property threatened to destroy the loving relationship that had existed between them. The increasing herds of the two men made the fields of Canaan inadequate, and "there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle." Therefore Abram offered Lot his choice of all the surrounding land, and lovingly agreed to accept the land which was not wanted, saying, "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren."

That Abram's consciousness was free from strife is demonstrated by what followed. He had no sooner effected a friendly separation from Lot than he heard the voice of the Lord, saying, "Lift up now thine eyes, and look from the place where thou art . . . for all the land which thou seest, to thee will I give it, and to thy seed for ever." Lot's selfishness blinded his vision, and resulted not only in an unwise choice of location, but in much tribulation in the years to come; while Abram continued to demonstrate his understanding of the Word of God, which he frequently heard, receiving spiritual blessings as well as material wealth, and gaining historical credit for being the founder of the religion of the Hebrews.

Christian Scientists are realizing the necessity of keeping their thought free from strife, as did Abram, or Abraham. They know that to abandon open warfare but continue mental strife is only changing the form of error—not overcoming it; and there is, perhaps, no mental strife more subtle or more tenacious than that condition of thought known as intolerance or bigotry. It comes, usually with plausible excuses for its presence, to blind its victim with resentment and hatred toward those who hold differing views. An old grievance, or perhaps an "inherited"

religious prejudice, may be the soil in which the intolerant thought will take root and grow, until it inflames with animosity and passion such as in olden times resulted in murderous atrocities.

That this warfare is continued to-day in a different form is brought to our attention by Mary Baker Eddy, the Discoverer and Founder of Christian Science, who tells us in "Christian Healing" (p. 11), "The fires of ancient proscription burn upon the altars of to-day; he who has suffered from intolerance is the first to be intolerant." And, again, on page 94 of "Science and Health with Key to the Scriptures," our Leader tells us, "Tyranny, intolerance, and bloodshed, wherever found, arise from the belief that the infinite is formed after the pattern of mortal personality, passion, and impulse."

What further warning do we need to rid our thought of strife with those who may hold differing views? What could more plainly point out that intolerance, when reduced to its last analysis, is nothing but adhering to one's own personal concept of God? All that error could want, if it had intelligence enough to want anything, would be to keep us forever at war with some form of error. Whenever we direct an unkind thought toward a differing form of religion or its followers, we but waste our effort in the ancient game of which Mrs. Eddy speaks in the Preface to "Miscellaneous Writings" (p. xi), where she says, "The shuttlecock of religious intolerance will fall to the ground, if there be no battledores to fling it back and forth."

To play this foolish game of resenting is but to play into the hands of error. Why not see it as it really is—nothing? To indulge error is to make a reality of error, and then there may soon come the belief that it cannot be healed! Such is unchristian and unscientific; for God is omnipotent, and there are no limits and no exceptions to His healing power. Some erroneous teachings, like certain physical diseases, would have us believe that they become so thoroughly attached to the individual that they virtually become part of him, and because of this he can never be separated from them. Likewise, certain races of people are thought to possess certain characteristics from which they can never be freed. This is not true; and the alert Christian Scientist will not accept it. The advocate of materia medica and the scholastic theologian may accept it, but the Christian Scientist knows better, because he recognizes it as an effort of the counterfeit to get itself accepted as genuine.

To be keenly alert, however, to the suggestion of every form of error, whether it calls itself physical disease, degrading habit, or the supposedly characteristic evils of a race or creed, is not intolerance. The shafts of error are destroyed when they meet the consciousness that recognizes them for what they are, knowing their unreality. But this must always be done in love; and intolerance is certainly not an attribute of Love. Readiness to acknowledge healing is an important part of demonstration. If we deny the possibility of the healing of an individual

who has been identified with some form of error, we should look the fact fairly in the face, and ask whether we are not thereby placing ourselves in a position similar to that of the materialist, who denies all spiritual healing.

In proportion as an individual is healed of wrong thinking, he reflects God; the real man is appearing to him. This is demonstration; and to discern and accept it as such is the duty of every Christian Scientist. It makes no difference what particular form of wrong thinking has been destroyed. It may have been the belief of an incurable disease, poverty, some of the characteristics of race, or the fallacies of a creed. The point is not, What was the condition of thought? but, Is it healed? A readiness to admit the power of Truth to heal all forms of error, regardless of the nature of the claims that have been made by mortal mind, is of great practical value. It means freedom from strife or intolerance; and it opens thought to the receptivity of good, however it may be manifested. The ranks of Christian Science are recruited from all peoples, proving that "God is no respecter of persons." Because Christian Science is the truth, it is lifting mankind out of every form of error, wherever found. Its adherents are deeply grateful for a religion that exposes the folly of intolerance, and destroys bigotry. They rejoice in an ever growing understanding of God, and of man as His image and likeness; and they testify that as their thought expands to embrace the truth, they are conscious of a broadened sense of love toward all mankind, in which abideth no strife.

HOLIDAY REST

KATHARINE J. SMITH

THE demands of spiritualized thought and activity, and the need of breasting the tumult for the sake of the joy that is set before us, have revealed a strength in which former fatigues have been forgotten, and have, furthermore, banished as treasonable the once alluring and self-justifying argument of holiday rest. The expediences of travel for pleasure-seeking or bodily isolation in the past have too often utterly failed to stimulate the monotony or loosen the tension of human thought, as is proved by the fact that they have not always made men kindlier, more tolerant and generous, more grateful for the opportunity of ceaseless service. Of themselves alone, neither the charm of the sonorous sea, the serenity of the lofty mountains, the gentleness of the pastoral hills, nor the busy "cities of the plain" can give to mankind the inspiration now being demonstrated in accordance with Mrs. Eddy's declaration, in "Science and Health with Key to the Scriptures" (p. 519), "The highest and sweetest rest, even from a human standpoint, is in holy work." And what, asks humanity, is "holy work"?

The Christian Scientist finds rest and strength in that mental activity or spiritual contemplation which

serves most to enlarge his spiritual vision and increase his gratitude; and divine wisdom has ordained that this be gained through the enforced consideration of the direct opposite of personal desires. To him, then, holiday rest means that God's righteous judgments are new every morning. It is the practice and experience of what he spiritually contemplates, and not limited physical recuperation, which give him the unusual but not unnatural strength with which he may work; and he finds that the yoke under which he serves his Master is indeed easy and its burden light.

The great Teacher, who called the weary and heavy-laden to the living fountain of his gospel, had moments of longing for temporary separation from the demands of material thought; for none knew better than he how great were the number and needs of those who selfishly sought him that they might claim personal immunity from trouble, far in excess of their desire to lead corrected lives. The world of Jesus' time, just as of ours, had its dishonest parasitical tendencies; and the Master fully exposed every remote and insidious assertion of predatory human will.

For meditation and inspiration on specific occasions, Jesus sought some mountain solitude or desert place; and in the instances when he chose to be alone, to him as to the less spiritually sustained there came the adversary with ulterior arguments,—such as the transmutation of stone into bread, and the suggestion of the splendid cyclorama from the "pinnacle of the temple." The adversary is ever at the heels of him who knows spiritual good. And moments of doubt concerning real values and real power are moments of mental weakness, if they be not watched and immediately counteracted by spiritual understanding.

There are some Christian Scientists who long for a certain kind of recess from materialism. Through the elimination of some degree of fear, and the putting on of "the garment of praise," they have realized a greater sense of endurance and of better health. To them, mental indolence and bodily ease carried to idleness have become abhorrent; yet they may still be longing for freedom from opposing mentalities, or from the aggression and ridicule to which the practice of their religion is sometimes exposed. They long for association with those whose spiritual thought is kindred with theirs; they long for an outward environment which shall in no way remind them of the distressful and morbid experiences of a hitherto misunderstood past; they wait for the hour when they shall be able to practice Christian Science in some ideal fashion to which they think certain persons have attained! They quote Jesus' transfiguration as evidence of the vision that may come to those whose associates are at spiritual agreement with them, and who permit them to commune with their God.

In the ecclesiastical history of the fourth century there lived a Syrian anchorite named Simeon, who found so much materialism in the monkish order to which he belonged that he passed the last thirty years of his

human existence on the top of a pillar of the forum at Antioch. He thought he found there a certain seclusion from the world; but for these thirty years he was none the less dependent upon that same world to hand him up his jug of water and his loaf of bread. His defective sense of vacation from error was not without imitators; and he became famous as Simeon Stylites, founder and chief of the Pillar Saints.

The materialist hopes that a besought change of condition may come to the unchanged human self. So long as mortal mind is being consulted and entreated for divine rights and privileges, the pillar saint will find that even the most cherished human relationships and aspirations will experience periods of strain and pain. Not through the acquiescence of mortal mind, but rather in spite of it, does one transcend his human environment; for environment is largely the result of one's thought of the aggregate influences and forces to which he submits. The transfiguration is a brief incident in the gospel records. The stupendous import of the Master's sojourn on the high place has to do with his spiritual understanding, and not with the locality of the unnamed mountain; a portion of its value to mankind is seen in what immediately thereafter took place in the valley,—the healing of the lunatic boy.

The philanthropic and redemptive work of Jesus was not practiced in exclusive solitude, or theoretically dreamed of in the heights of restful and sheltered seclusion. Never once upon the mountain top did Jesus meet a mendicant, a moral vagabond, or a patient; and these were they who needed a physician, and to whom in the valleys he graciously proffered the undepleted cup of his ministering and healing understanding. Not seclusion, but service, gave him rest; and from him its benediction reached the weary and heavy-laden. Mrs. Eddy writes in "Retrospection and Introspection" (p. 91): "When *he* was with them, a fishing-boat became a sanctuary, and the solitude was peopled with holy messages from the All-Father. The grove became his class-room, and nature's haunts were the Messiah's university."

Upon his descent from the mountain summit Jesus encountered the physical expression of one of the worst maladies of human belief, one which upon another occasion he told his students required the most rigid treatment of "prayer and fasting," as much in the student terrified by the malady as in the patient. His mountain vision healed the demented boy instantaneously, and left with the great healer no regret that the law of ceaseless activity required him to return to active service and mingle again with those in need. He did not go down into the depths of the nightmare in which the Judean community saw the boy, but he lifted him spiritually up to what had been freshly revealed to himself. High companioned as he had been, he made glad return to waiting fields below, inspired with a yet newer and holier concept of restful service.

Awaiting his refreshed understanding were a multitude of abnormalities; and they were as one in their

mimicry of power. There can be but one mimicry of power; and Christ, the high advocate of God, proclaims its just sentence and doom. The mighty statements of Truth need not humanity's heart and ear, but humanity needs Truth's broad sanctuary. The continuous practice of right thinking is service; and service only can bring heaven into the thinker's conscious environment. Spiritual contemplation belongs no more to the mountain top than it does to the mine, the dock, the trench, the trough of the sea, the glacier, or the tropics. Like Moses, Enoch, or Christ Jesus, men may walk alone with their Maker wherever they may be, and reform and renew themselves by knowing that in service to humanity "there remaineth therefore a rest to the people of God."

"LAUNCH OUT INTO THE DEEP"

LETTICIA PARKER WILLIAMS

CARLYLE says somewhere that if we look deep enough we shall always find harmony. That is what Christian Science is doing: it is teaching us to look deep enough. It is in this direction also that Jesus' teaching is distinguished. It plunges far enough beneath the surface of all contradictions—of good and evil, Spirit and matter, Soul and sense, Principle and person—to reach the permanent foundation of absolute Truth as the basis of its system of ethics.

Christian Science, in its insistence on the all-sufficiency and all-inclusiveness of Spirit, on the oneness and indivisibility of divine Life,—Life in no way linked with or modified by any seeming modes of evil,—is slowly, but surely, revolutionizing all our thinking. After Jesus' time, confusion as to his teaching seemed to spring up; and it was not till Mrs. Eddy's pure spiritual vision was brought to bear on the Scriptures that the attempts of the so-called human mind at the fusion of materiality with spiritual truths was completely uncovered. She has shown in "Science and Health with Key to the Scriptures" how Jesus' words and works point conclusively to the fact that Spirit and matter are opposites. She says, on page 279, that they "can neither coexist nor cooperate, and one can no more create the other than Truth can create error, or *vice versa.*" She also gives this point very significant expression when she says (p. 113): "Life, God, omnipotent good, deny death, evil, sin, disease.—Disease, sin, evil, death, deny good, omnipotent God, Life."

As Christian Science teaches, there can be no possible compromise between these opposites. We see that the beliefs of matter and the truth about Spirit are mutually exclusive; that just to the extent we hold to the one, we drive the other out of consciousness. And we are following Jesus' example only as we keep them entirely separate, holding firmly to the truth of the reality of Spirit and seeing the unreality of matter. Sometimes this is no easy task, either. Time and again in our thought the

line of distinction and differentiation becomes indistinct; and when, after repeated attempts to rid ourselves of some evil belief, the problem seems only to grow more burdensome, it is well to call a halt to see if it is not some effort of mortal mind to mingle these opposites, which is causing the delay. The chances are that we have been working superficially, and have not struck deep enough. To fail to turn completely in the direction of Spirit is to cast our net on the wrong side, and like the disciples of old we shall then toil all night and catch nothing. Jesus' advice at that time, it will be remembered, was to "launch out into the deep."

Only careful thinking will win for us our goal. We cannot accept Jesus' assertion of evil as a lie, and at the same time see it operating as person, place, or thing. We cannot expect to prove that Mind is supreme, while looking daily to matter as the source of our joy or well-being. We cannot accept as true that God is the only cause, and hold to physical force as a creator or destroyer of life. It is impossible to accept the premises of Christian Science without being forced to the conclusion that it is Spirit alone which has presence and is the source of all good.

Probably the thing that most frequently causes us to pause on some middle ground of compromise is the tendency to outline in thought the specific form of the good we desire. This must cripple our thinking at the very beginning. If we are not watchful, we shall find ourselves trying to refashion that which is "not subject to the law of God, neither indeed can be." We must remember, when starting our work for the unfoldment of the health and abundance which we know to be rightfully ours, that good never has been, and never can be, materialized; that a material sense of life is not the true sense of Life at all, but that which, being mortal, apparently changes and limits and distorts the ideas of God's creating. To grant any presence at all to material concepts, to suppose that Spirit, the universal Mind, could be held for an instant within their mortal grasp, is the evil we are trying to rise out of, in our work in Christian Science. In proportion as material concepts are held to consciously, in that degree is our thinking blocked in its effort to know the truth.

If we accept the premise that God and His ideas are the whole of reality, our concern must not be with the human senses but with the attainment of perfect spiritual consciousness. In fact, it is only as the cords that would bind us in any way to a false sense of a finite self, with limited human needs, are snapped that the understanding frees itself and reaches a resting place in the spiritual ideas of divine Mind. And such is the omnipresence of God, good, that to break through the imprisoning beliefs of a personal sense of self is to open the gates of consciousness to the healing tide of divine Love, whose every touch is one of strength and benediction.

To be anxious about results is to misunderstand the workings of di-

vine Principle, in the Science that Jesus taught. We take true thoughts into consciousness; and it is the activity of these which destroys the falsities that make up material sense. These spiritual ideas belong to God, and partake of His infinite power. No supposititious law can arrest the activity of a true idea. When we have faithfully recognized and affirmed its unfailing presence, our part in the work is done, and the "Father which seeth in secret shall reward thee openly." We have only to know the truth about that which really has presence and power, about that which constitutes Life and law, and then rest in the assurance that by so knowing we have brought ourselves under the power of God, the only real healing power in existence.

So let us not think of results merely, as we go about our mental work. Let us look straight past the need that calls itself material, into Spirit, knowing it is there, and there alone, that we are to find our supply. What rest from struggle there is in the assurance, "Your Father knoweth what things ye have need of, before ye ask him"! In the very place where the supposition of evil claims to be, is the perfect life which is the reflection of Spirit, wherein is no sense of lack. In Spirit is supply for every need, be it intelligence, vigor, activity, opportunity, or love. But we must remember that it is to the all-knowing Mind we are turning for help and guidance, and that can, and must, be trusted to form its own pure concept. Enough, that with its unfolding we shall find we are satisfied!

"Let go and let God" is the way some one once expressed it. To let go of the material concept is not to lose aught of good: it is to come into fuller possession of all that we should prize. It is to see that Spirit and its spiritual creation can never be changed. It is to learn that it is material sense alone that obscures good from us. It is to find ourselves rejoicing in the forces of infinite Mind, holding in unchanging law its "immortal forms of beauty and goodness" (Science and Health, p. 503). Christ Jesus said, "My Father worketh hitherto, and I work." There is nothing to fear under the Father's care, and there is nothing outside of His infinite realm. If we are looking deep enough, we shall never get discouraged when our progress seems slow. If evil is but ignorance of the facts of Spirit, knowledge must win in the end. We need never give up the battle, "because greater is he that is in you, than he that is in the world," as John says; and "whatsoever is born of God overcometh the world."

What if the trouble may seem to grow greater? Then thought is not yet fully prepared to relinquish its false belief; and only continued and persistent effort to cling to the truth can bring about the healing. Much sorting and sifting may still be required, and much consecrated resting in spiritual truth. Work on, and thought will be molded after the right pattern; the discordant images will fade; and the divine order will at last stand revealed "in earth, as it is in heaven." If we continue in Truth, we shall find we

are building better than perhaps we know; and all spiritual work means progress. And we have finally looked deep enough when it has become quite clear to our thought that there is nothing to desire but the life, and intelligence, and relationships of Spirit. Jesus did not teach that by turning from matter we were taking in its place some shadowy and far-off good. He said that by looking to Spirit we were turning to the very fountain-head of all beauty and freedom and joy. He promised that by knowing good as Spirit, we would find our understanding of good increased "an hundredfold"—here and "now in this time." To become conscious of the presence of God's ideas is to know that we have none but spiritual needs, and that these are already supplied. There is no future salvation to wait for. We can always rejoice in the presence of spiritual ideas; and it is in them that our life, our completeness, lies. Let us fearlessly maintain their presence in thought, independent of all human beliefs in time, organization, or structure. There is no other way to free ourselves from the so-called mesmerism of mortal sense.

[Written for the *Journal*]

THE MARRIAGE FEAST

MARION SUSAN CAMPBELL

Love spread the feast, then bade me come and eat,
Drink the sweet wine, and taste the heavenly bread;
But I did eat the fruits of emptiness,
And drank of dreams instead.

Within the deepness of this cup lay grief,
Regret, and hidden bitterness and pain;
Across the hurrying phantom of the years,
Love called to me again.

"I cannot enter now," I cried. "My robes
Are marred and stained with selfishness and sin."
Love heard me not, but smiled, and evermore
Bade me with joy come in.

But still I doubted, fearing to obey.
"I, the unworthy, with no wedding dress?"
Yet I drew ever nearer, unawares,
Drawn by such tenderness.

Love took and gathered me in shining folds
Of that dear grace, sufficient for the least
Or lowliest guest; and thus it was I sat
At that great marriage feast.

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EDITORIAL

"HE IS RISEN"

IT is highly improbable that when, as related in the gospel of Mark, "Mary Magdalene, and Mary the mother of James, and Salome" were met at the empty tomb of the crucified Savior with the information, "He is risen; he is not here," that they grasped either the import of the words or the tremendous significance of the event. In the flush of surprise and of consternation, with a sense of fear, and, perhaps, also of disappointment at their inability to perform the gentle rites which they had planned in token of their tender affection for their beloved Master, it is more than probable that they quite failed to comprehend the meaning of the occurrence which held such boundless promise for all the generations to come. The resurrection was the crowning event in the earthly career of him whose privilege it was to become the pioneer and the Exemplar to mankind in making full and complete demonstration over the belief, in all its varying aspects, of life and intelligence as inherent in matter, supported by it, and dependent upon it.

Christian Scientists, in greater degree than any other group of religionists, understand the significance of Jesus' experience, and prove their position by demonstration. Utilizing the spiritual understanding gained through following the teachings of the Nazarene as interpreted by Christian Science, they overcome the claims of mortal mind to a degree that foretokens final victory over even the last enemy. On page 44 of the Christian Science textbook, "Science and Health with Key to the Scriptures," Mrs. Eddy, with her accustomed clarity, states the meaning of the resurrection: "His [Jesus'] three days' work in the sepulchre set the seal of eternity on time. He proved Life to be deathless and Love to be the master of hate." Marvelous words! They signify nothing less than the demonstration of eternity and the proof that the utmost efforts of hate and malice were of no avail against the irresistible impulse of divine Love! Our Leader saw the true meaning of this all-comprehensive demonstration and applied her understanding to the practical end of healing mankind of its beliefs in life circumscribed by materiality, subject to disease and discord, and ending in death. She saw in the resurrection the proof of God's ever-presence, and of His power to destroy

every phase of the false claim that existence depends upon matter, a belief directly opposed to the understanding of divine Love as Life, eternal and indestructible.

Paul, comprehending the import of Jesus' demonstration of the continuity of existence, laid much stress upon it in his first epistle to the Christians of Corinth. "But if there be no resurrection of the dead, then is Christ not risen," he argued; "and," he continued, "if Christ be not risen, then is our preaching vain." And he further declared that in that event, "your faith is also vain." Thus Paul placed the resurrection as the basis of Christian faith, apparently attaching greater importance to it than to all other events in the career of Christ Jesus, even his unprecedented proofs not only of the power of the Christ to heal and redeem mankind through the destruction of sin and disease, but of the power of the Christ to annul the so-called laws of matter,—laws, be it said, so universally accepted as final and irrevocable. These so-called laws were set aside by Jesus; yet such mighty works were secondary in importance to the great demonstration over the belief of death. Jesus foresaw the necessity of this final proof of the meaning of his mission, and, foreseeing it, he took no steps to avoid it. While the restoration of Lazarus and the healing of the daughter of Jairus had created a profound impression among his followers, and it seems throughout the countryside, to remove all doubt, to destroy the last vestige of uncertainty which might remain as to the all-presence of Love and the eternality of Life, he submitted to the indignity of his enemies, permitting malice to do its worst, even to take its full toll upon the common belief of material life, in order to prove the truth of his thesis.

In discussing the miracles of Jesus, Mrs. Eddy says in Science and Health (p. 117), "Human theories are inadequate to interpret the divine Principle involved in the miracles (marvels) wrought by Jesus and especially in his mighty, crowning, unparalleled, and triumphant exit from the flesh." Nothing less than the understanding of God as infinite Love and the perfect spiritual nature of the Christ could have enabled Jesus to accomplish his great purpose to finally demonstrate the continuity of existence.

May not the resurrection, then, be regarded as Love's greatest message to mankind,—a message of Life and peace, destroying enmity, hate, and death? Was it not the exemplification of heaven as present here and now, and of the reign of perfect peace and harmony to a degree that overcomes all discordant beliefs of the flesh, all the arguments of error? It was the revelation of the nature and quality of God and of His Christ, lifting humanity out of itself into the pure atmosphere of spiritual perception, where only reality reigns, without beginning or end.

The lover of nature finds an analogy to the risen Christ in the annual renewal of her varied manifestations. How beautiful the appearance of renewed life, which at each springtime finds expression in nature's marvelous transformation! What an ex-

emplification of the continuity and eternality of existence is found in the bursting bud and leafing tree, which yearly at Love's behest renew the face of the earth in all the freshness of "being, newly born." Out of the inactivity and sleep of the blighting winter, they spring forth as at the command of some magic unseen power, beautifying earth and cheering the paths of men! "He is risen" is the import of the message of spring's manifold voices; and each year the vernal season furnishes its recurrent proof of the continuity and beauty of Life in its never ending cycles of light and love. What rejoicing comes to the hearts of Christian Scientists for the understanding of the spiritual truth underlying this portentous event; and what gratitude do they feel to the Discoverer and Founder of Christian Science, as Truth unfolds in proof of Love's ever-presence, beauty, and continuity!

ALBERT F. GILMORE.

SPIRITUAL STRENGTH

STRENGTH, even from a human standpoint, is something which all men desire. The very thought of it opens up a vision of power to win good, of ability to resist and overcome that which would oppose good. Strength has generally stood for protection, from its stone fortresses with their great walls to keep evil without, to its stone prisons with their stout bolts and bars to keep evil within. Men have prayed to receive strength mentally, and have longed to possess it physically. Since, as in all other merely human effort, they have looked to matter to find what they desired, they have been finally disappointed; for strengthen things as they might materially, there was always the haunting fear that a stronger would come and thus prove their strength but weakness. With strength, as with other things, mankind has looked to matter to find what was never there.

Now what is ordinarily called strength can never satisfy, whether it seems to belong to person or thing, whether it claims to be physical or mental; for it is always limited, evanescent, unreliable. Associated as it is with the belief in matter, it apparently partakes of its supposed nature and is as unstable as materiality itself. At its best, it is but a poor counterfeit of true strength. But as there could never even claim to be a counterfeit were there not first a reality to be simulated, so the material sense of strength is but a vain effort to put forth an unreality in the name of that which is real and eternal.

Spiritual strength on the other hand is, in its final analysis, a quality of God, although like all divine characteristics it must be applied to human problems in the evangelization of human selfhood. When the Psalmist sang, "The Lord is the strength of my life; of whom shall I be afraid?" he was wise enough to see that if he found his strength in God he would be lifted above all fear.

With the understanding of one's unity with divine strength how could

any one be afraid? Strength means power, and if conscious of being at-one with God's limitless, perfect power, what of good could not one accomplish? If endued with resistless strength, there would be the ability to triumph over every opposing element, whatever form it might claim to assume. The very word "strength" brings the thought of immeasurable activity and might. Strength from God, then, is something greatly to be desired, and possessing it the Christian warrior can go forth without doubt or fear to continuous victory over all the enemies which may assail him in his progress Spiritward.

Recognizing that spiritual strength must be had if one is to work out life's problems properly, and knowing that it comes only from God, the question immediately arises: How is it to be attained? In "Science and Health with Key to the Scriptures" (p. 407), our Leader writes, "Christian Science is the sovereign panacea, giving strength to the weakness of mortal mind,—strength from the immortal and omnipotent Mind,—and lifting humanity above itself into purer desires, even into spiritual power and good-will to man."

Now, anomalous as it may appear, it is nevertheless true that it is out of weakness we are to be made strong. Only as we become conscious of the total futility of all merely human effort to attain any real good can we awaken to the need of that spiritual strength which is to aid us in the vanquishing of all evil. Rarely does one come to Christian Science wholeheartedly until, through recurring disappointment, he has discovered that in some way he must find a strength he has never before known, if he is to master the difficulties which he seems so continually to encounter.

Indeed, one reason why even Christian Scientists find old problems assailing and reassailing them is because they have not yet discovered with sufficient conviction the powerlessness and weakness of personal effort. They are still trying to do things somewhat in their own strength, which is, after all, but the paltry weakness of mortal mind. Human pride must go down before one can give his whole heart to God, and each one must see the total inadequacy of his own puerile, personal efforts before he is willing to turn absolutely to the Science where only he can find the strength from "the immortal and omnipotent Mind" which is to lift him above himself "into spiritual power and good-will to man."

Christian Scientists should never be discouraged by disappointment and apparent failure. If they are honest and earnest, they will find such trials only added opportunity to drop the pride and egotism which it often requires prayer and struggle to uncover and uproot entirely. The time must come when each one must knock humbly at the gate of Christian Science, willing to attempt nothing without the support, direction, and control of divine Mind. Then he will find spiritual strength at hand to lift him up and carry him safely forward on his journey. Then he will have really started, and must use this spiritual strength valiantly in overcoming all that would claim to oppose it. Spiritual strength will

never fail. The harder it is pressed, the more potent it appears; and it is always victorious. But it must be used! Mrs. Eddy tells us in Science and Health (p. 567), "Truth and Love come nearer in the hour of woe, when strong faith or spiritual strength wrestles and prevails through the understanding of God."

"Through the understanding of God"! Through the understanding of His strength, His power, His might! And through the understanding that man reflects all this glorious wonder! This understanding is spiritual strength. This is the power no evil claim can withstand. "He uttered his voice, the earth melted." Then, as Christian Scientists, let us go forward with the God-given assurance that spiritual strength is invincible, and that before it the mountains of error must inevitably disappear!

ELLA W. HOAG.

"EARTH'S PREPARATORY SCHOOL"

"EARTH'S preparatory school must be improved to the utmost," writes Mrs. Eddy in "Science and Health with Key to the Scriptures" (p. 486). What an interesting way to contemplate human existence—a preparatory school! It is so entirely different from the usual way of looking at it. For is not human existence to many often but an enigmatical period of time, filled up by a mass of sorrow and suffering, unrelieved to any great extent by that joyousness, that happiness which, whether they may define it to themselves or not, is what humanity sighs for and desires? The name "preparatory school" may seem to indicate a future state; but as Christian Science points out, the only future state which any one should desire to enter is the realization and demonstration of the real man, the perfect spiritual idea of God.

In considering the question of "earth's preparatory school," two things should be kept clearly before us. First, the great spiritual fact that man is the image of God; and that since God is perfect Mind, and man is the image or reflection of perfect Mind, man is already perfect. Secondly, that mankind is not the image or reflection of perfect Mind, but an imperfect, and, therefore, unreal concept. Remembering these truths, one is in the position of being able to wisely survey the human situation. The human race has, throughout untold generations, labored with its problems; bit by bit the truth about God and man has been revealed to it, until that truth has never been more clearly understood than now; and never have men been in a better position to apply it to all the problems of human existence, than since Christian Science was given to the world.

Briefly, then, human existence may be said to be a preparatory school to men, since they are striving to emancipate themselves from the false, the sinful, the diseased conditions which beset human existence. And it is interesting in this connection to study the lives of some of the worthy, those who have been obedi-

ent to their highest understanding of good, and, accordingly, have nobly served their fellow-men. If one takes the case of Moses, for example, it is found that up to the time he led forth the children of Israel from the bondage of Egypt his whole life was a long preparation for that stupendous task. Born of Hebrew parents, to escape the dire mandate of Pharaoh,—"Every son that is born ye shall cast into the river,"—the infant Moses was placed in an "ark of bulrushes" and laid "in the flags by the river's brink." All are familiar with his rescue, and how he was afterward reared at the court of Pharaoh, as the son of Pharaoh's daughter. Unquestionably, while there he would be instructed in the learning of the age, acquiring a knowledge of government and an insight into political and social motives. Then "it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens;" and in his wrath at the tyranny of the Egyptians he slew one of them, "and hid him in the sand." The sequel was his flight "from the face of Pharaoh" into the land of Midian, where he "kept the flock of Jethro." After many quiet years of meditation, he was humble enough to be led by God back to Egypt, along with Aaron his brother, to bring about the delivery of the Hebrews. What a schooling Moses had during those forty years! And all those years of preparation were necessary to equip him for the task he had to perform. Even after the people were delivered out of Pharaoh's hand, other forty years had to be spent in the wilderness before the land of Canaan was reached. And during the whole of this time Moses was being disciplined; all these fourscore years he was being led into a fuller, richer knowledge of God, and to a truer understanding of his real, spiritual selfhood.

Christ Jesus had also to pass through "earth's preparatory school." There were the years of quiet meditation and preparation in the peaceful home at Nazareth, with that wonderful episode at the age of twelve when he debated with the learned doctors in the temple,—showing forth what was to follow in his maturer years. Then, after thirty years, came the forty days' temptation in the wilderness, when he resisted and overcame all the suggestions of evil which presented themselves, and proved himself equal to the task of going into the world to teach mankind the truth about God and man, and to demonstrate his teaching by healing all manner of sin and disease. And did not the experience of his last three years on earth of glorious spiritual activity equip him for the overthrow of the belief of death, and for his final and complete triumph over the illusion of matter at the ascension? Every experience he passed through was requisite. "Earth's preparatory school" was as necessary for Jesus as it had been for Moses, and as it is for every other human being. Jesus had to practice the truth he knew, day by day, hour by hour, in order to gain that marvelous spiritualized consciousness which ultimately freed him from every belief of matter.

There can be no question but that the trials of life force mankind to forsake matter, with its false pleasures and pains, for the joys and peace of God. In innumerable cases sickness has compelled men to humble themselves before God, even, to begin with, if but to crave Him to tell them the meaning of suffering. Many a time in these latter days those who have been healed through Christian Science—and who is able to number them now?—have said in very truth that suffering was their schoolmaster leading them to Christ, the healing Truth. In "Rudimental Divine Science" (p. 11) Mrs. Eddy writes: "Sickness is the schoolmaster, leading you to Christ; first to faith in Christ; next to belief in God as omnipotent; and finally to the *understanding* of God and man in Christian Science, whereby you learn that God is good, and in Science man is His likeness, the forever reflection of goodness." How true are our Leader's words! But for sickness, but for suffering, how many would still be out in the darkness of mortal mind, away from the light and warmth of divine Love? Often and often it is only after some one has found himself, to human sense, in the last extremity that he has turned to God, as He is understood in Christian Science, to learn that disease, sin,—all evil,—is unreal, and been healed.

There are no exceptions in "earth's preparatory school." Mrs. Eddy had a similar experience to that of every other person. In "Retrospection and Introspection" (p. 30) she has written: "St. Paul declared that the law was the schoolmaster, to bring him to Christ. Even so was I led into the mazes of divine metaphysics through the gospel of suffering, the providence of God, and the cross of Christ." But while this is so, let no one think for a moment that "earth's preparatory school" is joyless. It should be a happy school, joyous as when the children play, happy as when the tender and pure greet each other. Its aim is to enable men to demonstrate what the Master held before them as the ideal, what Christian Science holds before them as the ideal,—the perfection of man, made in the image and likeness of God.

DUNCAN SINCLAIR.

TESTIMONIES OF HEALING

The statements with regard to healing made in the following testimonies have been carefully verified, and their truthfulness established. Records of the investigations are kept in the Publishing House.—The Editors.

My four-year-old daughter had every evidence of having appendicitis, and although she had the help of a Christian Science practitioner for ten days, she did not improve much; however, the pain was eased and she did not suffer greatly. My husband, not being a student of Christian Science, began to feel that he would like the advice of a physician. Three prominent physicians were called in turn, and each diagnosed the case as acute appendicitis beyond any doubt, and said that an operation was necessary within an hour, as she was in a very critical condition. They also warned us that if she recovered without an operation, which they did not consider possible, the trouble would recur until she was operated upon; and at the best it would not be a year until we should have this same experience to go through again.

The practitioner came to the house, and we talked the matter over and felt that, considering that my husband did not understand Christian Science enough to trust it as I did, it was only right to let him decide what should be done. It was a hard problem for him; but after nearly an hour's deliberation, with his thought unprejudiced and wishing to do only what was right, he said: "I feel that I should rather trust my baby to God than to a surgeon's knife. Show me what to do to help." This childlike trust was a great encouragement to the practitioner and to me. In about two hours the child seemed brighter; but the faithful practitioner decided to remain overnight, and continued with her work until about four o'clock, when the child was perfectly normal and rested quietly until morning. There was great rejoicing in our home, for the child was perfectly healed except for a slight weakness, which soon disappeared, and we realized that God's ever-presence and power had been demonstrated to us, and a human, mortal law proved powerless when combated with God's law.

This incident occurred eight years ago, and there has never been the slightest recurrence of the trouble, proving again that divine healing is complete and enduring; and as Paul says, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."—(*Mrs.*) *Grace M. Umbdenstock, Portland, Ore.*

One of the few things that stand out in my memory of early childhood is trouble with my eyes. It was supposed that I was born with weak eyes. As I grew older, the attacks became more frequent and more severe. I went to a famous oculist in Cincinnati at the age of seventeen; and from that time, for nearly twenty

years, I was at intervals in the hands of the oculists at Cincinnati, Ohio, at Louisville, Kentucky, and at St. Louis, Missouri. At the last place I was told by a doctor, upon my insistence on knowing what I had to look forward to, that I could expect trouble with my eyes for the balance of my life.

I heard of Christian Science several years before I became interested in it. It was suggested to me twice as the only solution of many troubles; but I did not think it would or could help any, and, even so, did not want to mend things by that method. I thought my own religion good enough, but did not believe it could help a case like mine as much as whisky could.

I finally went into a struggle, with my troubles and whisky on one side, and so-called will-power on the other, which brought me to helplessness and hospitals, where many kindly physicians and friends did what they could for me. I tried several of the so-called cures for dipsomania, to no avail. This resulted in wearing out the patience of all my friends and kinsmen, and almost literally landing me in the gutter. I then turned to Christian Science in despair, and received temporary relief from the dipsomania. Although I was not treated for eye troubles, at the first glimpse of the light of Truth the defective eyesight disappeared. I had worn glasses for seventeen years. I have not used them for twenty years; nor have I had any recurrence of eye difficulty. I am now fifty-seven years old, but do not use glasses.

The craving for whisky was not easily or quickly healed, and, as a consequence, neither was the claim of gaunt want. I had many practitioners, in many places, all of whom helped me and encouraged me to hold on; but I continued to stumble and fall until about sixteen years ago I met a practitioner in St. Louis, who saw that the mental condition was one of grief. He treated me, and I was healed of grief. The false appetite for stimulants and the false belief of want then disappeared. In due time I was restored to my proper place and to my family and friends.

I am humbly grateful to Christian Science and its practitioners. I have never had one of the latter fail me, even when I had tried their patience almost beyond human endurance. I rejoice that through their example of Christian helpfulness I, too, have learned patience, and have been able to help others on the way.

It is with reverent love that I say, All honor to Mary Baker Eddy and the means founded by her for the uplifting and healing of all mankind.—*John L. Bruce, St. Louis, Mo.*

Last year, while I was staying in the south of France, what seemed a very severe attack of pneumonia, with a bad cough and high fever, overtook me. I wired to a Christian Science practitioner in Holland for treatment, which was kindly given. I had no medical aid whatever. Though feeling very ill, I had no fear, as I was so conscious of God's presence. In five days I was able to get out of bed; and a few days later I was quite healed. For several years I had often been troubled with bronchitis; but

since the healing of pneumonia by Christian Science these attacks have not returned.

I am very grateful to God and to Mrs. Eddy for all the good that has come to me through Christian Science, not only for physical healing, but also because I have found Christian Science a great help in any kind of trouble.—(*Mrs.*) *Henriette S. van Rheineck Leyssius, Amersfoort, Holland.*

THE road to our home crossed two boulevards and four electric-train tracks. At five o'clock in the afternoon the traffic over these roads is very heavy. As I stood waiting on the car-track crossing for my nine-year-old son to run to the post office and rejoin me, he was struck by a darting automobile. With the first flash of his blue blouse and his scream, I called, "God! God!" whether aloud or silently, I know not. The child was down on the road; but by the time the car stopped he ran screaming towards me. I felt no fear. Not seeing his hat, I looked for it in front of the car and found it on the axle. Bystanders told me that the glass in one of the headlights was broken and the lamp twisted by the boy's elbow. The owner of the car drove us home.

The child's right wrist was limp and useless, and he seemed in great pain from the left hip down. He was also in a nervous chill. I put him on the bed, and worked for him in Science as earnestly as I could. In a few minutes the testimony of a mother came to me, reminding me to rejoice. Fear was beginning to appear. So I set about to rejoice. It was a quavering rejoicing at first, and the tears ran down my cheeks. Then I went to the piano and sang a song of praise. When the last words were sung, my fear had melted away. The little boy was quiet, and the intense pain had very much lessened. Feeling, however, that I wanted the help of a Christian Science practitioner, I called one over the telephone. She treated the child at once. One treatment was all he needed. When the father came home at six o'clock he found our little boy ready to joke about the accident.

The child slept well that night, and continued to improve all next day. By evening, he was able to throw a ball with the injured wrist; but the left hip was still sore, and his leg dragged a little. The accident occurred on a Tuesday. On Thursday morning it came to me to work again mentally for him. After repeating the Lord's Prayer with its spiritual interpretation, as given on pages 16 and 17 of the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, my mental vision became clear, and I beheld the boy as perfect in God. "He is healed; he is healed," I said. Such happiness as I had never known came to my heart. When the child came in, later, the soreness was gone from his hip, the left leg was restored to a normal condition,—he was healed indeed. He leaped across the floor for joy. That afternoon, he learned to ride a bicycle.

Such an experience of deliverance from the enemy, when it comes in

"like a flood," is a very practical proof that God is an ever present help in trouble, and that He does answer His children when they call upon Him. How grateful we are that the truth has been made available through the clear vision and devotion of Mrs. Eddy.

Since that time we have had many, many proofs of the presence and power of God, as revealed in Christian Science. These proofs consist of the healing of disease, the removal of financial limitation, the coming of more peace and gladness into our lives, and the growing conviction that "the kingdom of our God, and the power of his Christ" are the realities that govern the world.—(*Mrs.*) *Carrie S. Craig, Dayton, Ohio.*

I AM most grateful for Christian Science and for all the blessings which it has brought me. Some four years ago, I came to a place in my experience where there seemed to be no rest or peace for me. I had been studying Christian Science for some years, and had been helped physically and morally. At this time, however, I was so anxious to care well for my children that I felt overwhelmed with responsibility. This made me very irritable, and the conditions in our home were far from harmonious. I was asked by a Scientist to come and have a talk. I went; and I can never be grateful enough for the healing that began then. Through this dear Scientist's clear understanding of God and His idea, it seemed as though a door had been opened, and my being was flooded with a glorious light,—the light of spiritual understanding. The "peace of God, which passeth all understanding," comes with this light; and no sense of persons or personal possession can take it away.

A few months ago, my little girl awoke one morning feeling very ill, and the conditions seemed to become more serious. While trying to help her, I realized that I was harboring fear; that I was accepting the belief that God's child could be material and could be separated from his divine Principle, Love. I at once substituted for this mortal reasoning the truth that life is in divine Mind, is "hid with Christ in God." The light then shone unobstructedly; and the child was healed. This experience has been of the greatest help to me, for it has shown me that as we gain spiritual understanding we reach that humility which enables us to trust our all to God.

I am more grateful than words can say that I have learned of God as divine Principle, Mind, Love, and have gained a practical understanding of our Master's life. These blessings have been attained through the study of the Bible, illumined by the writings of our beloved Leader, Mary Baker Eddy.—(*Mrs.*) *Agnes M. Spence, Edinburgh, Scotland.*

Christian Science is the light of the world; and for this light that is dawning on human thought I am truly grateful. It is only after nearly fourteen years of a wrong sense of working or struggling that I am now beginning to realize what that Light is that "lighteth every man that cometh into the world."

For the healing of many physical troubles, including impaired eyesight, severe toothache, influenza, corneal ulcers, and minor disabilities, I am very grateful. Last summer, while in the country, I was taken with a choking spell which seemed so real that I had to be brought into town in a motor milk-wagon, there being no railway or telephone within four miles. I had almost given up hope of life, and did not think I should last through the journey; but on reaching the Christian Science practitioner, who would behold only the real man, I received immediate relief. It was with great joy and gratitude that, three days later, I was able to walk smartly to her office, perfectly healed. I had had a similar experience some years previously; and whilst I was helped in Science at that time, and gratefully acknowledged the help, I was not made spiritually well, as on the occasion last summer. In the words of a loved hymn,—

"The longing to be good and true
Has brought the Light again."

For the light that came to me in this need, I can never express in words my gratitude. I am grateful to God for the joy of even my slight understanding that man, in God's image and likeness, spiritually perfect and pure, never was and—thank God!—never will be mortal.

In acknowledging all these good gifts, it is with sincere reverence and joy unspeakable that I am realizing God as Father-Mother. I am also grateful for the love and the life of the one. Christ Jesus, who bore the heat and the burden of the day in revealing the Christ; and for Mary Baker Eddy, who through loyalty to God, the great Physician, and to her duty to mankind, was enabled to give to the world that "unspeakable gift," Christian Science.—*Randolph C. Spence, Edinburgh, Scotland.*

THE subject of Christian Science was presented to me at a time of great physical need. I had been suffering for fourteen weeks from inflammation of the eyes. Our family physician and the specialists who examined and treated me stated that every membrane of both eyes was seriously affected and had been partially destroyed, so that I could not possibly see well again, even if conditions grew no worse. They intimated, however, that there was a possibility of entirely losing my sight. The future looked dark indeed; and I was filled with despair. My baby girl was three months old, and I had never seen her distinctly enough to know whether or not she had hair on her head.

At this point, a friend came in one day and related to me the healing, through Christian Science, of her young son from lockjaw when at the point of death. Her message gave me a hope that brought joy in the place of despair, and I could scarcely wait to tell my husband when he came home from work that evening. At first he ridiculed the suggestion that he take me to a Christian Science practitioner; but after I had related to him the healing of lockjaw just referred to, he consented to take me to a practitioner the next afternoon. The practitioner showed us how Christian

Science was doing the work Christ Jesus did when among men, and his sincerity so impressed my husband that he consented, two days later, to have me discontinue the use of medicine and take Christian Science treatments. Within twenty-four hours from the time I began treatment, my sight was restored to such an extent that I could read fine print and thread a needle with fine white thread. Within a week every evidence of the inflammation had disappeared; and my sight has been perfectly normal ever since. The healing occurred eight years ago.

I am learning that error is not, because God is. Words cannot express my gratitude to God and to our beloved Leader, Mary Baker Eddy, for this healing and many others in our home, and for numerous other blessings received through Christian Science.—(*Mrs.*) *Della Keller, Fort Wayne, Ind.*

THERE is no greater privilege in the world than to be healed in Christian Science, and to have an opportunity to tell mankind of the wonderful blessing this truth brings into every honest seeker's life. Christian Science was presented to me at a time when it seemed as if there was nothing whatever to help me, as I had had lumbago for several years at intervals. Each time the attack would be worse than the time before, until I was almost helpless. I could not dress myself or turn in bed, and to stand erect was an utter impossibility. I decided to try Christian Science to see if there were anything in it to help me. I was instantaneously healed; and ofttimes I wonder if I am the same person mentally. I was afraid of everything, always looking at the dark side of life; but I found that if we turn to God for health, we receive in proportion to our obedience in following His commandments. I never knew what happiness and contentment meant until I had begun to see the truth, as taught in Christian Science; and I could not begin to count the blessings that have come to me in the past six years through this study.

I am grateful for our dear Leader, whose life was noble and pure enough to give the world this truth. The greatest desire of my life is to let my light so shine that others may know that this wonderful truth blesses all. —(*Mrs.*) *Ina Palmer, Amarillo, Texas.*

WITH a heart overflowing with gratitude, I wish to express my appreciation of Christian Science, and to tell of some of the many reasons for my thankfulness. In 1917 this teaching was brought to my attention by a dear friend, and I was instantaneously healed of lockjaw, after the doctor had given me up. This happened at eleven o'clock in the evening. I sent for a practitioner, and by one o'clock I was healed. I attended Christian Science church services next morning, for the first time. I began to study Christian Science, and after careful investigation found the spiritual sense of peace, joy, and happiness which Jesus promised should come to those who love God and abide in His law. Two years later I was entirely healed of internal

difficulties. From the first treatment I received ease and peace of mind, together with a sense of happiness that gave confidence of my complete recovery, which came in a week's time. Words fail to express my gratitude for the beautiful healing and the spiritual uplift, as well as for gaining a clearer understanding of God and man, His image and likeness.

I find that in the proportion that we apply God's law, with the understanding we have, and depend on God alone, we are enabled to prove the truth of Christian Science. I have made many minor demonstrations; and I seek the guidance of divine Love in all my problems, continually and sincerely striving for that Mind "which was also in Christ Jesus." I am most grateful for Mrs. Eddy's works and the other Christian Science literature. My gratitude to God is unbounded, as well as to our dear Leader, whose message of Truth is redeeming humanity in the way Christ Jesus demonstrated.—(*Mrs.*) *Emily Hoff, Reading, Pa.*

About four years ago I was in a bad condition due to what is known as acute neurasthenia. I had the advice of five different physicians, and carried on the treatments prescribed by them with intense eagerness, only to find myself getting rapidly worse, till the fear of having a stroke and of losing my reason seemed always with me. I had spent many years in the service of materia medica, and was at the time a nursing sister in a London military hospital, but had long been awake to its limitations. I knew the medical profession had no cure to offer me, and so became utterly without hope.

Through many dark months I had a firm conviction that if I could find out what was the power that held the universe in its grasp and the "wind in his fists," I should find peace. During those months, every now and again I would hear as it were a voice saying the two words "Christian Science;" and this kept on with such quiet insistence that at last I took steps to find out what Christian Science was. When I learned that it was a religion, and was told that the first record of creation was the true one,—that "man is not material; he is spiritual" (Science and Health, p. 468),—I bought a Bible and began a study of the Scriptures in a new light. Taking as a basis of reasoning the fact that God, being omnipotent, and His image and likeness like Himself, could need no aid from a human being to improve on His handiwork, I put away spectacles, which I had been unable to do without for years, even for a few moments; and defective eyesight, which had forced me almost entirely to give up reading, was instantaneously healed. My sight has proved ever since, like all the Father's gifts to His children, good and perfect. This healing was a great joy to me and filled me with hope, as I saw that not only was it impossible to lose one's reason, but that for the first time in my experience I had learned how to reason correctly; and such reasoning, healing my eyes, proved to me that I had at last found absolute Science, that I had attained to something of a knowledge of God, and true being.

As I studied the Scriptures more and more in the light of the Christian Science textbook, my understanding of God increased; and numerous chronic ailments, such as rheumatism, hepatic colic, pyorrhea, laryngitis, and train sickness left me.

To one brought up in an atmosphere of materia medica, being well versed in the cruel so-called laws of heredity, environment, contagion, and so on, the elimination of such theories by the truth of being is indeed the "opening of the prison to them that are bound." I am more grateful than I can ever say to Mary Baker Eddy, because she was so pure in heart as to be ready to receive the full revelation of Truth, and that she had the courage and steadfastness of purpose to give it to the world in such a way that its healing and regenerating power is available to all. I am most grateful for the simple beauty of the church services, and rejoice that through strict adherence to the spirit and letter of her Church Manual, Christianity can never be lost, but that the knowledge of it must ever increase till the earth is filled with "the knowledge of the Lord, as the waters cover the sea."—*(Mrs.) Hilda Mary Stephenson, London, England.*

[Original testimony in German]

I WISH to express my gratitude for the quick healing which I have received through Christian Science. I was in a hospital ten weeks suffering from inflammation of the kidneys, and no doctor could help me. When I returned home, I heard of Christian Science and believed that God might help me. After one treatment by a Christian Science practitioner, fear left me and I was healed. The next day I went for a walk, and I could again eat everything. Moreover, I soon found satisfactory work.

I thank God, and am also grateful to Mrs. Eddy, for having brought us again the healing truth.—*Paul Schierbaum, Bielefeld, Germany.*

WHEN my daughter was in the lower grades in the public school, medical inspection of schools was started in our city. A visiting nurse came periodically to the school, and, although I had obtained permission from the principal that my children be exempt from such examinations, in an unguarded moment my daughter was examined, and was told that she had adenoids and diseased tonsils. She was sent to the school physician, who confirmed the nurse's diagnosis; and we were advised to have an operation, or the condition would bring on other serious troubles. The child seemed to have considerable trouble with her throat; but we had help in Christian Science, and relief was obtained. Each time, however, that the visiting nurse called at that school, even though she was not examined, my daughter came home with a swollen throat—so swollen at times that she could scarcely speak; but as soon as the fear was met by Christian Science, she was quickly relieved.

This went on until her junior year in high school. For three years previously she had been separated from me, living with my sister in another city, where she was finishing her schooling. Her summers were spent

with me. During the summer previous to the incident which I am about to relate, she was swimming and got some water in her ears, which caused a great deal of inflammation in the head and throat. She had a high fever, was delirious part of the time, and seemed to suffer greatly. She was healed in two treatments by a Christian Science practitioner, and was up and entirely well the second day. I felt at that time we should hear no more of the tonsils and adenoids, as I felt a healing had taken place regarding that condition.

Imagine my surprise some months later, to receive a letter stating that she still had sore throat, and asking my permission to have the long-suggested operation performed. She said as we had given Christian Science a trial all these years and she was not healed, she would like to have the operation performed and be rid of that trouble. I wrote and told her that she was now old enough to make her own decisions in such matters, but asked her to consider it carefully before taking such a step. Then I left her with God, feeling that whatever experience she went through, divine Love was there waiting for her to see, when her eyes were opened.

My daughter decided to have the operation. The doctor told my brother-in-law to bring the young lady in for a thorough examination the day before he was to operate; which was done. After examining her throat, the doctor turned to my brother-in-law and said, "Who told you this young lady had diseased tonsils?" "Why, every school nurse and school physician by whom she has been examined during the last five years," was the reply. "Well, her tonsils are perfect, and she has no adenoids," said the doctor; and he continued, "The shape of her mouth shows that she has had adenoids, but she certainly has none now, and I refuse to operate."

This was proof to the family, and to us all, that Christian Science had healed the discordant condition; and Christian Science was given the credit. I was very grateful for this proof of the healing power of Truth; and my daughter has never had any throat trouble since. To me, it was part of the demonstration that she was led to an honest doctor.

I am truly grateful for all the blessings Christian Science has brought to us all.—(*Mrs.*) *Pauline Jeffery, Milwaukee, Wis.*

This is to say that the above is a true and correct statement of the experience through which I went; and I wish to take this opportunity to express my gratitude for Christian Science. I should not know how to meet the problems of life without the knowledge which Christian Science has brought to me,—that God, good, is the only power and presence. We need have no fear of evil when we put our trust in Him.—(*Miss*) *Florence M. Jeffery.*

WITH the hope that some one may be benefited, as I have been, by the study and application of Christian Science, as given to us by Mary Baker Eddy in our textbook, "Science and Health with Key to the Scriptures," I submit the following ex-

perience. I did not take up the study of Christian Science because of any physical healing, but because it illumined the Scriptures for me, showing how the truth taught by our Master was again being demonstrated through the practice of Christian Science in overcoming sin and healing the sick.

When I first began the study of Christian Science, my physical condition was such that I firmly believed I had dyspepsia. With the hope of finding a remedy, I eagerly devoured any article bearing on that disease, but such only helped to fix the belief more firmly in my thought, until I was in bondage to fear and was not aware of the fact. When Science and Health was handed to me, the reading interested me from the very first, and I read with such absorption that when I came to the statement on page 222, "He learned that a dyspeptic was very far from being the image and likeness of God," that was the last of the dyspepsia. As I read that truth, the light dawned upon me, and my condition changed then and there: I realized my freedom from dyspepsia. That was in the year 1895, and there has never been a return of it since.

I used to think it was necessary for me to resort to some material remedy nearly every day. Since taking up the study of Christian Science, and applying its teaching to my every need, I find it more efficient than any remedy that I ever tried; and it has been my only one, for I have not used a material remedy of any sort, not even a lotion for the hands, since then.

During the first few years of my experience in the study and application of Christian Science, I did not have the privilege of attending the Christian Science church, nor the frequent opportunity of mingling with other Scientists. The Bible and our textbook were, however, my constant companions, and I never regret the time spent in studying them. During later years I have devoted all my time to the practice of Christian Science. It has been my privilege to have class instruction by a faithful student of Mrs. Eddy. It has also been my privilege to witness many beautiful healings. My locks are nearly white; but my eyes are not dim, due to the fact that Christian Science teaches the truth; and its apprehension, as our Leader tells us on page 487 of Science and Health, "gave sight to the blind and hearing to the deaf centuries ago, and it will repeat the wonder." Words seem inadequate to express my gratitude to God, to our Leader, and to all who have helped to bring to me this better understanding of the truth which makes free.—*John Edward Boundy, Normal, Ill.*

CHRISTIAN SCIENCE has meant so much to me during the past eight years that I should like to express my gratitude and appreciation for all that it has done for me.

During the so-called influenza epidemic of 1918 this trouble attacked me. For about two weeks I clung steadfastly to the truth, as taught in Christian Science. At the end of that time, though seemingly not well, I was very anxious to attend a Chris-

tian Science service. All the churches where I was then living were closed by the state, so I went to New York city, a distance of twenty-five miles, to attend a Wednesday evening testimony meeting and a Christian Science lecture the following evening. From that time I felt no further effects of the illness, except that on account of very weak sight I had to wear glasses. This condition, however, was entirely overcome in about a year, as my understanding of divine Principle became clearer; and I have had no need for glasses since then. This healing was accomplished through my own work.

Recently I had another proof of the healing power of Christian Science, which has lifted me higher in consciousness and brought me nearer to God. While I was helping to erect a heavy crane, a part weighing about seven hundred pounds tipped over, striking me across the body and pinning me to the floor in a helpless condition. The men around me sent for a doctor, who took me to the nearest hospital. In the meantime Science help was requested and treatment begun. When I entered the hospital it was impossible for the doctors to diagnose the trouble. I could neither breathe nor eat without intense pain. My healing was very remarkable, as from the human standpoint there seemed to be no hope, on account of the pain being so intense. The doctors tried to relieve me by hypodermic injections; but these had no effect. However, the healing work was going on; and inside of four days I realized that it was done. One night the chest seemed to lift forward about an inch and a half, and the muscles of the body relaxed. I was able to get up a few days after that, and was discharged from the hospital within two weeks. Throughout the time I was in the hospital the following words from the fifth chapter of James were with me constantly: "The prayer of faith shall save the sick, and the Lord shall raise him up." These words were an ever present help and comfort.

I appreciate all that Christian Science has meant to me, and the help it has given me through many trials. My only wish is to live the life of Christ, that the world may desire to live it also.—*Louis J. Scherz, Plainfield, N.J.*

I AM very grateful for the many blessings I have received through the healing influence of Christian Science, which has been our only physician for twenty years. I did not take up the study of Christian Science through the physical healing of myself; my attention was called to it through the healing of my wife and my daughter. My wife was healed of an abscess; my daughter, of typhoid fever, after she had been given up by a physician to die.

I have, however, received many physical healings. Stomach trouble, typhoid fever, sprained ankle, and other ills have been overcome; also the tobacco habit. The demonstration which seems to stand out most vividly in my thought is one which occurred about two years ago. While cutting grass in the back yard with a rusty sickle, I accidentally cut my hand, severing an artery. After an

unsuccessful effort to stop the flow of blood, a Christian Science practitioner was called. Through her realization of God's presence and power, the bleeding ceased, and the healing was rapid and complete. In fact, during the healing process there was absolutely no inflammation, no soreness or discomfort of any kind.

I am indeed grateful to God for the truth about life, to Christ Jesus, the great Exemplar, and to Mrs. Eddy for giving us a system for teaching this world the truth about God and man so that we can apply it in our daily experience.—*Harry A. Brown, Oakland, Calif.*

I am happy to verify the above testimony given by my husband; also to express my gratitude for the peace and happiness that the understanding of God and of man's relationship to Him, as taught in Christian Science, has brought into our lives. —(*Mrs.*) *Helen M. Brown.*

"The people that walked in darkness have seen a great light." When a dear friend told me of the light that had shone for him through the revelation of Truth in Christian Science, I immediately became aware that a long-felt want in my own life had been supplied. I had always been keenly interested in religion, and was an enthusiastic church worker; but, as time went on, I felt I was not getting the help from my religion that I had expected, and I wondered why many favorite Bible promises were not fulfilled in my own experience. I was so convinced that my friend had found the truth which our great Way-shower, Christ Jesus, had promised would make us free, that I at once accepted it and set out to acquire a knowledge of it for myself. I was immediately freed from a great sense of worry and anxiety, and also from a good deal of fear that had been governing me.

When I learned that our Father-Mother God, divine Mind, is the source of all activity, and that of my own self I could do nothing, I was delivered from an extreme sense of fatigue that had held me in bondage for many years. I had also suffered from a severe stomach complaint. This seemed to leave me for a time, but later it appeared in a more severe form. As I seemed unable to overcome this, I asked for help from a Christian Science practitioner, and this was lovingly given. The healing was slow, and I had many weary days to wait for final deliverance, which, however, was eventually manifested in a complete healing. I can now look back with gratitude to that experience; for it was then that I applied myself more earnestly to the study of the Bible and our textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. In this way I gained a new understanding of God as Spirit, Life, Truth, Love, and of the real man as God's image and reflection, inseparable from Him.

For these and many other blessings I am most grateful, and my desire is daily to become a clearer transparency for this great "light, that shineth more and more unto the perfect day."—*William S. Thain, Leith, Scotland.*

TESTIMONIES

Good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. They should be written legibly; and the addresses given should be complete; also the source of all quotations should be given. Women should use the title "Miss" or "Mrs.," and married women should sign their own names in full, instead of the names of their husbands.

Testimonies should be verified by three members of The Mother Church, and in the case of a member or an attendant of a branch church one of the verifiers should be the clerk or some other officer of that church, who has either witnessed the healing or can vouch for the integrity of the testifier. In the verification of testimonies by a church officer, the title of the office should be given. An affidavit made before a Notary Public is acceptable, if the testifier does not know three members of The Mother Church.

Compliance with the foregoing will greatly facilitate the work of the Editorial Department.

Correspondence relating to testimonies should not be addressed to individuals, but to the EDITORIAL DEPARTMENT, THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BACK BAY STATION, BOSTON, MASSACHUSETTS.

ANNOUNCEMENT

NEW PRINTING OF MRS. EDDY'S WRITINGS IN REVISED BRAILLE FOR THE BLIND

Announcement is made by the Publishers of Mrs. Eddy's Works of the printing of "Unity of Good," "Rudimental Divine Science," and "No and Yes" in the Revised Braille system of type for the use of the blind, known as Grade One and a Half. This system is now taught in most of the elementary schools for the blind in the United States; and all new literature for the blind published in this country is now printed in Revised Braille.

"Unity of Good" is printed in Revised Braille in one volume of 67 pages; and "Rudimental Divine Science" and "No and Yes" are combined in one volume of 70 pages; size 12¼ x 12½ inches. The books are printed on high grade ledger paper of great durability, and are substantially bound in handsome board covers. Single copy, $2.00; six or more copies, each $1.75; postpaid. Orders accompanied by remittance should be sent to HARRY I. HUNT, Publishers' Agent, 107 Falmouth Street, Back Bay Station, Boston, Mass.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

Applications for admission to membership in The Mother Church may be sent to the Clerk at any time throughout the year. They are acted upon by the Board of Directors, only at their semi-annual meetings for the elec-

tion of new members, as provided by the Manual of The Mother Church, Article XIII, Section 2.

The next meeting of the Board for this purpose occurs June 1, 1923. Applications to be acted upon at that time should reach the Clerk by May 18, 1923. Applications received too late for consideration in June will be placed on file for the November 2, 1923, admission.

The receipt of all applications is acknowledged by the Clerk; and on the date set for consideration, notice of acceptance or rejection is sent to those whose applications have been received in time for the essential preliminary attention. Should an applicant not receive such notice, he is requested to communicate with the Clerk before forwarding a second application.

Additional application forms may always be obtained by addressing the Clerk, GEO. WENDELL ADAMS, 236 Huntington Avenue, Back Bay Station, Boston, Massachusetts.

CLERK OF THE MOTHER CHURCH

The Tenets of The First Church of Christ, Scientist,—The Mother Church,—for the use of branch Churches of Christ, Scientist, are printed on folded sheets, containing space for adding the authorized application form for membership in branch organizations, or for extracts from their by-laws. These sheets may be ordered from the Clerk at seventy-five cents a hundred; but orders are not taken for less than one hundred. Postage stamps should not be sent in payment.

The Tenets may also be obtained printed in English and German on alternate pages.

Correspondence relative to the Tenets should be addressed to GEO. WENDELL ADAMS, Clerk, 236 Huntington Avenue, Back Bay Station, Boston, Massachusetts.

CHURCH TREASURER

PER CAPITA TAX, as provided in the Church Manual, Article VIII, Section 13, is due annually from "every member of The Mother Church," and "shall be forwarded each year to the Church Treasurer." This tax of "not less than one dollar" may be forwarded at any time during the year. When a remittance for church dues is more than the amount required to balance one's account, the surplus is credited for the present year.

CONTRIBUTIONS to The Christian Science Benevolent Association are acceptable; and contributions may also be made to the General Fund and to the Real Estate Fund of The Mother Church.

Please make all remittances payable to EDWARD L. RIPLEY, Treasurer, and send them to him at 236 Huntington Avenue, Back Bay Station, Boston, Massachusetts.

ORDERS FOR THE WORKS OF MARY BAKER EDDY

Orders for Mrs. Eddy's Works should be addressed to and remittances therefor made payable to HARRY I. HUNT, Publishers' Agent, 107 Falmouth Street, Back Bay Station, Boston, Mass., U.S.A.

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SUBSCRIPTION RATES TO THE CHRISTIAN SCIENCE PERIODICALS

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ORDERS FOR BIBLES, SUBSCRIPTIONS, ET CETERA

All orders for literature, subscriptions, Bibles, and miscellaneous articles should be accompanied by remittance. Address such orders and make checks payable to THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, Back Bay Station, Boston, Massachusetts, U.S.A.

SUBSCRIPTION RATES IN STERLING MONEY

The Publishing Society is glad to announce that the following subscription rates for our periodicals have been fixed for the convenience of those living where the English Pound Sterling is the established money standard. These rates are based on the fixed exchange rate of $4.86 to the Pound Sterling, and will be effective until further notice, as follows:—

The Christian Science Monitor	£1	17s.	1d.	per annum
The Christian Science Journal		12s.	4d.	" "
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Please note that this announcement, both as regards the exchange rate and the placing of orders, applies also to Bibles, Hymnals, or any other items of this Society.

THE CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

VOLUME XLI JUNE, 1923 NUMBER 3

THE COMING OF THE CHRIST

ANNIE M. KNOTT

THROUGHOUT the Christian centuries and up to the present time, many have looked for the reappearing of Christ Jesus on the plane of human consciousness; and this has sometimes been spoken of as the second coming. Even little children who have heard this thought advanced, have often longed for the healing presence of the Christ, of which we are told in the gospels; but seldom, if ever, have they received much encouragement from their inquiries in this direction; and so, with most of their elders, they came to look for deliverance from the woes of mortal experience in another world.

In the twenty-fourth chapter of Matthew we read that Jesus' disciples asked him, "What shall be the sign of thy coming, and of the end of the world?" In answering them, the Master first of all warned them by saying, "Take heed that no man deceive you." To this he added that many would come in his name, claiming to be Christ, and that many should be deceived; and we thus see the need for a clear sense of what the Christ-presence must mean in any age. Christian Science certainly does not teach that any mere personal assertions of Christly power or authority should be considered as worthy of acceptance, for the Master himself made it very clear what must be accomplished before the world is ready for the reign of righteousness and the rule of the "Prince of Peace."

When the revelation of the ever present Christ came to Mrs. Eddy with healing,—and that in an hour of great need,—the first one who met her asked, in amazement at her sudden and unexpected recovery, "Is Christ come again?" To this Mrs. Eddy responded, in substance if not in actual words, "The Christ has never left us;" and to this truth Christian Scientists must ever cling. It cannot be denied that according to mortal sense God and His Christ have been absent from the world in humanity's terrible struggles, and we

may even remember that while on the cross Jesus himself was momentarily impelled to cry out, "My God, my God, why hast thou forsaken me?" Nevertheless, Christian Scientists have learned that in spite of all sense-evidence, the fact remains that God, good, is omnipresent and omnipotent.

Here the question may be raised, Why, then, do we discuss in any wise the coming of the Christ? The answer is obvious. Through long centuries mortals have accepted the evidence of an almost universal belief in the reality of sickness, sin, and death; and this evidence will continue to present itself until it is understood and acknowledged that nothing less than divine power, as demonstrated by Christ Jesus, can enable one to overcome all the ills of mortal existence, as the Scriptures so clearly indicate.

While Christian Scientists do not look for the reappearance of Jesus as a person, they have abundant evidence of the ever-presence of the Christ, as a result of the great revelation given to humanity in Christian Science. When the disciples asked their Master, "What shall be the sign of thy coming?" they probably believed that he, as a person, would leave them for a time, only to reappear in personal form. They were not, perhaps, then ready to understand that as God is never absent from any of His ideas, so in reality Christ, as "the divine manifestation of God, which comes to the flesh to destroy incarnate error" (Science and Health, p. 583), can never be absent, however much material sense may deny this through ignorance of God and His idea. Did not the Master himself say, "Lo, I am with you alway, even unto the end of the world"? A great awakening is, however, needed before the density of material belief is pierced by the light of spiritual understanding, which is assuredly the reappearing of the Christ, either to the individual or to men and nations.

As to the signs which should characterize the appearing of the Christ in any age, we may well ponder the words in the sixteenth chapter of Mark: "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." That these signs were fully in evidence in Jesus' day cannot be denied if we are to accept the New Testament record; and we surely would not limit the manifestation of divine power to any land or age. Well does Whittier tell us

> That all of good the past hath had
> Remains to make our own time glad.

So, to-day, in Christian Science we find with the recognition of the ever present Christ the ever multiplying signs which "follow them that believe."

While it is true that many require the proofs of spiritual reality which come through the healing of disease before they are ready to take their part in aiding in the establishment of God's kingdom on earth, there are also many other signs which show the

presence of God and His Christ in the world to-day. Some may argue that the darkness seems deeper than ever and the struggles greater, but this only affords added evidence of the mighty operation of Truth in human consciousness in overturning and overthrowing everything which is unlike God. In the twenty-first chapter of Luke we find the great Teacher setting forth in startling language the final overthrow of mortal and material belief. The following are some of the signs given: "Distress of nations, with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth." In the very midst of all this, however, the Master, reaching down through the centuries, as it were, says to his faithful followers, "Look up, and lift up your heads; for your redemption draweth nigh." Well might they look up and lift up their heads, for great was the vision to be seen through the clouds,—the Son of man coming "with power and great glory."

In Tennyson's "In Memoriam" are these lines:—

> Thou wilt not leave us in the dust:
> Thou madest man, he knows not why,
> He thinks he was not made to die;
> And thou hast made him: thou art just.

From Mrs. Eddy's teachings we learn that the real man never was in the dust, nor of the dust; nor was he made to die. In answer to the question, "What is man?" we read in the second chapter of Hebrews, "Thou crownedst him with glory and honour, and didst set him over the works of thy hands." In Christian Science the true idea of man is appearing in this age through the clouds of mortal sense, with power and great glory; and while this idea was fully exemplified in the life and teachings of Christ Jesus, we must now look for its appearing to and through every man, not only in the overcoming of sickness, but in the destruction of sin and all that makes for unrighteousness. Is not this what Paul means when he says in his epistle to the Colossians, "Christ in you, the hope of glory"? Does not this show that all which is material and unjust in human governments must give place to the divine ideal of justice, judgment, and righteousness? There is truly cause for rejoicing when so many thinkers are boldly declaring that we must look to the moral and the spiritual for redemption from the ills which so sorely beset humanity; and this is indeed one of the signs which show in no uncertain way the coming of the Christ and of God's kingdom on earth.

We cannot too often seek fresh courage and inspiration in reading our Leader's words on page 571 of "Science and Health with Key to the Scriptures," where she characterizes the Revelator as the "immortal scribe of Spirit and of a true idealism," to which she adds, "With his spiritual strength, he has opened wide the gates of glory, and illumined the night of paganism with the sublime grandeur of divine Science, outshining sin, sorcery, lust, and hypocrisy." The experience of John on Patmos is perhaps unequaled in human history. Although he could no longer lean literally on the breast of the beloved Master, but to mortal sense

reposed upon the sea-bound and unfriendly rock, yet the Christ was to him an ever-presence; and so he could say in no uncertain tone, "I John saw"! And what was the vision? Was it in any wise darkened by Nero's cruel edict? Not at all! It was God with men, wiping away their tears, and destroying forever all sin, sorrow, pain, and death. Even the splendor of the New Jerusalem, the pearly gates, the street of pure gold, the walls garnished with all manner of precious stones, these are forgotten as one sees with spiritual vision, as did John, a world redeemed from sin and sickness, from sorrow and death, by the power of Christ, Truth. John had seen, in Jesus' three years' ministry, all these things prefigured; for great as were the Master's works, they were but a promise of greater things, even of universal salvation for all the stricken human race.

Well might John inscribe these words: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Is not Christ, Truth, knocking loudly to-day at the door of the human heart, and offering, not ease in materiality, but the overcoming of all that is unlike God? How many are listening and opening the door? He who hears and heeds can say with full assurance and joy,—Christ has come to me!

NICODEMUS' VISIT BY NIGHT

CASSIUS M. LOOMIS

THERE is something pathetic in the Scriptural account of our Savior's brief interview with Nicodemus, who, under cover of night, sought counsel of him who spake "as one having authority, and not as the scribes." So gentle and persuasive were Jesus' words that this "master of Israel" knew he could listen to them with profit. Doubtless, it had been a day of great rejoicing among the Nazarene's humble followers, because the blind had received their sight, lepers had been cleansed, and many other wonders had been performed upon the highways leading into the holy city. Are we not right in supposing that Nicodemus, possibly along with other dignitaries, had witnessed these works, and heard the marvelous words which so astounded the ears of both doubters and believers?

So sanguine and implicit was the Nazarene's faith in the Father's immanence and love, and so deep was his knowledge of the law of spiritual causation, we do not wonder that when his counsel was rejected and his works denounced or scandalized, his heart was fraught with deep sorrow. But Nicodemus came, not to berate or criticize, but to inquire and receive a verification of the faith that was already taking root deep down in his consciousness.

"Verily, verily, I say unto thee, Except a man be born again, he can-

not see the kingdom of God." Were not these strange words to be given to a ruler? But Nicodemus' reply showed that he had not in the least caught the meaning of the rebirth of which Jesus was speaking. "Art thou a master of Israel, and knowest not these things?" was our Savior's rejoinder, so candid in diction that the heart of the listener must have been deeply touched by it. A "master of Israel" and a maker of laws for men—yet he was deficient in the very essentials that would fit him to perform his official duties unerringly. The pathos of it became apparent when his counselor wisely and lovingly talked on, without rancor or even a trace of impatience, doubtless so convincingly that the listener must have gone his way with a conviction and faith more complete and lasting than perhaps he realized at the time.

He had come to Jesus by night. Just where this remarkable meeting took place must remain a matter of conjecture. Perhaps it was in some humble follower's house, where, resting from the day's pilgrimage, the Savior sat communing with the Father, out of whose bounty and grace his needed supply, he knew so well, would each day be forthcoming. While Nicodemus did not understand how at once to espouse the doctrines of our Master, tradition has said that in time he became a complete convert and was baptized by Peter, that soon thereafter he was deposed from office, expelled from Jerusalem, and found refuge in the country home of his cousin Gamaliel, where he spent his remaining days.

Trivial might have seemed this mere incident in our Master's career; yet, has it not carried with it a depth of meaning that will never cease to be profitable? To be born again means much. Is it not so to experience the unfoldment of the truth within that our beliefs, though apparently sufficient for the hour, must needs be deserted, and a wider range of vision acquired, so that our pathway upward will lead into the glory of a broader fulfillment and a more enlightened sphere of action?

Taken as one of the lights of Biblical history, may not those who have been chosen as teachers of the fundamentals of Christian Science find much in this chapter of John to cheer and guide them forward in their holy endeavors? Should an influential and, perhaps, worldly citizen of the commonwealth seek counsel of a Christian Scientist, could the latter do better than emulate, with distinctive yet loving phrase, the patience and compassion evinced by our Master toward Nicodemus? Art thou a master in the world of wealth and commerce, and knowest not these things? Might not a word thus voiced be sufficient to destroy the errors that were holding him in bondage? To speak the right word at the right time requires discretionary tact, and an alert reading of character as well. Truly, the teachers in our field to-day have many vital problems given them to solve; and solving them they are, for such students are earnestly striving to find a higher and holier understanding of the truth.

It is commendable, when a question of right or wrong seems puzzling,

to ask, mentally, What would Jesus think, or do, or say in a case like this? Would he condemn, with so much as a syllable of rancor, or would he offer his rebuke in loving and inoffensive terms? Invariably a more tolerant thought displaces one's first impulse to condemn, if we but stop, look within, and think of the master Christian going about among his brethren, teaching and admonishing with the loving words, "Neither do I condemn thee," upon his lips, ready for every worthy occasion. Even when he drove the money changers from the temple, we find not a trace of anger in his rebuke, thus summarily administered. It was a moment which called for instant and unmistakable action; otherwise, the callous senses of the worldlings might not have been reached. A decided help to the student must ever result from a rebuke tempered with kindliness and love based upon spiritual understanding, and voiced with sincerity and forbearance. But, as above noted, a tactful use of the right word is necessary to direct the perverse thought into channels which lead to right dominion and the daily habit of Christian tolerance. "Mental chemicalization follows the explanation of Truth," says our Leader on page 453 of "Science and Health with Key to the Scriptures." Led of the Spirit to seek counsel of Jesus, Nicodemus must have profited even more than he had by witnessing the miraculous works upon the public highways. His visit was voluntary; and thus he had been obedient to the promptings of his higher selfhood. The chemicalization which accompanied his conversion must have been going on already within him; it needed but a single hour of friendly counsel to urge him forward toward a sublimer realization of the meaning of true discipleship.

Are the thousands of students of Christian Science, scattered throughout the world, sufficiently grateful for their teachers' ever watchful guidance and many times unrequited love? To become an active disciple of Christ Jesus and a successful teacher means more than mere consecration by vow or purposeful endeavor; it means daily and hourly devotion, charity as broad as the heavens, and a readiness to serve constantly in a Cause whose aim is to promote universal health for mankind, and spiritual freedom for all.

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Does not heaven begin that day
When the eager heart can say,
Surely God is in this place,
I have seen Him face to face
In the loveliness of flowers,
In the service of the showers,
And His voice has talked to me
In the sunlit apple tree.

Bliss Carman.

THE FOOTSTEPS AND THE GOAL

MARTHA SUTTON THOMPSON

IN "Science and Health with Key to the Scriptures" our Leader writes (p. 426): "The discoverer of Christian Science finds the path less difficult when she has the high goal always before her thoughts, than when she counts her footsteps in endeavoring to reach it. When the destination is desirable, expectation speeds our progress. The struggle for Truth makes one strong instead of weak, resting instead of wearying one." The beginner in Science asks, What is the goal? In her books Mrs. Eddy has made reply to this question again and again. As one answer, the writer has chosen the following from Science and Health (p. 472): "God is to be understood, adored, and demonstrated." This declaration sometimes came as a shock to the old scholastic thought. The devout Christian adored what he considered to be God, but he did not understand God; and the proposal to "demonstrate" the Almighty would have seemed as sacrilegious as mystifying to him, chiefly because Deity had been conceived by him to be a limited personality. But when God is presented as the infinite divine Principle of man, the possibility of demonstrating or proving the truth about divine Principle begins to dawn as a possibility; and, moreover, the comprehension and practice of Christian Science unfolds the fact that man's divine Principle is demonstrable.

This, too, is sometimes a perplexing proposition to the beginner; and his next query may be, What are the footsteps leading to this high goal, and how are they possible to mortals? That they are possible, and that this is being daily exemplified, is well known to thousands of people, proving that God never requires the impossible, and that He makes the same requirement of every one: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Our great privilege is to learn what these tithes are, and how to bring them all in to prove the relation of man to God, and God's beneficent government and blessing, so abundant that there shall not be room to receive it in human consciousness; but, in proportion as the human shall have dissolved in presence of the divine, the spiritual expression of God's boundless love and care will appear.

As explained in Christian Science, the Principle of man and the universe is the infinite creative and governing divine Mind. Now, the only conceivable creation of Mind is idea; and man, the exact image of Mind—according to Scripture—is, logically and inevitably, the highest idea of creation, the individualized reflection of all the qualities and power of creative Mind; hence, as we demonstrate man, he will be brought into view and found to be possessed entirely of the divine nature. Such a manifestation, even in part,

points unmistakably to man's divine source, and prophesies the complete supplanting of the limiting belief in material personality.

What is known to human sense as personality is a counterfeit of man; a mortal's so-called qualities are counterfeits of the qualities of the spiritual, real man. And yet, in absolute Truth, there is no counterfeit man, since God's idea, man, alone exists. Mrs. Eddy employs the terms "mortal mind" and "mortal man." And the "old man," which is to be "put off," is simply the counterfeit of spiritual man's qualities. How essential, then, it is that one remember there is but one real man—God's man! Otherwise, we may hold in thought two concepts of man,—the real and an unreal, the latter appearing to have become somebody, and maybe, a very troublesome somebody, too.

How often do we hear the emphasized expression, "the *real* man," as though in contradistinction to a real unreal man. It is often needful to change the emphasis to the proper word, in order to convey the proper meaning; thus, "the real *man*." This emphasis points to the fact that there is but one type of man, as well as to a seeming something that has been masquerading as man. Who cannot recall some instance of an unmanly personality unexpectedly rising, under the inspiration of a divine impulse, to the commission of a manly act, and another in admiration exclaiming, "That was the real *man*," the emphasis indicating the alone type of man, who is the likeness of his Maker, and the unmanliness as pertaining to no man at all, and to no part of genuine manhood?

There is an innate and universal recognition of ideal manhood, measuring up to a splendidly high standard; and although a multitude of beliefs insistently voice the claim that man is a mortal, material personality, Christian Science, undisturbed, is irresistibly proving man to be Mind's intelligent, compound idea, including all divine ideas. It follows, as day follows night, that the steps leading to the goal of man demonstrated involve replacing each erroneous belief with the divine idea, until perfect man is clearly seen as the only man. Stupendous task it seems! Yet we must not be disconcerted, since but one step at a time can be taken; and is not all eternity before us? Furthermore, as all-sufficient aid to such vast accomplishment, God "hath visited . . . his people" through His revelator, Mary Baker Eddy, who has deduced from knowledge of divine Principle all necessary rules for our guidance; and these are as scientific and changeless as Principle itself. In order to progress, the exactness of the rules must be adhered to; then mistakes will be rectified and progress continue. A mathematician fails if not exact in his reasoning. He eliminates all mistakes before reaching a correct mathematical result. The metaphysician, likewise, solves his problems by the same painstaking loyalty to the rules of divine Science; he understands that Christian Science is the logic of Truth, and that all which is true is good, and all that is good is true.

Mortals have much to work out of,

even the seeming reality of finite sense, with its supposititious material universe of beauty and disfigurement, light and darkness, poverty and riches, health and disease, joy and sorrow, love and hate, life and death. In fact, the one who believes the earthly to be the only and a real experience virtually declares that "all is vanity." But Christian Science, coming with its divine law, and inculcating order, justice, mercy, goodwill, and brotherly love, begins the work of harmonizing conditions, changing the entire prospect for mankind. It arouses the apathetic to action, convicts of sin and reforms the sinner, fills the despairing with hope, heals the sick, binds up the broken in heart, and uplifts the Christian to the expectancy and realization of his fondest longing. He who hears the Word through spiritual perception sets out in earnest to find Life, and is not dismayed to learn that to do so he must yield his mortal sense of life to the divine. The way is upward, and the gaze aloft; and strict attention to the instructions of our Teacher and Leader, Mrs. Eddy, is imperative.

On page 346 of Science and Health Mrs. Eddy says, "The nothingness of nothing is plain; but we need to understand that error *is* nothing, and that its nothingness is not saved, but must be demonstrated in order to prove the somethingness—yea, the allness—of Truth." Here, then, is a basic rule. Demonstrate error's nothingness in order that the somethingness—the allness—of Truth may be proved. This rule points to the obvious fact that so long as the claim of error is spared, the allness of Truth is not proved. And here is where the Christian Scientist meets the argument of the serpent, who, with intent to save itself, whispers to him that if he does partake of (believe in) error, he "shall not surely die" to the sense of Truth, notwithstanding the divine edict. If this serpentine argument mesmerizes the listener with its own enmity against God's commandment, when admonished for his refusal to specifically handle "serpents," he will manifest rage. On the other hand, the wise and obedient are ever on guard to detect subtle suggestion, and cast it out before it blinds them. Even the neophyte, having but a grain of knowledge of omnipotent Truth, but obedient to what he knows, performs wonders, until more of the truth is imbibed. He does, and always will do, the best he can with what he has. Truly, the obedient are the pure in heart, who "shall see God."

The work of the Christian Scientist is the destruction of sin, sickness, and death through the realization of the harmonies of Life, Truth, and Love. He does not create harmonious conditions by declaring them to be real; neither does he call them forth from some latent state. God creates and expresses Himself in all good. But the affirmation of Truth and the denial of error dissolve away the mists of mesmerism, and good then becomes apparent in multifarious forms; so that when one wakens from some illusion, he rests in the harmony which is, and always was; and is at peace. It may be the evil to be denied is that of hate. The Chris-

tian Scientist knows and insists that in Mind and its reflection there is only unselfed love; and if the realization be made, he will stop hating and become tolerant, charitable, compassionate, and loving, hatred thus being proved an impersonal delusion.

It is observed that he who most enthusiastically accepts Christian Science may entertain sanguine expectations of advancing by leaps and bounds. But while it is true that sickness is ofttimes healed instantaneously, or in a comparatively short time, often sin does not yield so readily; for while no one likes to be sick, all cling, in differing degrees, to the sins of materiality. The obduracy of mortal mind, the tenacity of its beliefs, surprised and disappointed the Discoverer and Founder of Christian Science herself; and they continue to surprise, perplex, and maybe baffle her followers. For this reason it sometimes happens that one looks down at his footsteps with alternating hope and depression, expectation and disappointment, buoyancy and weariness, and finds the path very difficult. Suffering seems real and severe; discords hard to overcome. What he needs, now, is to discover that this course is mistaken, and look up—up to the goal of perfect man demonstrated—and be satisfied to awake in His likeness. If he is true enough, if he is patient enough, if he is persistent enough, to continue holding his gaze aloft, the light will grow clearer, evil will yield more quickly to the annihilating law of Love, and, finally, the shafts of malice will fail to pierce, the ingratitude of those whom he had blessed to chill, or the wiles of enemies to ensnare him. When his good is evil spoken of, he can entreat, "Father, forgive them; for they know not what they do." At this advanced step, he will not believe he is getting farther away from God when he detects error that had held unsuspected sway in his mentality until his chastisement led him to turn the searchlight of Truth upon it; for he knows that scientific spiritual understanding brings the serpent from its hiding as nothing, thereby destroying it. His chief endeavor is to correct himself, confident that he can and will reach the goal. Such is the happy Christian Scientist; and he is always found on the right side, helping others upward.

Mortals are weaned from earth through the lessons which teach that mortal sense is but the simulation of immortal Soul; that all the humanly good things and conditions are but symbols of the perfect things and conditions of Life divine; that however much material pleasure they may seem to experience, spiritual bliss will transcend the transitory sense of material happiness; that their present sense of habitation is but temporary; and that they have in reality the house built without human hands: in brief, mortals know that all they have rightly longed for they will find revealed in all its perfection through a fuller understanding of God, Soul. The desirable destination speeds their progress, strengthens their love, and brings them rest in action.

In conclusion, after all has been said of the necessity of grasping and applying the logic of Christian

Science, the letter is in vain without the spirit,—the love and life of goodness; for unless one is casting evils out of himself, unless one is becoming more Christlike, he cannot cure the sick or save the sinner; he is not practicing Christian Science Mind-healing, but manipulating so-called mortal mind through will-power. It is the benign spiritual motive and intent, not words, which impart a holy, healthy animus, healing the sin-sick,—destroying both sin and sin's effects.

EFFECTIVE PRAYER

JOHN C. GAMLEN

IT is quite a common thing to hear the remark made by those unenlightened by the spiritual illumination of Truth, as Christian Science reveals it, that the day of miracles is past. It is popularly considered that the healing of the sick by purely spiritual means is entirely supernatural, the result of the suspension, or in direct violation, of divine law, the infringement of which Christ Jesus was enabled to compass for the purpose of proving his Messiahship. There is nothing whatsoever in the teachings of Jesus to sustain this theory. On the contrary, there is abundance of evidence to show that in all his works he not only did not violate spiritual law, but rather conformed to it, and thereby annulled the superstitious beliefs and limitations that were ignorantly considered to be law.

Jesus was the Way-shower. He did the will of the Father. He was continually about his Father's business, bearing witness to the truth. He said that of himself he could do nothing; or, to use his own words, "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." It logically follows from these words, that Jesus did not violate law, but rather conformed to law—God's law, the law of good—in all his works. And to settle for all time the mistaken belief that healing by spiritual means was confined to the period in which he lived on earth, the Master said, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

Humility plays an important part in prayer; for it is only as we realize, as Christ Jesus indicated, that of ourselves we can do nothing, that we understand what true prayer really is. The Christian can always, and with perfect confidence, pray, "Thy will be done," for God's will is always good. The full realization of the verity that we of ourselves can do nothing excludes the capacity for man to be sinful or sick, or to manifest any phase of discord; and this realization cannot but heal the sick.

The question then arises, If Jesus did not violate law, but persistently and consistently conformed to law in the performance of all his mighty works, and if it was incumbent upon those who believed in (understood) him to do the works he did, then how

should Christians emulate his works to-day? Christian Science answers this question to the entire satisfaction of all earnest seekers of Truth. It shows that there is a way, and only one way; and that way is through the exercise of the right concept of prayer. In the fifth chapter of the epistle of James we read, "The effectual fervent prayer of a righteous man availeth much;" or, as it is sometimes translated, "The supplication of a righteous man availeth much in its working." It necessarily follows that the prayer of a righteous man must be one of righteous desire.

It may be said in general that until an individual is enlightened by Christian Science, his prayer often consists in pleading with God to do something that he believes God has left undone, or to change something that He is responsible for or, at any rate, has permitted. As God is absolutely good and omnipotent,—all the power there really is,—it is necessary in one's desires to approach Him in order to readjust the erroneous concepts entertained as to the nature of God and His creation, man. It is only through this right concept of prayer that we can become victors over material sense, and be at peace.

God, good, the only creator, is changeless; so the right concept of prayer is not that in prayer one has to plead with God to change something that He has already made, or to do something that He has neglected to do; for as we are told in the first chapter of Genesis, He made all that was made, and it was "very good." It necessarily follows that the real function of prayer is not in any way an effort to induce God to change, because He is unerring and immutable Principle; but that our false concept of God may be destroyed, and that we may lay hold on that which is scientifically or spiritually true. It would be utterly impossible for God, divine Love, to make sin, sickness, or discord of any kind, because these errors are wholly unlike Him; and as God is the only power, the only cause or creator, nothing else has power to create them. Christian Science teaches us to resolve all phases of error into false beliefs; for if all that God made is good, error must be only false belief. True prayer, consequently, is persistent and consistent right thinking. In "Unity of Good" (p. 60), Mrs. Eddy says: "We say that God is All, and there is none beside Him, and then talk of sin and sinners as real. We call God omnipotent and omnipresent, and then conjure up, from the dark abyss of nothingness, a powerful presence named *evil*. We say that harmony is real, and inharmony is its opposite, and therefore unreal; yet we descant upon sickness, sin, and death as realities." It follows, then, that one form of true prayer is simply the denial and rejection of all that is unlike good,—of all that comes under the heading of error,—and the steadfast holding to that which is true about God and His perfect creation.

In "Science and Health with Key to the Scriptures" (p. 447), we read, "The sick are not healed merely by declaring there is no sickness, but by knowing that there is none." Consequently, prayer, in order to be effective in healing the sick, must be more

than mere words or a blind faith in God; it properly embodies all that one knows about God and His perfect creation. It also embodies all that one knows about the spurious nature, the utter nothingness, of all that is unlike God, good. Mrs. Eddy very clearly states the Christian Science concept of prayer, showing wherein it differs from the prayer of those unawakened by Christian Science, in "Unity of Good" (p. 9). There she asks the question, "What is the cardinal point of the difference in my metaphysical system?" And she immediately answers, "This: that *by knowing the unreality of disease, sin, and death*, you demonstrate the allness of God."

True and effectual prayer includes progressive spiritual desire and understanding. It embraces the conscious yearning to know God, and loving compliance with His will. It is the acknowledging of no other power than good; and it results in the endeavor to regulate one's daily life accordingly. Once we have gained this true concept of prayer, it becomes absolutely necessary to deny sin, disease, and death a place in consciousness, for in this way only can we keep the First Commandment, "Thou shalt have no other gods before me." Prayer without ceasing means right thinking without ceasing; and just to the extent that the student is consistent with this viewpoint does he realize in his life that "peace of God, which passeth all understanding." This is why the Christian Scientist who is doing his mental work—praying aright—is the best protected individual on earth; because, fortified thus, the belief in sin, disease, and death cannot assail him.

[Written for the *Journal*]

ASKING

ELENORA E. PIKE

That I may touch a heart, O God, with song;
That I may heal a wound, through Truth and Love,
Or gently lift some toiler's weary load
As o'er the steep and rugged way he strives;
That, knowing true compassion, I may free
Some sin-bound thought, and lead it toward the light
Which ever shines, though men may heed it not,
While dreams of mortal sense hold blinding sway;
That, knowing full at-one-ment, Lord, with Thee,
Its ever perfect peace I may attest,
Though storm-tossed waves at times should seem
to roll,
And mortal night its darkest clouds should spread.

Such is my longing hope, my constant prayer;
Thus would I ever share Thy treasured gifts;
For Thy all-truth, and life, and love supply
The needs of all who come with childlike trust.

OUR RIGHTFUL WORK AND ITS SUPPLY

KATHERINE ENGLISH

THE world in general is beginning to see that there is no pleasure or satisfaction in idleness. It is realizing that fruitful activity is necessary to well-being and happiness. The false god of a well-fed, contented laziness has a much smaller throng of worshipers than it once had. The ever rising force of spirituality in the world to-day is causing intelligent people everywhere to try to raise the standard of work and of working conditions. There is tumult and discontent as avarice and love of power are challenged, on the side of both labor and capital; but the thin edge of the wedge is firmly inserted, and though the work is far from accomplished, yet the destruction of injustice, slavery, and oppression is certain. It will be consummated when the hearts of men and women are made ready for it, when employer and employed alike recognize the government of the one divine Mind, in which there is no sense of competition, strife, or envy, and under whose government it is recognized that there is enough and to spare for each and all.

The fear of want and the consequent desire to hoard and accumulate matter for one's personal defense is at the root of more sickness than is recognized at first sight. The dread of losing work, of some day being without employment, seems to be a fear at the hearts of thousands of men and women to-day. With this fear, so apparently widespread, enhanced by so much that is said and written about present conditions in the labor market,—history repeating its tale of trouble and scarcity,—and with all the manifold false witnesses called up by the fearful to corroborate their statements, it is not surprising that Christian Science is being called upon to do a vast amount of healing on this question of work and supply.

Jesus said, "I must work the works of him that sent me;" and he also said, "My Father worketh hitherto, and I work." If work inheres in divine Principle, God, then it must be forever manifested by the idea of Principle, spiritual man. Work, then, is a necessity of man's existence. But what is man's real work, that work which he was created to do? What is his work "in earth, as it is in heaven"? It is plain that the intelligence of divine Mind could never possess a useless idea. Each and every idea in Mind has its rightful purpose, its rightful use and service, its rightful place. If it were not so, the goodness and wisdom of the creator would be impugned, because there would then be no order, no beauty or intelligent purpose in the divine creation. There is but one work: it is the work of reflecting God, of expressing the nature of God; and it is wholly a spiritual activity. It must not be mistaken for its material counterfeits, toil and labor. It is the untiring action of the restful Mind, perpetually peaceful, forever joyous and free.

It is not of the slightest consequence what form real work takes to

human sense, or in what situation it becomes plain; the work is always the same. If we take a pint of water and put it into a long, thin glass, it is a pint of water. Put the same water into a round kitchen bowl, and we still have a pint. It is the same water taking the form of that which contains it; but its use, its power to purify and refresh, is not altered by its form. So is it with us and our work. We may be entrusted with large affairs, endued with great authority, or our days may be spent in the routine of house, office, or school; it makes no difference whatever to the real nature of our work. Perhaps we think that our occupation is a disagreeable or nerve-racking one, our place in the scheme of things unsuited to our talents, our days spent in drudgery entirely devoid of interest. If such appears to be the case, a change is certainly necessary; but it must be with the worker, not necessarily with the work.

The work which God gives us to do is, in a certain sense, the same that He gave Jesus to do: it is to glorify His name upon the earth, by the faithfulness and loving-kindness with which we perform every duty. This, as George Herbert says, "makes drudgery divine;" but if it is divine, it is no longer drudgery; it is, instead, a perpetually recurring opportunity of proving God's perfection in detail. Love to God is always shown in service to mankind. This is how Jesus showed his love to God; therefore, there can be no other way for us to show it. It is a glory, not a shame, to be the servant of God and our neighbor. By love we serve one another. The service is passed on; none keeps it for himself: he but accepts it to-day, in order to enable him better to serve his neighbor to-morrow.

If this be our work, what effect can times and seasons have upon it? Can world conditions prevent our finding opportunities of serving and loving our neighbor, if we seek them earnestly? Can those who are manifesting this Christlikeness lack, or suffer hunger? There is too much need of faithful, intelligent, loving service for this to be possible. Sometimes, however, we fail to recognize our right place, because we have fixed our attention on some material condition which we consider essential; and if this be not forthcoming exactly as we have designed it, we can see no place or opportunity suited for us. The remedy for this is to continue our service by using such opportunities as we have, confident that man exists at the standpoint of opportunity, and that each idea of God is always in its right place, doing its right work. Then our eyes will be opened to know just what steps to take to make this manifest. Opportunity belongs to to-day. It is always at our door; it has not passed, or been lost; it is here now,—that is, where God is; it is not for a favored few, but for all.

When we are able to realize that the work of all men, though multiform in function and varied in form, is in essence the same, we see that the important question is not whether we are employer or employed, is not whether our position be high or low, but how faithfully and lovingly the

work is done. In the sixth chapter of Ephesians, Paul has much to say that is helpful regarding service. Each one, wherever his position on the social, business, or professional ladder may be, must work "not with eye-service," not with eager glance on the clock for the hour of release, but "with good will doing service, as to the Lord, and not to men," for there is no "respect of persons with him."

Sometimes, however, in business or in the course of our work, we encounter a difficult situation,—perhaps a client or fellow-worker who is hard to get on with. How is this to be overcome? How can we prevent making it personal? Experience in Christian Science shows that the words of Jesus in the Sermon on the Mount, "First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye," apply to conditions to-day. When we have removed the obstructing beam from our own eye, we can see more clearly how to analyze the thoughts which go to make up the situation; and by affirming the truth which our clarified consciousness is able to perceive, and by denying the opposite error, a change for the better is the invariable result. It then becomes clear to us that it is never a person who is apparently giving trouble; it is always conflicting, erroneous thought. We are enabled to detect the thought, fear, or false belief which is actuating the complaints, dictating the disagreeable letters, or prompting the questionable conduct. From this standpoint we can reject the belief that anything exists apart from the infinite Mind, in which there is no resentment or sense of injury, no lack of wisdom, no error at all. We find the patience we need; we gain the inspiration which enables us to make the good-will we ourselves honestly feel, so that discord and distrust are replaced by mutual confidence and esteem.

In order to be successful in our work, we must have a right estimate of success. We must know that it is not the success of a material self, but the success of the manifestation of divine Mind which we seek in every department of work and effort. The measure of our success will be the measure of our reflection of God, of the clearness with which we show forth His attributes,—such as justice, mercy, wisdom, goodness. We must be on the alert lest we allow any belief in injustice, ingratitude, or dishonesty to rob us of any good which we have the right to reflect. Many people are hampered for years with an encumbering belief of injustice. They see it in belief everywhere, oppressing and overshadowing with its dark pall the lives of themselves and the rest of mankind. All the time it is not injustice that is having this darkening effect: it is their own belief in the reality of injustice which is virtually declaring that there are circumstances in which God's law is not at work. Replace the belief of injustice with confidence in the power of God's law of Truth and Love, and the circumstances change. Stop believing in unfairness or dishonesty as realities, stop resenting them, and they will cease even to appear to gov-

ern the circumstances about which such bitter complaint is being roused.

If our work is done through divine intelligence, it is good—very good; and the goodness will be acknowledged gratefully and promptly. We need have no fear. No envy, prejudice, or fear of incompetence or failure can declare our work unsatisfactory, or limit our talents or opportunities, or delay our success; for reliance on divine Mind, God, produces honest work and intelligent methods. We cannot, in reality, be the objects of persecution, dislike, or scorn, because no child of God can think anything about man that is not true. The work we thus do is wanted, and gives pleasure and satisfaction to all with and for whom it is done, as well as to us in the doing of it. We have all we need for our work. There is no lack or limitation of means wherewith to do good; we have no lack of good, nor has any one with whom we are connected or associated. Since there is no discord in the Mind which is God, and since "in him we live, and move, and have our being," it is in Him that we transact our business also.

"Godliness with contentment is great gain," says the Scripture; but a sense of contentment is seldom met with in the hurrying throng, looking for life and work in matter. Discontent with his position, with his surroundings, with the reward of his work, will rob one of the happiness which is his for the taking. If we cannot always do what we like, we can always like what we do, when we regard it from the spiritual standpoint. Contentment is not at all the same thing as self-satisfaction or lack of ambition. Contentment comes when we think more of Love than of self, more of what we can give than of what we can get.

We cannot measure success or contentment in terms of money. To possess these in abundance, it is not necessary that each successive year should see us making more money or earning a larger salary. If we are honestly seeking first the kingdom of God and His righteousness, plenty for our simple needs will be added. But we must keep our needs simple, not begin to desire great material possessions also, for to consider and to dispense these takes valuable time; and they distract attention from the spiritual goal. "Having food and raiment let us be therewith content," says the apostle. If we are occupied with the work which our Father has given us to do, we shall love it, we shall be content; nor shall we lack food and raiment in abundance, at any time. As long as we think rightly, we shall bless others; we shall do our proper work for God. His reward is with Him; therefore where God is, our reward is also. So why take anxious thought? Betrayed by human ambition, stripped of his accumulated riches and power, Cardinal Wolsey, in Shakespeare's play, "Henry VIII," exclaims:—

> O Cromwell, Cromwell!
> Had I but serv'd my God with half the zeal
> I serv'd my king, he would not in mine age
> Have left me naked to mine enemies.

The best insurance is faithfully to serve our God at all times, instead of obeying the reigning beliefs of the so-called human mind. Christian

Science teaches us how to bring such blessings to the world that there is no fear that some day we may become a burden to others. To the servant of God and the lover of humanity, time brings only a ripening of wisdom, power, and insight. No claim of age or youth, of lack of strength or lack of experience, of insufficient capital, of labor conditions, of time or place, can prevent us from obeying God's law of supply and demand. "Divine Mind rightly demands man's entire obedience, affection, and strength," Mrs. Eddy tells us on page 183 of "Science and Health with Key to the Scriptures;" and man's supply of these is already provided. "No reservation is made for any lesser loyalty," our Leader adds, because there is no need for any other loyalty. Loyalty to divine Principle will mean loyalty to the government of our church and country, to our superior officers wherever we may be placed, to all above and around us; because loyalty to the greater inevitably includes loyalty to the less.

"Divine Love always has met and always will meet every human need," we read on page 494 of Science and Health. Divine Love always has supplied and always will supply each one with his or her right work, right place, right and just reward. This can be lovingly accepted without fear of trespassing upon the rights or opportunities of others, because there is enough and to spare for all in the infinitude of good. No one else can do our work for us; neither can any belief of jealousy, envy, or competition rob us of our rightful work in any way. We can recognize our own, and our own can recognize us; we can do the work that belongs to us, and do it perfectly, unhampered by fear of failure. No one can ever be out of work when he knows his work to be the manifestation of infinite Love; he can trust God to supply him with the opportunities he needs. Our beloved Leader, who gave us an example of tireless, loving work for God and humanity, says (Message for 1900, p. 2), "The song of Christian Science is, 'Work—work—work—watch and pray.'"

PROGRESS

CHARLES W. HALE

IN "The First Church of Christ, Scientist, and Miscellany" (p. 181), Mrs. Eddy says: "Progress is spiritual. Progress is the maturing conception of divine Love; it demonstrates the scientific, sinless life of man and mortal's painless departure from matter to Spirit, not through death, but through the true idea of Life,—and Life not in matter but in Mind." Throughout the Scriptures, progress and the unfoldment of Truth to human consciousness are manifested. And each step typifies the growth and development in individual thinking—leading mankind out of false, material beliefs into a higher spiritual concept of God and man's relationship to Him.

Abraham, departing from the idolatrous beliefs of his native land, went forth seeking "a city which hath

foundations, whose builder and maker is God." Through faith he attained a large measure of man's heritage, overcame many of the claims of materiality, and acquired a clear comprehension of spiritual existence. However, he only "sojourned in the land of promise, as in a strange country, . . . not having received the promises, but having seen them afar off."

Jacob, gaining a vision of spirituality, struggled with the false sense of life which claims to exist in matter, held fast to Truth, realized a measure of man's dominion, and prevailed with God. His name was changed to Israel, for he had attained a concept of man that had not before been acquired. Thus is the true idea conceived, and human thought awakened to man's real status as a child of God. As in all steps of progress, this concept revealed through Jacob had to be established, defended, demonstrated. There followed, in the experiences of the children of Israel, many struggles and trials, defeats and victories, including the experiences of Egypt, each aiding their progress, each bringing them nearer man's rightful heritage.

Moses, discerning spiritual reality still more fully, led the children of Israel out of the bondage of Egypt, through the Red Sea and the wilderness. He discerned and gave to the world the moral law in the Ten Commandments, and revealed certain phases of Truth which up to his time had been but vaguely comprehended.

Joshua, attaining a still higher sense of God's law, put that law into practice. He proved its availability for the problems confronting his brethren. He demonstrated the fact that when men are "strong and of a good courage," live "according to all the law," do not turn from it "to the right hand, or to the left," but meditate therein day and night, they then may realize the promises given to all the children of God: "Thou shalt make thy way prosperous, and . . . thou shalt have good success."

This advanced spiritual basis enabled the prophets to discern the truth more fully. They foresaw and prophesied the coming of that still higher fulfillment of spiritual progress which was later made manifest or demonstrated by Christ Jesus, who came fulfilling the law, and who annulled and overcame every false belief or so-called law of matter.

Through the spiritual teachings of Christian Science, it is discerned that these various steps of progress and unfoldment—giving a glimpse of the travail of the new birth—are portrayed in the lives and experience of the children of men in their progress Spiritward. The individual who has turned his back upon false material beliefs, and goes, as did Abraham at the command of God, "into a place which he should after receive for an inheritance, . . . not knowing whither he went," has begun the proof of real being. He should not be fearful, disheartened, or afraid; for he and his work are to be governed, supported, and controlled by divine law. He, too, has the promise given to Joshua, "There shall not any man be able to stand before thee all the

days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee."

Under God's law of progress, when, because of reliance on God, divine Love, one meets each obstruction with assurance and without fear, then his progress and unfoldment will be sure and uninterrupted. With each need will come strength, wisdom, supply, or whatever may be required to meet it. When wrestling with material sense, the same idea which Jacob expressed will prevail, and "Israel" will be manifested. When passing through the trials of Egypt,—the idolatrous beliefs of evil,—the true idea will deliver him, and lead him out of bondage, through the Red Sea and the wilderness, up to the borders of the promised land. When confronted with the Jordan of human doubt and fear, apparently separating him from the next step of progress into the promised land of spiritual understanding, there will be at hand a deliverer—some spiritual idea of divine Love—to lead him through that which seems to obstruct.

Then will begin to unfold to him, as with the prophets of old, the realization of man's unity with God, and man as the spiritual idea of God. Man, made in the image and likeness of God, will proportionately appear, and he will come into his rightful heritage as an heir of God and joint-heir with Christ. This rule of progress applies to all mankind, in every walk of human experience. By it men go forward step by step, and as Paul says, "forgetting those things which are behind, and reaching forth unto those things which are before," they press "toward the mark for the prize of the high calling of God in Christ Jesus."

Mrs. Eddy has briefly summarized this progress out of matter into the realm of spirituality in the following statement in the Christian Science textbook, "Science and Health with Key to the Scriptures" (p. 566): "As the children of Israel were guided triumphantly through the Red Sea, the dark ebbing and flowing tides of human fear,—as they were led through the wilderness, walking wearily through the great desert of human hopes, and anticipating the promised joy,—so shall the spiritual idea guide all right desires in their passage from sense to Soul, from a material sense of existence to the spiritual, up to the glory prepared for them who love God."

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O Nations! speed the cable
  Through oceans, earth around,—
"No more shall war disable,
  But earth be holy ground!"
Then age shall bless, each child have mirth,
And Good revivify the earth.

James Harcourt West.

[Written for the *Journal*]

FROM CROSS TO CROWN

ELIZABETH H. GARDNER

I STAGGER on with weary shoulders bowed
Beneath the burden of my self-made cross.
Tired arms I lift to Thee, but manacled
In self-forged, rankling chains.
Feet stone-bruised, brier-torn, bleeding, too,
For though the way I chose seemed fair,
But masked sharp stones and sharper thorns.

I did not know in chambers of my heart
Unhallowed thought was building me my cross;
Nor dream that all the fretwork that I carved,
The jewels that I set,
Were so much agony of flesh,
To be erased with heartache dull,
With bitter tears and sorrow deep.

I thought Thou mad'st the cross and jewels all;
I thought Thou set'st the thorns and laid'st the stones;
And bitter was my supplicating cry
As arms to Thee I raised.
But now I know that I alone
Hewed wood and nailed the cross-piece on;
Bejeweling with lusts and fears.

. . . . . .

I must unmake my cross as it was made,
All in the silence of a chastened heart.
With patient fingers tear false jewels out,—
That there Thy lamp may shine
To light my upward heavenly path;
And on my feet Truth's sandals pure
Must bind, for surety and for strength.

My thoughts must holy be; Thy will, mine own;
Thy purity must clothe and shelter me,
The chains give place to silken bonds of love,—
The cross become the crown.
I must exchange my will for Thine,
And climb in patience, till I win
Fulfillment—yea, my all in Thee!

MAKING ONE'S OWN DEMONSTRATION

HENRY H. LINDSEY

ONE begins the practice of Christian Science the moment he begins to apply it in his daily life. Whatever our occupation, our surroundings, our problems, our difficulties may be, each one is free to enter upon this work. Regardless of handicaps, disadvantages, or past errors, or how far we may believe we are from measuring up to the standard set by Christian Science, the opportunity to live the teachings of Christ Jesus, each day, is always present.

The opportunities each one of us has are just as numerous as those of any one else; and the advantages ahead that we hope for always come when we make full use of what we have. The seemingly greatest obstructions may be our greatest opportunities. Doubtless, many have found it difficult to see this—do not, perhaps, see it now. It is a lesson we all have to learn: that the very things we call obstacles, or seeming hindrances to our success, even the petty discords that make us wish we were in some place where we did not have them, are but so many golden opportunities to demonstrate Christian Science. If our desire is to live a life of Christlikeness, blessing and healing and bringing out harmony,—blessings which have so freely come into our lives,—let us not wait for more favorable conditions, expecting that then we shall find no error to contend with. Until we use the talents that are given to us, we are not worthy of more.

Divine Love always gives us the opportunities we are ready for. Our problems are for us to solve, rather than to avoid. The very things that we may overlook or tend to run from are occasions to apply what we have learned. If we already knew the solution, they would not be problems in the sense we think them so. To avoid a question in mathematics does not solve it; for when presented again it is still unanswered; but once solved, the problem, as a difficulty, has disappeared. It is through victory, instead of retreat, that we gain permanent freedom from evil. This does not mean that we should unnecessarily face danger or evil. Where God, divine Principle, requires it, and there is a moral reason why we should do so, He will free us from error's illusions. God reveals to us the way to overcome every difficulty; as Mrs. Eddy tells us in "Science and Health with Key to the Scriptures" (p. 385), "Whatever it is your duty to do, you can do without harm to yourself."

Then, let us begin where we are. Perhaps error tells us that our surroundings are wrong; that we are not wanted where we are; that if we could only be somewhere else all would be well; that under the circumstances we are not free to progress, and should therefore make a change; that we should move on. Evil would always like the good that is beginning to unfold in our thought to move on; for where good endures, it displaces evil. If we seem temporarily to retreat, it should only be to strengthen

our fortifications, or to gain needed reinforcements from Truth wherewith to prevail. If we maintain spiritual qualities in our thinking, they will maintain us in our rightful place. If anything is displaced, it will be error; for error cannot displace Truth or its expression. Since man's right place is in God, what we need to find is a right state of consciousness consisting of true spiritual qualities, which are always desirable. The good we reflect protects us from evil, and awakens good around us.

That there appears to be much around us which is inharmonious is not always a sign we are in our wrong place. Truth is most needed where it least appears. Because we are where we are, we may be there for a purpose. We think of the value we should like our environment to be to us; but do we stop to think of what service we can be to our environment? Selfishness will not make us happy in any surroundings. In trying to escape, and thus exchange one error for another, we do not heal either, but carry the old one in thought,—the only place where it can ever claim to exist,—and add to it a new one. We try to escape from error, but are unwilling to surrender to divine Life and Love, which is our only haven of safety.

The reason of human failure to demonstrate harmony is the unwillingness of mortals to immolate self, to give up the materiality we call our own, and to love our neighbor as we do ourselves. It is beautiful to see how many conditions of disease and discord yield or disappear as the kindlier elements come into thought. There is no place so dark that we cannot lighten it a little, at least for ourselves. What we need to do is just to hold to Truth until we shut out all sense of the reality of error. The more difficult this seems to be, the greater will be our blessing and reward.

It is not really the hatred or resentment of others that harms us, but the amount of it in ourselves that we reflect back. The tendency to become annoyed by the actions or words of others indicates that error still appears to be a reality to us. One is never disturbed by that which he recognizes as nothing; and, surely, in the divine Mind no single condition of error, whether of thought, word, or action, ever has existed or ever will exist. The light is always wanted; but, as Jesus said, "if therefore the light that is in thee be darkness, how great is that darkness!" And can we then wonder that other people seek to shun it?

It is the kindness we give out, even to those who do not appear to like us, which removes the thorns from our path, and dissolves away sickness, discord, and pain. Are we, then, even as the Master commanded, letting only the sunshine of our loving thoughts fall on both the evil and the good, that we too may reflect perfection; or are we blessing one and intolerant toward another? To love our enemies is far more than simply to refrain from hating them, or even appearing friendly. Just as soon as we admit there is an imperfect child or thing in God's universe, we have, in belief, made imperfection a part of our consciousness. We can

see ourselves as God's children only as we are willing to see others as His children also.

By solving our own problems, it is easy for us to help others along the lines we have worked out. The guide is able to lead others, because he knows the pathway well; the teacher is able to impart knowledge, because he has worked out practically and clearly for himself the subject he teaches. Similarly, what we demonstrate for ourselves enables us to be of service to others; but in a continual shunning of our problems, our help for others along the same lines may be the same makeshift for them that it was for ourselves,—a human policy, based on the evidence of the material senses. Not that we cannot be of aid to another, even though our own problem may not be entirely solved; but the work can be done more quickly if our own vision is clear. In Science and Health (p. 455) Mrs. Eddy writes, "If you are yourself lost in the belief and fear of disease or sin, and if, knowing the remedy, you fail to use the energies of Mind in your own behalf, you can exercise little or no power for others' help."

Every true Christian Scientist desires to be of service to others; and he can do this often in ways he has not recognized. To help lift another's burden does not always mean that one must give a Christian Science treatment. Any false sense we may have been entertaining about him, or about his problem as real, may apparently add to the seeming reality of his problem. We can therefore begin by lifting the burden of any opinion or fault we may all unconsciously have been placing upon him; and what a wonderful help it is for one thus to be released, even a little, from the burden that sometimes comes from the false opinion and condemnation others may be entertaining of him!

When we desire others to have the good we ourselves have demonstrated, we do not fear that ours will be taken from us, but find, rather, that our sense of infinite good has been increased. The good that others possess does not deprive us, for good blesses all equally.

Then, instead of waiting for other people to change, we can do some of the changing ourselves: we can change our attitude toward them. Our difficulty is not so much with them; it is with our own false sense of man. Let us refuse to admit as real any sense of man other than as God knows him. There went forth virtue out of Jesus, not because he overlooked evil, but because he recognized good as real and evil as unreal; and this destroyed the evil belief. Admitting no other than the perfect man, seeing no other, and meeting no other, we find our difficulties beginning to vanish, and that our conflict was with the obstinate error in our own thought, which did not want to surrender to divine Love to be healed of its false sense of our neighbor.

Now is the time for each one of us to apply and practice Christian Science. Even though we may be where we cannot speak the truth aloud, our lives can reflect Truth to every creature. There is no greater need than for all to practice the

teachings of the Master in every activity of daily life. There is no higher earthly position to fill than this. In Science and Health (p. 15) we read, "Practice not profession, understanding not belief, gain the ear and right hand of omnipotence and they assuredly call down infinite blessings." Each one has all the hours of each day in which to practice Christian Science. We can then each moment heal the claims of discord or evil that present themselves to our thought. In this way we shall realize the ability both to bless and to be blessed.

CHOOSE THE BEST

BERTHA V. ZEREGA

THROUGHOUT the ages mankind has been daily and hourly choosing, and acting upon the choice made; and throughout the ages, whether men realized it or not, this choice has always been between thoughts and desires which led toward spirituality—true happiness, life, and harmony—and those which led away from it into materiality, error, and discord. Moses said to the Israelites, "I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live." Whenever the choice of this people was governed by willing obedience to divine Principle and the rule of the divine law which Moses so patiently taught them, they were, without fully realizing it, choosing life, peace, and abundant supply of all good.

When Solomon was asked what God should give him, he chose wisdom,—a higher understanding of God; and, in consequence, he was granted not only a wise and understanding heart, but "both riches, and honour;" and, added to this, the promise of long life. Elisha's spiritual choice, voiced in his words to the prophet Elijah, "Let a double portion of thy spirit be upon me," was rewarded by the power to part the waters of Jordan, to increase the supply of the widow's oil through a scientific understanding of the never failing law of compensation, and by the spiritual ability to raise the stricken child of the Shunammite woman, as well as by other demonstrations of divine power.

Jesus made his choice between matter and Spirit at the early age of twelve years, when, in answer to his mother's question as to why he had tarried behind in Jerusalem, he replied, "Wist ye not that I must be about my Father's business?" Later, in his unwavering rejection of the temptations to believe in the power and pleasure of matter, which came to him in the wilderness, he proved the inability of evil to entice or to assail the mind thus continuously trained in choosing the best. Jesus told his disciples that men could not serve God and mammon,—that they must choose whom they would serve, and that their choice must be a radical one, one which would many times bring them into disfavor with the popular thought.

He illustrated by precept and ex-

ample that the dominant characteristic of a spiritual life was the spiritual quality of its desires, pointing out that only by constantly choosing the highest, purest, noblest, and consistently living up to this standard, could spiritual progress—in other words, eternal life—be attained. His parting injunction to his disciples, "Go ye into all the world, and preach the gospel to every creature," certainly implied the spiritual necessity of choosing the best in thought, word, and deed in order that the convincing "signs" of healing the sick, cleansing the lepers, and raising the dead might follow.

Mrs. Eddy says in "The First Church of Christ, Scientist, and Miscellany" (p. 165), "Of two things fate cannot rob us; namely, of choosing the best, and of helping others thus to choose." This ability to make the best, wisest, and most desirable choice in the question of one's occupation, relationships, and mental culture can be acquired satisfactorily only when based on a demonstrable knowledge of Christian Science. For Christian Science holds up to mankind a purely spiritual standard of thinking and living, a standard which, if adhered to intelligently and sincerely, brings into the daily experience of the individual who practices it opportunities for self-expression and self-culture which are far removed from the ordinary concept of these terms, in that they are purged of selfish interest, egotism, and intellectual self-sufficiency.

The spiritual self-culture which Christian Science inspires is the mental enlightenment and unfoldment of divine ideas resulting from a closer walk with God. Through this understanding of divine companionship one's faculty of discrimination becomes more acute and comprehensive, enabling one more fully to realize the truth of that beautiful statement of our Leader in "Science and Health with Key to the Scriptures" (p. 275): "No wisdom is wise but His wisdom; no truth is true, no love is lovely, no life is Life but the divine; no good is, but the good God bestows." This love for and appreciation of the good, the pure, the true, and the beautiful, as manifestations of infinite Mind, finds expression in one's character and accomplishments, through the understanding which Christian Science gives of reflection. The real man is now as perfect as his "Father which is in heaven is perfect." Our daily privilege is to prove this scientific truth in practical ways, and to reveal in our relationship with others, in our carefully disciplined faculties, in our broad and impartial point of view, and in the ceaseless improvement of our time, the individualized reflection of divine Love and wisdom, which is brought to light through this systematic, persistent effort to choose only the best.

Jesus unhesitatingly chose the best when he prayed, "Not my will, but thine, be done." God's way, being the way of complete harmony and perfection, is ever the progressive way which leads out of self and material belief; and for this reason it seems to human sense a more difficult way than the one pointed out by

corporeality. To choose the highest idea of right to be pursued in any line of conduct or circumstance, whether in questions relating to our individual interests, to church work, or to the general welfare of mankind, is to let God choose for us; in other words, so to subdue the clamoring of personal sense that the "still small voice" of Principle can be mentally heard, saying, "This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Self-will, seeking to outline desired results according to its own preferences, cannot see the next step; but spiritual intuition, sincerity, and obedience are qualities of thought which enable us courageously to advance and, through faith, attain spiritual blessings day by day.

The ability to choose the best grows logically out of a genuine love of the good, the true, and the beautiful. It is a capacity earned by the careful and persistent cultivation of those fundamental ideas which make for perfection, and the continual refusal to accept as real or desirable any concept which is based on imperfection—human will, ignorance, personality, sin, or fear. It is the product of spiritual activity and receptivity, and is acquired only by those who earnestly seek the divine leading, and are willing to sacrifice time, effort, and selfish interests to this right guidance of infinite intelligence. Paul admonishes us to "covet earnestly the best gifts," but reminds us that these gifts or endowments when cultivated, even to the greatest degree, without the healing incentive of love, profit nothing. Unless we seek to bless and help others with the cultivation of our talents, our time is wasted indeed.

We choose the best when we follow our Leader's instruction and example given in these inspiring words in "Miscellaneous Writings" (p. 154): "Strive for self-abnegation, justice, meekness, mercy, purity, love. Let your light reflect Light. Have no ambition, affection, nor aim apart from holiness;" and farther on she says: "Sacrifice self to bless one another, even as God has blessed you. Forget self in laboring for mankind; then will you woo the weary wanderer to your door, win the pilgrim and stranger to your church, and find access to the heart of humanity." We help others to make their choice between matter and Spirit as we embody in our own lives the spiritual qualities herein outlined by our Leader, and strive to purify our thinking to such a degree that all who are looking for the light, or longing for relief from material bondage, may find inspiration and encouragement through our example to forget "those things which are behind, and reaching forth unto those things which are before, . . . press toward the mark for the prize of the high calling of God in Christ Jesus."

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"But love directed towards the eternal and infinite feeds the mind with pure joy, and is free from all sadness. Wherefore it is greatly to be desired, and to be sought after with our whole might."

COOPERATION

WARWICK A. TYLER

ALTHOUGH Joshua was able to perceive and demonstrate that united effort, under the direction of divine Principle, would remove serious obstacles to human progress Spiritward, it remained for Christ Jesus, out of the richness of his understanding, to show us that God, the infinite provider, showers His blessings equally upon all. Had Cain looked up to Spirit instead of down to matter, he would have perceived the necessity for adjusting his thought, in accord with divine reality; he would not have succumbed to the evil belief that another could deprive him of the approval of God.

One does not need to compete with his fellow-men for God's favor. He has this favor already. Are we not in reality all children of the one Father-Mother? And did not the Master assure us that God causes the rain to fall and the sun to shine on the unjust as well as on the just,—on those who entertain false beliefs, as well as on those who understand something about the reality of being? It is, however, this question of understanding the reality of being, which is at the root of the whole problem.

Mrs. Eddy, the Discoverer and Founder of Christian Science, writes in "Science and Health with Key to the Scriptures" (p. 275), "To grasp the reality and order of being in its Science, you must begin by reckoning God as the divine Principle of all that really is." And John says, "All things were made by him; and without him was not any thing made that was made." Naturally, then, the problem resolves itself into the process of comprehending the nature of God and His creation.

Now God, divine Principle, is, of necessity, without "variableness" or "shadow of turning." Consequently, everything which proceeds from God is governed by laws that are as fixed and unchangeable as their Principle. God and the real man, divine Mind and its idea, may be said to be interrelated as are the sun and the rays which go out from it. The sun, as the source of all solar light, and the ray, as the means through which light is presented and made appreciable, are symbolical of the truth of being that God is the Principle of all, and that man is the image, the idea, of all that God is; for, as Mrs. Eddy plainly states (Science and Health, p. 470), "Man is the expression of God's being."

A ray of light has the qualities of light; and it does not normally interfere with the light which is being expressed by any other ray. Rather, does it add to the sum total of the manifestation of light. It does not, it cannot, enter into competition with its fellow-rays. On the contrary, it cooperates with them; and as each ray does its part in cooperation with all the others, the whole is expressed.

Spiritual man is the reflection of God. He expresses the nature, qualities, or attributes of Deity. Spiritual man has no existence apart from divine Principle: he cannot manifest anything which is not contained in,

and which does not emanate from, the "great First Cause." Each one, therefore, in the reality of his or her existence, is the individual expression of the qualities or attributes of God. Relying entirely upon divine Mind for his government, one knows that nothing can come between man and his Maker. Realizing that true existence depends solely upon the omnipresence and omniscience of God, one grasps the fact that there is not and cannot be any power, presence, or intelligence which can deprive him of any good; and one is convinced that, because God's love is unlimited, neither he nor others can be persuaded that divine Love is insufficient to meet all human needs.

Thus, men cooperate with God in the understanding of the unity of Principle and its idea; and they cooperate with each other in the expression of this understanding. There is no power which can separate man from God, or persuade the enlightened thought that one can be deprived of any of the blessings which God is bestowing upon him. There is nothing which can prevent this same enlightened thought from proving that "all men have one Mind, one God and Father, one Life, Truth, and Love" (Science and Health, p. 467); and that in the proportion that each one grasps this sublime fact, fear and envy will disappear, and competition cease. Then we shall seek together—or cooperate—to express the unity, the allness of good.

[Written for the *Journal*]

MARY BAKER EDDY

MARGARET B. H. KAUFFMAN

She asked not any rest, nor any praise,
  This meek and dauntless messenger of God;
Only the right, amid the many ways,
  To seek and find the path her Master trod.

And so she found it. Humanly alone,
  She cleared away the ages' dust and weeds,
Their moss and brambles, every stumbling-stone,
  And all the tangled overgrowth of creeds.

She did not count the times her brave hands bled;
  Nor heed the frown, the jeer, the serpent bite.
She cleared the path, and followed it, and led,
  Holding aloft her clear and growing light.

Nor height, nor depth, nor darkness, made her stray;
  She heard the Voice and knew from whence it came.
Nor any hand could snatch her light away;
  Nor any storm could shatter its white flame.

And shall we pause when, from our prison walls,
  We stand upon this path, and see, and hear?
Forward and upward! For the Voice still calls:
  The light is shining, and the path is clear!

THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY MARY BAKER EDDY, AUTHOR OF THE CHRISTIAN SCIENCE TEXTBOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ALBERT F. GILMORE
Editor

ELLA W. HOAG, DUNCAN SINCLAIR
Associate Editors

EDITORIAL

"PREPARED UNTO EVERY GOOD WORK"

PAUL, in his second admonitory epistle to his friend Timothy, names many conditions to be fulfilled preparatory to becoming a true disciple of Christ Jesus. In his graceful imagery, he likens mankind to the vessels in a great house, some "of gold and of silver· . . . also of wood and of earth; and some to honour, and some to dishonour;" and he adds, "If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work." Thus the diligent apostle states how one becomes a true follower, ready for whatever work he may be called upon to do in the demonstration of his discipleship. To purge one's self of dishonor in order that he may become a diligent and worthy follower of Christ!

As none may rightfully expect to gain the glory which he is not prepared to receive, likewise is it not clear that none would be at peace in the company of the spiritually exalted until he had prepared himself for such companionship by taking the footsteps necessary in traversing the journey from material belief to spiritual understanding? He who is not clad in a wedding garment has no place at the marriage feast. How, then, may one free himself from dishonor in order to be prepared unto good works? How may one attain to that condition which will enable him to be of the greatest service to mankind? From the standpoint of human reasoning, the process may seem difficult. But the student of Christian Science learns that by letting in the light of spiritual truth, dishonor and likewise all false beliefs disappear before its purifying influence. Moreover, progress is in proportion to the degree in which selfishness, the belief in life apart from God, is overcome. Selflessness enables one to help his neighbor to a better view of life and its meaning.

The tenor of the Scriptures, especially of the New Testament, indicates how great are the blessings which God has prepared for His children, for all those that love Him, —that is, for those who recognize sonship with infinite, ever present Love. The work of preparation is, first of all, to divest one's self of whatever would keep him from the realization of his oneness with the Father. May not each know for

himself that since man is God's reflection, his spiritual, individual selfhood is one with God? In this understanding, may not every one in true humility declare in the words of the Nazarene, "I and my Father are one"?

The holding to false beliefs regarding Life and substance keeps one from the recognition of man's true selfhood. To be rid of error through exchanging the false for the true is the method whereby preparation for good works is rightly made. In explicit words, Mrs. Eddy has pointed the way, on page 428 of "Science and Health with Key to the Scriptures": "To divest thought of false trusts and material evidences in order that the spiritual facts of being may appear,—this is the great attainment by means of which we shall sweep away the false and give place to the true." The preparation, then, for recognition of spiritual truth is to gain spiritual consciousness, to grasp and assimilate the divine ideas which are the expression of infinite Mind. But first there must be the love of good, an earnest longing to dwell in the atmosphere of Mind, and a willingness to renounce whatever pertains to the belief of life apart from God,—all that emanates from the Adam-dream of existence.

Let us ask ourselves the question, Are we willing? If there be the slightest hesitancy, indicating any lingering love for the things of the flesh, thought is scarcely prepared for the coming of the fullness of the Christ, mankind's spiritual healer and redeemer. Mrs. Eddy gives expression to this necessity on page 324 of Science and Health: "Gladness to leave the false landmarks and joy to see them disappear,—this disposition helps to precipitate the ultimate harmony." Let us be joyous over the possibility of exchanging the false for the true, happy in the prospect of coming into that sense of Mind where all are infinitely blessed and all rejoice in the sunshine of God's glory, where the shadows of sin, sorrow, pain, and death never fall. Since the light of infinite Love is everywhere present, it casts no shadows, and its effulgent rays are aglow with the warmth of perfect joy, with no cessation, no diminution, but shining steadily forth in the full radiance of divine beneficence. However terrible the tragedy of human life may seem to be, however heavy the burden of existence, we may exclaim with Paul, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ," for the means of victory are always at hand.

When mortals turn their eyes toward the New Jerusalem of spiritual Life, and even begin to prepare the highway for the coming of our Lord, the healing Christ, the earth-shadows are dispelled. Did not the compassionate Nazarene give full assurance in gentlest terms? "I will not leave you comfortless: I will come to you." Does not this foretell the coming of the Comforter, to be ever available for all ready to receive the healing truth? Even now the Christ knocks at the door. As we open the gates of thought to its gentle ministration, the darkness is dispelled and the glory that is to be

stands revealed. The poet voiced his wonder at the delay thus:—

"Why is thy faith, O child of God, so small?
Why doth thy heart shrink back at duty's call?
Art thou obeying this—'Abide in me,'
And doth the Master's word abide in thee?"

Great is the reward promised by the Revelator for him who through much tribulation overcomes the temptations of the world. Christian Science furnishes a practical and demonstrable way. Only those who have become its beneficiaries are aware of the blessedness and sweet peace that follow upon keeping the spirit and the letter of its precepts. Our beloved Leader has shown the way in ringing words on page 596 of Science and Health: "The illuminations of Science give us a sense of the nothingness of error, and they show the spiritual inspiration of Love and Truth to be the only fit preparation for admission to the presence and power of the Most High." Shall we not seek that inspiration of divine Love which banishes even the belief in error? Thus are we continuously preparing ourselves for "every good work"!

ALBERT F. GILMORE.

THE DISTINCTIVENESS OF CHRISTIAN SCIENCE

CHRISTIAN SCIENCE is the same as primitive Christianity, and is different from every other metaphysical system. People of the most diverse opinions, religionists differing widely in their beliefs, Christians formerly irreconcilable on points of doctrine, Jew and Gentile who once thought there was no possibility of their ever coming together on a common platform,—all these have accepted Christian Science, finding that differences vanish completely in their unity of spiritual understanding. All have had revealed to them the same absolute or fundamental truths of being; all have been taught to distinguish between the real and the unreal; and thus have learned how to overcome sin, to destroy sickness, and to gain a greater measure of peace and harmony than they had ever experienced before. Those who have become Christian Scientists, in the true sense of the words, stand on common ground, differing not at all from each other on what pertains to God and His creation.

When any one approaches Christian Science for the first time he must, of necessity, do so from some particular angle. That is to say, he will inquire as to what it teaches, and as to how it differs from or approximates the beliefs he holds. He probably desires to know, especially, whether it is in conformity with the teaching of Christ Jesus, the Founder of Christianity, and if the healings which are done through a knowledge of Christian Science result from the same spiritual understanding as was possessed by the Galilean Prophet.

It will be remembered that the Master pointed to the miracles, to the signs or wonders which he wrought, as proof of his Messiahship, as proof of the activity of the Christ. It was to these miracles he

drew the attention of the two disciples of John the Baptist who had been sent to him by John to ask, "Art thou he that should come, or do we look for another?" For "Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." The healings which Christ Jesus performed testified to the truth he revealed about God and God's creation, and also with regard to the belief of evil which he characterized as unreal, when he called it "a liar, and the father of it," thus exposing its altogether fraudulent nature.

Christian Science replies to those who inquire as to the basis of its practice in the same way as did Jesus to the Baptist's followers. It says, Consider the results, the "signs following," declaring that all the healings of disease and sin, of sorrow and suffering, which so many testify have come about through Christian Science, have resulted from the understanding of divine Principle, its omnipresence, omniscience, and omnipotence, and from the consequent knowledge of the unreality of all unlike good. These are fundamental teachings. There is no deviating from them in Christian Science. Without an understanding of them in some degree, there would be no healings. They remove one completely from the region of the speculative, the hypothetical, the theoretical. They are simple statements of spiritual fact, provable by all who will test them for themselves, in humility and in purity. They demonstrate Immanuel,—"God with us."

There never can be any doubt as to what Mrs. Eddy thought on the distinctiveness of Christian Science. On pages 9 and 10 of "Unity of Good" she asks, "What is the cardinal point of the difference in my metaphysical system?" And immediately thereafter she answers her own question in the words: "This: that *by knowing the unreality of disease, sin, and death,* you demonstrate the allness of God. This difference wholly separates my system from all others. The reality of these so-called existences I deny, because they are not to be found in God, and this system is built on Him as the sole cause." By italicizing the phrase "by knowing the unreality of disease, sin, and death," the Discoverer and Founder of Christian Science draws attention, very definitely and without any ambiguity, to her great discovery that evil is unreal. And where is there to be found another metaphysical system which teaches the unreality of evil? Where is there another system of thought which, affirming the allness of God, good, adheres to the logical conclusion that disease, sin, death,—evil in all and every form,—is unreal? No system exists but Christian Science which acknowledges, as did the Psalmist, the God "who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies," and can teach the method whereby the healing is done.

Christian Science is being imitated, but very ignorantly imitated, in many quarters to-day. So much so, that the methods of the imitations bear no resemblance to Christian Science practice. Thus, for example, there are some who claim to heal by prayer, without any understanding of spiritual reality and the knowledge of the unreality of evil. Mere appeals to Deity for His special intervention, mere entreaties for the intermittent bestowal of His love, lack the great essential,—knowledge of God as divine Principle, divine Principle which never varies, which always is Love, Life, and Truth, which exists as eternal good, without an opposite,—evil. Such prayers, in so far as they tend to destroy selfishness, induce humility and, to the extent that they do so, are productive of good results; but they lack the great essential, the spiritual understanding which alone can insure the certain answering of prayer. Mrs. Eddy very pertinently refers to the point in "Christian Healing" (p. 3) when she says, "Because God is the Principle of Christian healing, we must understand in part this divine Principle, or we cannot demonstrate it in part."

Since Christian Science was discovered, over half a century ago, many systems of thought, which do not call themselves religions, have sprung up claiming to heal through mental means. Thus, there are practiced so-called mental science and occultism in many forms, such as suggestion, autosuggestion, mesmerism or hypnotism. But not one of these has the slightest in common with Christian Science. One and all of them are based on hypotheses entirely at variance with the truths of Christian Science. They are all supposititious activities of the so-called human mind; and as such, whatever results they may seem to produce are entirely due to the credulity reposed in them by those who are deceived by their claims. Christian Science declares there is but one Mind possessing all activity and all power, and that the so-called human mind, which believes in evil, is incapable of accomplishing any real healing, in the sense that true healing is spiritual regeneration. On page 104 of "Science and Health with Key to the Scriptures" our Leader says: "Christian Science goes to the bottom of mental action, and reveals the theodicy which indicates the rightness of all divine action, as the emanation of divine Mind, and the consequent wrongness of the opposite so-called action,—evil, occultism, necromancy, mesmerism, animal magnetism, hypnotism."

Christian Science is entirely distinct from every system of thought evolved by the so-called human mind. Christian Science never speculates; it knows. It knows the truth about God, divine Mind, and about God's creation,—spiritual ideas; hence, its students are never in doubt as to the false nature of every belief and every activity of so-called mortal mind. It is this unique spiritual understanding of God which enables them in some degree to do as the Master did,—heal disease and destroy sin.

DUNCAN SINCLAIR.

TO–DAY

WHEN Jesus said, "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself," he uttered a command that mankind has been very slow to accept and to practice. This command is too contrary in teaching to the ordinary beliefs of the so-called human mind, which looks only to its own thought-taking, for mortals to see readily how to obey Jesus' command even should they desire to do so. Starting as mankind does with mistaken concepts of responsibility, believing in the necessity of continual planning for the future, it seems incredible that Jesus could possibly have meant what he said when he spoke those words. Human sense is weighed down with the belief that it must always provide in advance for sustenance and support, as well as for its own activities, until it says, I die. Thereafter it imagines God will in some unknown way do the planning.

How pitiful that mankind should be bound by the belief that through weary, tiresome years everything is dependent on itself and its own puny efforts! Commencing in early youth to fancy there is pleasure in doing its own planning, it willingly assumes this obligation and argues for it as duty, until the belief of its absolute necessity becomes fixed; and there follows utter failure to see how daily to rely on God. Even though educated religiously in a certain general way to believe that dependence on God for guidance is important, human belief rarely goes farther than to think that He bestows some degree of wisdom and then allows the individual to start off independently in the use of it.

Just at this point Christian Science comes in with its wonderful illumination, showing how all may claim the continuous activity of divine Mind as a perpetually available omnipresence. In "Retrospection and Introspection" (p. 28), our beloved Leader, Mrs. Eddy, has said, "He must be ours practically, guiding our every thought and action,"—not yesterday and perhaps again to-morrow, but every instant, everywhere, and under all circumstances. This is a very important lesson to learn, and it takes not only much humility but great steadfastness of effort even to approach its practice. To start in this direction, however, immediately begins to destroy the fear and anxiety which are the constant companions of false reliance on one's own unaided attempts at accomplishment which promise apparently an all too uncertain future.

If one commences each day with the understanding that God, divine Mind, is to be with him all through its hours, supplying the wisdom, intelligence, and love which alone are adequate for the working out of every problem, he will go forward with courage and assurance of perfect success. He will not be burdened with thoughts of a future, but will be able to give whole-hearted attention to the duty which is at hand. "Sufficient unto the day is the evil thereof," said Jesus; and Mrs. Eddy

writes in "The First Church of Christ, Scientist, and Miscellany" (p. 161), "We cannot boast ourselves of to-morrow; sufficient unto each day is the duty thereof." When we once see that each day affords the opportunities to meet and master whatever of error we are prepared to deal with properly, we shall rejoice in the simplicity of our work. Present problems are quite enough to demand our entire thought and attention, as well as to call into activity the exercise of such divine qualities as we are to-day capable of using.

This close attention to to-day's demands does not in any way limit the ability to foresee as well as to forestall evil. On the contrary, it will so unite us with divine Mind that we shall be able to realize that "all things are naked and opened unto the eyes of him with whom we have to do." It will also fit us for whatever work is in store for us. The fact is we cannot, if we would, deal with anything but the present moment. It is all that is ours. Guarding the present thought, reflecting the mental activities of Truth and Love in the way Christian Science teaches us to do, all will, all must, be well in the time to come. To use the divinely mental qualities which God gives us to-day will render possible a more perfect demonstration on the next day.

On the way to complete obedience to this command of Jesus we may find in to-day's problem much which seems to concern to-morrow. Wisdom may to-day unfold in some degree a future need which demands the taking of some present step. As we, however, watch our thinking more closely, and endeavor always to use only thoughts which are in and of divine Mind, we shall gradually discover that we become able to differentiate more clearly between that which belongs to to-day and that which may be left for a day to come. So if to-day there seems a necessity of doing preparatory work for to-morrow, it should always be recognized that—even then—it is to-day's thinking and to-day's duty we are at work upon, and to-morrow's step must be left to be taken with the wisdom unfolded when to-morrow comes. With the future left in God's care, when that future finally arrives, should unexpected conditions appear, different steps will be presented and a new light may so transform a past vision that the outcome will be much more glorious than could have been hoped.

As we thus come to cast all our care on Him because He careth for us, we shall partake more and more completely of the perfect wisdom our Leader expressed, when in direct line with Jesus' command she wrote in "Miscellaneous Writings" (p. 307), "Never ask for to-morrow: it is enough that divine Love is an ever-present help; and if you wait, never doubting, you will have all you need every moment. What a glorious inheritance is given to us through the understanding of omnipresent Love! More we cannot ask: more we do not want: more we cannot have. This sweet assurance is the 'Peace, be still' to all human fears, to suffering of every sort."

ELLA W. HOAG.

FROM THE DIRECTORS

[As published in the *Christian Science Sentinel,* Feb. 17, 1923]

Relief in the Near East

Christian Scientists who have contributed to The Mother Church "Fund for Relief in the Near East" will be pleased to know that the distribution of money and supplies is now being carried on by one of our church representatives who is at Constantinople.

Lieutenant Joel H. Benson, attached as a Christian Science Chaplain to the U. S. S. *Denebola,* now in eastern waters, is personally supervising the disbursement of the funds which have been cabled to him from Boston at different times. This insures that all the deserving within his reach will be promptly and intelligently cared for, without any of the usual expenses often incidental to a more elaborate or extended organization. It is reassuring to know that the money contributed by Christian Scientists is, without any expense to the Fund, being disbursed by a Christian Scientist on the far side of the world in relieving suffering and distress.

Litigation

In response to inquiries, announcement is made that the report of the master appointed to find the facts in the suit brought by John V. Dittemore to contest his removal from The Christian Science Board of Directors, will be printed by The Christian Science Publishing Society, when it has been filed in court. The report, which has been issued in confidence to counsel on both sides, is at present in the form of a draft, subject to revision, and may be completed and filed in March.

In replying to other inquiries, the explanation is made that the next step in this litigation, after the master's report on the facts has been filed, will be an application to a single justice of the Supreme Judicial Court of Massachusetts for a hearing by the full court of the issues presented by the plaintiff's bill of complaint, the defendants' answer, the master's report of the facts found by him, and the objections thereto which may be filed. The defendants' appeal from the denial by a single justice of their motion for the appointment of a different master may be heard at the same time. The hearing by the full court is not likely to occur before November. The report of the master will not be a final adjudication of the case; only the court, not the master, can decide whether the removal of Mr. Dittemore was valid.

The Latest Editions of Mrs. Eddy's Writings, Our Authority

The sincere student of Christian Science is not readily misled by the prevailing form of self-mesmerism which has lately been given so much newspaper notoriety. He discerns it to be one of the signs of the times which has in it neither Principle nor permanence. He needs to be alert, however, lest he be ensnared by a

less palpable but more dangerous error which seeks acceptance as truth, claiming to be based on certain statements detached from Mrs. Eddy's earlier writings. These it presents in a false light, while ignoring altogether our Leader's repeated warnings against just such conditions as now seem to exist in some sections of the Field.

A specific statement by Mrs. Eddy is to be found in "Retrospection and Introspection," on page 82, "The arrangement of my last revision [of Science and Health], in 1890, makes the subject-matter clearer than any previous edition, and it is therefore better adapted to spiritualize thought and elucidate scientific healing and teaching." In the Church Manual she also commends her revised editions since 1902.

Speaking of the necessity of our adhering to her later writings only, as our guide, Mrs. Eddy writes in Miscellany, page 237, "What I wrote on Christian Science some twenty-five years ago I do not consider a precedent for a present student of this Science. The best mathematician has not attained the full understanding of the principle thereof, in his earliest studies or discoveries. Hence, it were wise to accept only my teachings that I know to be correct and adapted to the present demand." It is well to remember, also, what she has written on this subject on page 361 of Science and Health: "I have revised Science and Health only to give a clearer and fuller expression of its original meaning. Spiritual ideas unfold as we advance."

[As published in the *Christian Science Sentinel,* March 3, 1923]

Mrs. Eddy's Unpublished Writings

The published writings of Mrs. Eddy contain that which she desired to give to the world from her pen. Her printed words, chosen with care and grouped with exactness, express her precise meaning and present a complete elucidation of Christian Science. She left no writings which are to be published at some future date. She left nothing unfinished in her exposition of this Science of Mind, which, when applied as she directs, heals the sick and reforms the sinner. Her personal correspondence was large, and was addressed to many individuals covering a wide range of subjects, but she expressly desired that her published writings alone should be taken as her voice to the world.

Mrs. Eddy saw that anything she had not written for publication or that might be circulated in manuscript form was open to adulteration and misapplication. Respecting her wishes in this regard, hundreds of her correspondents have sent in their cherished letters to be permanently filed in the vaults of The Mother Church, where they will be protected and preserved. The field at large also can honor her wishes by refusing to accept any papers which purport to be from her pen, but which are open to doubt.

Of late, certain typewritten articles and alleged extracts from letters

claiming to have been written by our Leader have been circulated, which are not genuine and should therefore be shunned. Some of them are clever imitations of her style, and present occasional sentiments that in themselves are not objectionable, but which are mingled with others that are deleterious and foreign to her teachings. Still others of these spurious writings have been built up in part from phrases and sentences filched from genuine writings of our Leader and which are artfully surrounded and submerged in things she never wrote and which she never would have approved. To counterfeit a letter is as reprehensible as to counterfeit money; and those who would heed our Leader's wishes, and at the same time protect our Cause from imposition, should reject every writing or paper claiming to be from her which does not bear such unmistakable evidences of authenticity as would be accepted as conclusive in a court of law. To be genuine it should bear our Leader's signature, it should show the date and residence, and name of the person to whom it was originally addressed. If any of these essentials be lacking, the article or letter should be regarded as a snare for the unwary. Passing them from hand to hand is an offense against Christian Science, as well as a direct violation of our Leader's wishes.

[As published in the *Christian Science Sentinel,* March 17, 1923]

Class Notes

A practice far too common among students of Christian Science is that of exchanging so-called "class notes," or of pupils' giving to a few favored friends copies of notations made during class instruction in Christian Science.

This is a most undesirable practice, for a student at best can write only a few words, intended to recall some thought expressed by the teacher, which he (the pupil) wishes to retain. In passing these notes on to another, unless the inquirer is in a receptive condition of thought, and unless the same careful explanation accompanies the transfer as was given originally by the teacher, the notes are quite likely to be misunderstood; and misunderstandings can only serve to darken the thought of the recipient. The danger, however, does not stop there. The new possessor also wants to be generous and loving, and so he passes these notes along, no doubt supposedly in strict confidence; and thus they are started on their perpetual round. They are copied, recopied, augmented, curtailed, and otherwise altered, until perchance, sometime this little slip may work its way back home, but with such a variety of additions, alterations, and omissions, that its originator scarcely knows it.

This unwise practice may be easily stopped if Christian Scientists will only refuse to be parties to it. In her numerous writings Mrs. Eddy has generously provided every truth-seeker with all he requires in the way of written instructions. "Science and Health with Key to the Scrip-

tures," our wonderful textbook, is filled with "class notes" of the rarest significance, which present the pure, unadulterated truths in terms so carefully selected that their meaning is unmistakable. What if we do not immediately understand all our Leader has written! Cannot we be patient and wait for the unfoldment of Truth in our consciousness, when we are assured that progress will be ours, and that we shall be free from the confusion that arises from having our thought filled with the misconceptions of others?

When a person is healed of lameness, his natural impulse is to lay aside his crutches; and he cannot possibly improve his gait by returning to their use. We do not need to resort to outgrown penciled notes, when we have before us the invigorating and healing words of our Leader.

A wise writer has said, "A good teacher is not one who fills his pupil's mind, but one who opens his pupil's mind." When our thought is filled with "class notes" of doubtful value, it is correspondingly closed to the revelation of Truth, which would unquestionably come to us through a closer study of our Leader's writings.

[As published in the *Christian Science Sentinel,* March 31, 1923]

Applications for Membership in The Mother Church

The Manual of The Mother Church sets forth in detail the qualifications for membership in The Mother Church, and describes fully what is necessary to be done in filling out applications. In all cases except those which are specifically designated, the applicant, if a class-taught student, requires the signature of his teacher only, and if not a class-taught student, there must be the proper approval required by the By-laws.

The Directors, of themselves, have no means of knowing the eligibility of the applicant, and must therefore rely upon the assurance of the approver that the applicant is worthy of membership. In every case this approval should be based upon personal acquaintance or upon thorough investigation. The most important points to be ascertained are the applicant's previous religious affiliations or connections, how long he has been interested in Christian Science, and to what extent he is a student of the Bible and Science and Health. It is also helpful to know which of our Leader's writings he owns, and whether or not he is a reader of our periodicals.

If, after investigation, the approver or countersigner is convinced that the applicant has responded satisfactorily to the questions mentioned above, no statement of that fact is necessary when the application is sent to the Clerk of The Mother Church. On the other hand, if the applicant is found lacking in regard to either of the first two named qualifications, that is, previous church connections and length of time interested in Christian Science, full particulars relative thereto

should accompany the application. In every case, if a previous application has ever been made, the fact should be stated, and the date given if possible. If not a member of any Christian Science organization, the reason should be stated briefly on a separate sheet.

It will greatly facilitate prompt consideration if applications are filed early, without waiting for the approach of the close of the period fixed for admission. The few weeks previous to the May and November admissions find the Clerk's office heavily taxed with applications, many of which could have been forwarded weeks or, perhaps, months before. Every day of delay tends to cause congestion of business, as the season for admission approaches.

In addition to the foregoing, mentioned in paragraph one above, complete instructions for filling out applications are printed in a leaflet obtainable at our Reading Rooms, from clerks of branch churches, and at the office of the Clerk of The Mother Church.

By cooperating, as above stated, with the Clerk and the Board of Directors of The Mother Church, it can be determined accurately whether or not the candidate is worthy of admission to The Mother Church, as "a believer in the doctrines of Christian Science, according to the platform and teaching contained in the Christian Science textbook, 'Science and Health with Key to the Scriptures,' by Rev. Mary Baker Eddy" (Manual, Art. IV, Sect. 1).

CLERK OF THE MOTHER CHURCH

The Tenets of The First Church of Christ, Scientist,—The Mother Church,—for the use of branch Churches of Christ, Scientist, are printed on folded sheets, containing space for adding the authorized application form for membership in branch organizations, or for extracts from their by-laws. These sheets may be ordered from the Clerk at seventy-five cents a hundred; but orders are not taken for less than one hundred. Postage stamps should not be sent in payment.

The Tenets may also be obtained printed in English and German on alternate pages.

Correspondence relative to the Tenets should be addressed to GEO. WENDELL ADAMS, Clerk, 236 Huntington Avenue, Back Bay Station, Boston, Massachusetts.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

Please address correspondence relating to membership with The Mother Church and requests for application forms for membership to GEO. WENDELL ADAMS, Clerk, 236 Huntington Avenue, Back Bay Station, Boston, Massachusetts.

TESTIMONIES OF HEALING

The statements with regard to healing made in the following testimonies have been carefully verified, and their truthfulness established. Records of the investigations are kept in the Publishing House.—The Editors.

For years I was afflicted with chronic sick headaches. I was in the theatrical profession. I hardly knew what it was to go to the theater entirely free from pain. I took various medicines and headache powders, but these only brought on stomach disorders. I became morose, despondent, and quick-tempered. One day a friend advised me to try Christian Science, and spoke of the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. For several days I went to the Public Library and read this book; but, like many others who are anxious to be relieved of sickness but not of sin, I gave it up as something altogether too abstract for material benefit. On a certain Sunday, a few years later, I was prompted to attend a Christian Science service. I came away greatly impressed, not only with the service, but also with the evident sincerity of the kindly expressions of welcome accorded me. I started to read the Christian Science periodicals, and slowly, to me, a new concept of God was unfolded,—God as Principle, omnipotent, omniscient, omnipresent Love. Again I delved into the textbook—this time with humility. I was convinced that the full revelation of Truth's healing power was in its pages, and that only through consecrated study could this power be made manifest in human consciousness. In a short time I was completely healed of the sick headaches. A liking for intoxicants was also completely obliterated; and shortly afterwards tobacco, to which I had been a slave for many years, became obnoxious to me. To this latter habit I had been a willing slave, and thought I had no desire to overcome it. Striving to realize the true concept of man and man's relation to God, I at length discovered that it had no place in my consciousness. I rejoiced in this new freedom.

In following my vocation as manager of my own company, I became aware that I was harboring some very subtle errors, such as fear, worry, and doubt. I saw the necessity of closer study in order to be able to apply the rule of Christian Science in every undertaking. I saw that I must learn just how Christian Science "resolves *things* into *thoughts,* and replaces the objects of material sense with spiritual ideas" (Science and Health, p. 123). As this understanding was grasped, fear, doubt, and worry were cast out of consciousness, and calm trust and assurance were ushered in.

There were others in the company who were studying Christian Science. Often on Sundays we would find ourselves in a small town where there was no Christian Science church. At

such times, we always made it a point to have the entire service among ourselves; and on Wednesdays we had our testimony meetings before going to the theater at night. I mention these incidents because I am fully cognizant of the wonderful blessings that were derived from them. We continually gave thanks for demonstrations over obstacles which, to human sense, seemed often insurmountable. On one occasion, when a malignant epidemic was raging in a certain section, every theatrical company except ours was forced either to close indefinitely, or else to leave that section and rearrange the season's itinerary.

Having had the inestimable benefit of class instruction, also having the privilege of membership in The Mother Church, as well as one of its branch churches, my great desire is to let my deeds prove my gratitude to God, to Christ Jesus, the Wayshower, and to Mary Baker Eddy, who toiled so lovingly and unselfishly that she might reveal this treasure of Truth and proclaim its existence to the world.—*Oscar Graham Peeke, Kansas City, Mo.*

In the twelve years that I have been a student of Christian Science it has proved itself to me to be the law of God in the working out of human problems,—inexorable toward evil, but ineffable love to my daily needs.

Through close contact with a so-called contagious disease named "itch" my daughter and I let its ugly pictures into our thought, and these soon manifested themselves on our bodies. Both my daughter's hands were in a dreadful condition,—badly swollen, and not a well spot on them. We were advised by friends that this disease could not be healed by Christian Science, and that we must resort to certain material remedies. After trying for some time to meet the alarming conditions through our own understanding of the truth, we asked for the help of a Christian Science practitioner. This was lovingly and faithfully given, and in a few weeks my daughter was able to lay aside the bandages; and after further mental work her hands were completely healed. She was excluded from attending grammar school during the healing process; but she read the Christian Science textbook, "Science and Health with Key to the Scriptures," by Mary Baker Eddy, entirely through, and parts of other writings by Mrs. Eddy; also the Lesson-Sermons were read daily. From all of these she has reaped a rich reward of spiritual understanding.

As indicated above, the same disease attacked me; but it assumed a different form and was manifested in painful swelling, which developed into a running sore. Only through the strength which comes from an understanding of Christian Science could I have kept about my daily duties. Finally, with the patient help of a practitioner, my healing was also made complete.

These two healings stand as lights in our pathway, for we surely proved the truth of that wonderful statement of the Psalmist: "If I make my bed in hell, behold, thou art there. If

I . . . dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." My heart goes out in loving gratitude to our beloved Leader for the discovery and founding of this wonderful Christian Science, whereby it is made possible in this age for its students to follow, in the degree of their understanding, the example of the Master in healing both disease and sin.—(*Mrs.*) *Sadie Wheeler, San Francisco, Calif.*

[Original testimony in French]

For many years I have lived on the island of Java; and three years ago, previous to leaving the East Indies for Holland, I planned to take a trip into the interior with a friend. A few weeks before our departure, I was seized with a quartan fever, which is a species of malaria that is much dreaded in the East Indies, and which recurs every three days. As I had known and practiced Christian Science for two years, I had no desire to consult a doctor; and despite this discordant manifestation, we started off on the appointed date. I was receiving absent treatment from a Christian Science practitioner, and was eagerly reading "Science and Health with Key to the Scriptures" by Mary Baker Eddy. Our trip lasted about a month, during which time the attacks of fever diminished, but did not completely disappear. After some weeks I went to stay with a family, all the members of which were Christian Scientists. It was there that my healing took place.

I am unspeakably grateful to God, divine Love, who has shown me that Spirit is the only healing power; and I thank God for all the blessings I have received since the day I commenced to put into practice the teachings of Christian Science.—*(Mlle) Adeline Douwes Dekker, Batavia, Java.*

It does not seem possible for me to express in words my profound gratitude for what Christian Science means to me. I have indeed found it to be the "pearl of great price."

For some years I suffered with mental depression, which was so great at times that I felt I did not care to live. I sought material avenues of pleasure for surcease from this strain; but, needless to say, was only plunged deeper than ever into the abyss of despair. As has been said, "Man's extremity is God's opportunity." The light of Christian Science dawned on my consciousness, and I began to feel and to know something of what an omnipresent God really means. The work of regeneration was slow. To-day, however, I can say I am grateful for this slow healing, as it required constant study of our textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, as well as the application of its teachings, to prove their truth all along the way. I now know that true joy comes from spiritual demonstration and the overcoming of all that is unlike God, good. I know that "the kingdom of heaven is at hand."

I have also experienced physical healings in Christian Science. Among the ailments which have been over-

come are influenza, pleurisy, quinsy sore throat, colds, and stomach disorders. The first two mentioned were each healed in about twelve hours' time.

I want to express my appreciation of the privilege of class instruction, and membership in The Mother Church and a branch church. I am grateful to those who are leading such pure and unselfish lives that they are enabled to help others who are struggling in the bondage of false beliefs. My heart overflows with gratitude to God; also to Mrs. Eddy for her unswerving devotion to the Christ, through which we are able to comprehend man's true relationship to God.—(*Mrs.*) *Lee M. Eckel, Memphis, Tenn.*

In 1906, after many years of suffering and semi-invalidism, a friend asked me to try Christian Science. My daughter bought "Science and Health with Key to the Scriptures" by Mary Baker Eddy, also a *Christian Science Quarterly* for me; and I read the book and studied the Lesson-Sermons faithfully. It was not long until many of the minor ills disappeared, never to return. Later, a severe attack of pneumonia was overcome in about thirty-five hours by studying the Lesson-Sermon. Heart trouble was healed instantly, when it seemed as though I could not take another breath, and everything had turned black to me. Through the loving help of a practitioner I was completely healed of neuritis, for which I am most grateful; also for the spiritual regeneration and uplift of consciousness.

A case that seems most wonderful to me was one healed by mental surgery. In 1909 I had a rib broken. I turned at once to Christian Science for help, and the pain was met in just a few minutes, so that I forgot all about the injury. The third day, I lifted a child; and it seemed to part the bones. From then on, my side bothered me if I lifted much. Finally, six years later, a serious condition seemed to be manifested, and my friends thought I would pass on. I asked for help in Christian Science, with the result that the bones knitted together properly; the trouble was completely overcome, and I was able to travel in five days. I resorted to Christian Science four different times for the breaking of bones, and was healed each time by mental surgery, once through using the Lesson-Sermon.

I am most grateful for the privilege of membership in The Mother Church, also in a branch church, and for the privilege of class instruction. Words cannot express my gratitude for the wonderful help that has come to me and to my family through Christian Science, and for the privilege of being able to help others. I am most grateful to Christ Jesus, to Mrs. Eddy, and to all those who have helped me to gain a clearer understanding of the Christ-principle, as taught through Christian Science.—(*Mrs.*) *Stella J. Denton, Superior, Wis.*

I am most grateful for the opportunity to say that the healings in my mother's experience were exactly as she has stated them in her testi-

mony. I was afraid to waken in the morning: for years the thought that perhaps my mother had passed on in the night would torment me. She was afflicted with ills too numerous to mention. To-day she is well and strong, looks twenty years younger than she did ten years ago, and, as a practitioner, is scattering the blessings Christian Science has showered upon her.—(*Mrs.*) *Ethel Denton Colson, Brookston, Minn.*

MANY years ago, when trouble and sorrow seemed my only companions, and life not worth living, Christian Science was presented to me by a dear relative. Little did I dream then that it would change my whole outlook on life, and make me happy; but through the years that have followed, I have proved what Paul says: "A little leaven leaveneth the whole lump." Fear and dread that accompanied me day and night, melted away; and I shall not forget the first ray of light from this blessed truth that shone into my consciousness: "There is nothing to fear. God is Love!" If it is only true, only lasting, I thought; it is all right to-day, but to-morrow it may be gone! But as each day came I found it was still with me,—something lasting, something true. Then came the tests of putting this truth into practice; and as time went on it was applied to every problem, and never failed.

One of our children cut his eyelid and brow. In spite of the suggestions against it, the wound healed the next day without any stitching. Another time this child fell off a fence and broke his collar bone. Christian Science was again faithfully applied, the bone knitting beautifully.

On another occasion, the youngest child was nearly drowned. He was brought home in an ambulance; but in spite of all the fears expressed (we live in a busy business center), I stood firmly on God's side. Two hours later we went, the child and I, to the distribution committee work; and no one there present was any the wiser, the child playing about as if nothing had happened. On other occasions the children have been helped through measles, scarlatina, mumps, burns (one child was very badly burned on the back), and accidents. Always the healings have been quick. I have ever endeavored to place the children in God's hands in times of trial, and in times of peace to know that they reflect His intelligence and wisdom. This has greatly helped them at school.

I was very much helped during the influenza epidemic, some three years ago. Though stricken down suddenly and violently, I was able to go to the telephone half an hour later, after help had been asked for, and tell the practitioner I knew I was healed. Three days later I was perfectly free from any after effects. Christian Science has helped me beautifully on two occasions in childbirth, and in ptomaine poisoning.

We had a horse with a poisoned hoof. A relative said nothing could heal it; however, I thought otherwise, with the result that the horse had a beautiful healing. Twelve months afterwards the relative wrote, asking if the horse were dead; but

I was able to write back gladly that the horse was well.

Many more instances of the power of Truth to heal flood my thought. I should like to say how glad I am to be able to state here how much I owe to Mary Baker Eddy and her beautiful, practical writings; how much I thank her to-day, for years ago I was very falsely educated to think otherwise of her. She has given me, through her teachings, a God who is near, a better understanding of Jesus' teachings, demonstrations, and example of the Christ than I ever dreamed of having; and she has taught me to love others. I am very grateful for our clean, wholesome literature, which The Christian Science Publishing Society is lovingly and humbly sending out to all mankind.—(*Mrs.*) *Marjorie V. Glasson, Perth, Western Australia.*

THE years that I have been a student of Christian Science have been the happiest years of my life. Physical disturbances, such as bowel trouble, skin disease, burns, have been overcome by the power of Truth, as also has mental distress, manifesting itself in fear, lack of supply, failure of plans. Christian Science has taught me how to look at all things through loving eyes; and thus I have been able to banish, to a great extent, selfishness and jealousy from my thought.

For these blessings I am grateful to God, whom I have found to be a loving Father ever willing to answer intelligent prayer; to Mrs. Eddy, by whom the correct understanding of Him was given to the world; and to those practitioners and friends who never failed to show me where the sunshine was when dark, thick clouds seemed to be everywhere.—*Guy N. Dixon, Columbus, Nebr.*

[Original testimony in German]

I TOO wish to express my gratitude for Christian Science. From the first year of my life I suffered from asthma, which grew worse yearly. When I was six years old, the trouble reached its climax. In addition, I became the victim of a terrible cough. When the resources of the doctors here proved of no avail to heal the sickness, a doctor at Herford was recommended to us. We went to see him every day, but his medicine did not help either. I was, therefore, compelled to stay in a hospital, where I received an injection into the lungs. That seemed to help, for I felt relieved for many years.

When I was fourteen, the same trouble appeared again. I could not walk quickly without feeling pain in the side and being short of breath. In order to curb the disease we were again compelled to consult a doctor. He made injections in the arm, but there was no change for either better or worse. My attention was then drawn to Christian Science by a dear acquaintance. I placed my whole trust in God; and read the Bible faithfully. After attending two Christian Science services, I felt a great improvement. Now I am entirely free from the trouble, and am grateful to Christian Science for this healing. I am glad I have chosen this way. My parents, too, have received many blessings through Christian

Science, and we desire very much to continue the study of the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy.—(*Miss*) *Cäcilie Knopnatel, Bielefeld, Germany.*

IT gives me great pleasure to express my gratitude for the benefits I have received in Christian Science. About three years ago, I had a beautiful healing of which I should like to write.

I got up in the morning in my usual good health; but a few minutes after breakfast I was taken ill, very suddenly. I telephoned a Christian Science practitioner that I needed her, and managed to reach my bed and lie down. In just a few minutes she came to me, and lovingly took up the work in Science. For a few days I grew steadily worse. The first difficulty was pleurisy; then pneumonia; and lastly an hereditary heart trouble. From the material standpoint it seemed as if it were impossible for me to recover; but we knew that "with God all things are possible," and in about three weeks I was able to go to a new home, to which our household goods had been moved. With help for one week I was able to get settled, do all my housework, and care for my family.

This is only one of the many healings we have had since taking up Christian Science about ten years ago. My husband was instantaneously healed after the doctors had said they could do nothing more for him. Our boy, at the age of ten months, was healed of whooping cough. Our little girl had a wonderful healing of influenza when it swept over the country; and colds, sore throat, and their like, have all been healed, sometimes through our understanding, at other times with the help of a practitioner.

Grateful as I am for the saving of my life, I am still more grateful for the spiritual understanding I am gaining through the study of the Bible, together with "Science and Health with Key to the Scriptures" by Mary Baker Eddy; also that Christian Science came to us early enough to teach our children the truth about God and man, and that they might have the privilege of attending a Christian Science Sunday School. I am deeply grateful to all those who have helped me to understand and demonstrate Christian Science.—(*Mrs.*) *Edna Gordon Salter, Grafton, N. Dak.*

I FEEL that the time has arrived for me to add mine to the numerous testimonies of blessings derived from Christian Science. Up to the age of fifty years I had lived a self-satisfied life, thinking that I knew all that was necessary, religiously and otherwise. Even when my wife was healed of paralysis, after having been pronounced by three physicians as hopeless, I still obstinately refused to apply Christian Science to my own affairs. At this time I was stricken with a serious lung trouble, which in my youth had been predicted as my doom. The coughing was so severe that I contracted a rupture in the groin. I was healed of the lung disease within a few days by Christian Science

treatment. Previous to this healing I had been a regular partaker of the so-called social drink, and a constant user of tobacco. These habits left me within a week of the healing above mentioned.

While expressing my gratitude for the blessings I have mentioned, I must include the privilege of membership in The Mother Church and in our branch church; also class instruction. I am thankful to God for guiding me to the glorious light which was cast upon the world through our revered Leader, Mary Baker Eddy, to whom my gratitude is beyond expression.—*James W. T. Stephens, New Orleans, La.*

As a young girl I liked very much to read the Bible, especially the New Testament, for I loved and reverenced the character of Jesus. There were many passages, however, which aroused a great sense of fear, as for instance those that referred to hell and eternal damnation. In the years that followed, the health that during childhood had been excellent gradually gave way, and at the time of my marriage was very unsatisfactory. The heart action was troublesome, and I was liable to spells of exhaustion, when it took an effort to move even an arm. There were headaches and acute bowel trouble. All these symptoms I now know to have been the result of the undestroyed fear latent in consciousness.

When my little son was born, the old, torturing doubts awoke with redoubled force, and the question, What shall I teach this child about God and man? was ever uppermost in thought. So, for over a year, the prayer was always in my heart that I might be led to the truth. One day the thought came to me, like a spoken message, Try Christian Science. This thought presented itself again and again; so at length I decided that, though it might be regarded as foolish, I would buy the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and examine it for myself. I did so; and although I understood very little of what I was reading, yet I felt the benefit, and read persistently a certain number of pages every day. My healing was gradual, the first noticeable sign of it being relief from the fear that had tormented me so long. But I did not yet understand, as I did later, through studying the Bible in connection with our textbook, that hell is merely the result of mortals' own wrong thinking, and that punishment must always follow every wrong thought, as surely as a mistake in mathematics will produce an erroneous answer to a problem. I had already, however, gained the peaceful assurance that I could trust every moment of my existence to a God who is eternally Love.

During two years, as I grew in understanding, the spells of weariness became less frequent and of shorter duration, the headaches slowly diminished, and the heart and bowel action became normal. For all these blessings, and for many more than I can take space to mention now—those that have come to my family and my friends, as well as to myself

—I feel that I can best express my gratitude and joy by helping to serve in the great Cause which is to bring peace and health to all mankind. The physical healings are wonderful, but far more wonderful is the spiritual revelation that joy and peace and health are real, and that man is the reflection of infinite, ever present Mind, which is God, good.—(*Mrs.*) *Mabel Gehring, Lakewood, Ohio.*

I wish to express gratitude, through the Christian Science periodicals, for a healing which came to me recently by means of the power of Truth, as set forth in Christian Science.

In some manner, while lifting heavy weights, I injured my back, apparently straining the muscles at the hip joints. This was at the outset of a rather long automobile trip, during adverse weather conditions. There was need to make the journey as quickly as possible, and so concentrated work to heal the wrong condition seemed difficult of accomplishment. On the morning of the third day on the road there was a stiffness in the back, and as I made a jerky movement while dressing, the hip was thrown out of joint.

The sense of pain from this dislocation threw me back on my bed, and was so intense that I seemed unable to meet the error with the denial it needed. My wife looked through a telephone directory, but was unable to find any listing of Christian Science practitioners, or of a Reading Room where one could get information. As I lay on the bed, in a far from cheerful hotel in a small inland town of California, I realized that we were strangers in a strange land, as far as the evidence of the physical senses was concerned, but that God was as ever present at that moment as at any other time. I saw clearly that His healing truth was available and could help me without the aid of any one. Indeed, I knew there was nothing to do but to prove that fact.

Then began a struggle that lasted forty-five minutes, during which pain cried loudly and it was impossible for me to raise more than my head from the bed. Meeting every adverse condition with declarations of the truth about man, as taught in the writings of Mary Baker Eddy, the battle was finally won. I was literally raised from a couch of pain. Without any material aid whatever, the dislocated bone had gone into place, and I was able to dress, walk to the garage, and then drive for half a day through a mountainous country, where driving called for much agility of arms and legs. Within a few days a sense of soreness, which had persisted, was also overcome.

This victory over error was very inspiring, and I am grateful for the experience. I am glad publicly to testify to the efficacy of Christian Science as a healing agency, and to be another witness to the fact that the promises made by Christ Jesus, our Way-shower, are being fulfilled to-day.—*Carl W. Gehring, Lakewood, Ohio.*

It has been my desire for some time to express my gratitude for the many blessings I have received through Christian Science. Last fall

(1921), while driving through a field in a buggy with my husband and three little girls, we ran over a corn planter, which was hidden by weeds. The buggy turned over, and my arm was broken in two places. I at once began to repeat the "scientific statement of being," as given on page 468 of the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. I suffered no pain, although a doctor said it was a bad break, and that the arm would have to be kept in splints for six weeks. I had a few absent treatments from a Christian Science practitioner, and was able to attend to my household duties in less than a week, with very little difficulty, besides caring for my nine-months-old baby.

In 1915 our house and all the buildings on the farm were blown away in a tornado. There were five in the house at the time, including myself and our little girl, who was then eight months old. No one was hurt, except for a few bruises and cuts, although the house was completely demolished and scattered for more than a mile.

I am truly grateful for the knowledge I have of God through Christian Science, as I find it a wonderful help in rearing our little girls. At one time when playing in the yard they became interested in a beehive and began poking at it with sticks, with the result that a large number of bees flew on them and stung them in several places. The second girl was only three years of age, and I extracted at least eighteen stingers from her head and arms. I talked with her for a few minutes, and told her she was God's child and that a little bee had no power to cause pain. She soon fell asleep; and when she awoke she was all right. Her face and arms did not swell in the least.

I am indeed grateful to God and to our revered Leader, Mrs. Eddy, for the wonderful truth of Christian Science.—(*Mrs.*) *Louise Wait, Centerville, Kans.*

I gladly testify to the truth of all my daughter has written. Much more could be said about the help and protection she has had in many ways. She was a very delicate child of eight years when I took up the study of Christian Science. She had coughed all her life, and doctors had told me there was no medicine that would heal her. I was in despair, and lay awake many nights thinking she would hardly live through the night. It was then that this truth came to me, and healed me of fear; and she also was healed.

I think what we are most grateful for is the great revelation that comes to us when we learn that God does not send sickness and evil upon us. I was brought up very strictly in a so-called orthodox church, and taught to be resigned to God's will. How thankful I was to learn in Christian Science that God's will is always good! I was healed of many ills in a very short time through the study of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, in connection with the Bible. We find that if we would know God we must learn to think aright, think thoughts of God, of Truth, of health

and holiness, instead of sickness, disease, and discord.

It was in 1903 that I began to try to think correctly; and in all these years I have been kept in almost perfect health. I have not been sick in bed even for one day. Many ills have come up; but they have been quickly overcome, sometimes through the help of a loving practitioner, and often by reading and applying the truth myself. I am more than grateful that Christian Science came to me when my children were small. I have never been afraid to trust them to the great Physician's care. Many times, I have overcome fear by knowing that they were God's children, and that it was not His will that any should suffer.

I am grateful that we learn the promises in the Bible are true, and can be applied to our daily needs. I consider it a great privilege to be a member of The Mother Church, also of a branch church in Kansas City. At present we have the pleasure of attending service in a home in Mound City, twelve miles from us. When roads are bad, we have service in our home. Our Leader, Mrs. Eddy, has set us an example in patience and perseverance, purity and holiness; and if we follow in the way she has pointed out we shall find the Christ-way. I am indeed grateful to God that I was led to this truth and am learning something of the real man. —(*Mrs.*) *Georgianna Quaintance, Centerville, Kans.*

It is only when I look back on the time before I knew of Christian Science that I realize something of the difference it is making in my life. It is changing me into a happy, healthy woman. When I took up the study of Christian Science, I was immediately healed of the need of wearing glasses; and an internal trouble, which was causing much suffering, quickly disappeared. The healing of many other discordant conditions has followed. I have been healed of nervous, hysterical temperament. Before Christian Science healed me of this, I always seemed to have to keep myself in hand. Now I can rejoice in being natural, being free from the human sense of restraint. Self-consciousness and other mistaken traits of character are being gradually eliminated. The freedom from these things gives me much to rejoice about, because it is making room for God's thoughts.

About two years ago, I had before me a very difficult problem; and after struggling along for a time, I found that it was growing on my thought. I told a Christian Science practitioner about it, and was advised to take what seemed to be the necessary human footstep. I was not willing to do this, for it was just the one thing I did not want to do; but I asked for treatment, which was lovingly given. Again and again, I was told that in not taking this step I was making it more difficult for myself. It was five months before the step was actually taken; and then, eventually, through the loving, patient work of the practitioner, the problem was solved. Through all this time there was a great sense of physical weakness; but by the treatment I was supported and sustained, and was

able all the time to go on with my work.

I have cause to be grateful that the study of Christian Science is ever a protection; and I have had proofs of this protection in what otherwise would have been serious accidents. It is a joy to find that this truth can be applied at all times to all problems. I am grateful to find that Christian Science does satisfy the longing for good, for real, lasting happiness. I am grateful for Mrs. Eddy's wonderful courage, and for her great love for mankind.—(*Miss*) *Lottie M. Gilliat, Derby, England.*

TESTIMONIES

Good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. They should be written legibly; and the addresses given should be complete; also, the source of all quotations should be given. Women should use the title "Miss" or "Mrs.," and married women should sign their own names in full, instead of the names of their husbands.

Testimonies should be verified by three members of The Mother Church, and in the case of a member or an attendant of a branch church one of the verifiers should be the clerk or some other officer of that church, who has either witnessed the healing or can vouch for the integrity of the testifier. In the verification of testimonies by a church officer, the title of the office should be given. An affidavit made before a Notary Public is acceptable, if the testifier does not know three members of The Mother Church.

Compliance with the foregoing will greatly facilitate the work of the Editorial Department.

Correspondence relating to testimonies should not be addressed to individuals, but to the Editorial Department, The Christian Science Publishing Society, Back Bay Station, Boston, Massachusetts.

CHURCH TREASURER

Per Capita Tax, as provided in the Church Manual, Article VIII, Section 13, is due annually from "every member of The Mother Church," and "shall be forwarded each year to the Church Treasurer." This tax of "not less than one dollar" may be forwarded at any time during the year. When a remittance for church dues is more than the amount required to balance one's account, the surplus is credited for the present year.

Contributions to The Christian Science Benevolent Association are acceptable; and contributions may also be made to the General Fund and to the Real Estate Fund of The Mother Church.

Please make all remittances payable to Edward L. Ripley, Treasurer, and send them to him at 236 Huntington Avenue, Back Bay Station, Boston, Massachusetts.

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Orders for Mrs. Eddy's Works should be addressed to and remittances therefor made payable to HARRY I. HUNT, Publishers' Agent, 107 Falmouth Street, Back Bay Station, Boston, Mass., U.S.A.

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THE CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

VOLUME XLI JULY, 1923 NUMBER 4

ANNUAL MEETING OF THE MOTHER CHURCH

ON the occasion of the Annual Meeting of The Mother Church, which convened at two o'clock on Monday, June 4, an audience, assembled from many lands, filling the edifice of The Mother Church, united in giving thanks to God for innumerable blessings received through the healing ministry of the Christ as revealed by the Discoverer and Founder of Christian Science, Mary Baker Eddy. There was manifest throughout the vast gathering a deep realization of the true meaning of the Annual Meeting as an occasion for spiritual exaltation and gratitude for a progressive understanding of our Leader's teachings. The reports of the officers of The Mother Church were of exceptional interest. Among the many important facts related was the information that the number of new members uniting with the church during the past year was the largest in the history of the Christian Science movement.

After singing hymn 196, "Shepherd, show me how to go," by Mary Baker Eddy, the following selections were read by the retiring President, Albert F. Gilmore, C. S. B., of Boston:—

Bible: Psalms 133:1; Acts 4:33; Ephesians 4:1–8, 11–13.

Science and Health: Pages 469:30; 519:11; 202:3; 269:3; 497:13; 340:15.

After the reading, the congregation joined in silent prayer and the audible repetition of the Lord's Prayer. This was followed by the singing of hymn 191, "Our God is Love, unchanging Love," after which the names of the officers for the ensuing year were read by Mr. Gilmore: President, Charles E. Heitman, C. S. B., of New York, N. Y.; Treasurer, Edward L. Ripley, C. S., of Brookline, Mass.; Clerk, George Wendell Adams, C. S. B., of Boston, Mass.; First Reader, Bliss Knapp, C. S. B., of Brookline, Mass.; Second Reader, Mrs. Gertrude S. J. Farmer, C. S., of Hampton Falls, N. H.

The retiring President, Mr. Gilmore, then spoke as follows:—

Members of The Mother Church:

We are again assembled in Annual Meeting to hear the reports of the officers of our church, and to learn from them and from the field of the fruits of the seed of spiritual Truth implanted by Christian Science deep in human consciousness. It is a fitting time for us to turn in profound gratitude to God for His wonderful goodness to the children of men, and to our beloved Leader, Mary Baker Eddy, for her incomparable gift to mankind, of which every person here assembled is in some degree the direct beneficiary.

As we look abroad upon the world's activities, we are confronted with the fact that the work Christian Science has to do has only just begun. So prone is mankind to hold to its accustomed ways; so resistant, apparently, is mortal mind to the reception of Truth, that the necessity on the part of Christian Scientists is for constant and continuous seeking for a larger understanding, and for a more competent demonstration of divine Love as evil's only destroyer.

We, as Christian Scientists, are peculiarly awake to the causes of the untoward conditions of the world and to their significance; and we are provided through the Bible and our textbook, "Science and Health with Key to the Scriptures," with adequate instruction for healing humanity of its manifold ills. Great is the need and urgent is the call. The demand is upon us to move forward with more consecration, with closer unity among ourselves, with ever deeper devotion to the work of spreading abroad the message of the healing Truth, earnestly striving, individually, for a progressive understanding of the Christ.

Mrs. Eddy, in sending a message of congratulation to a branch church for a demonstration completed, as recorded in Miscellany (p. 197), once said, "Comparing such students with those whose words are but the substitutes for works, we learn that the translucent atmosphere of the former must illumine the midnight of the latter, else Christian Science will disappear from among mortals." Our Leader saw very clearly that only by works, by doing the deeds and living the life of our great Exemplar, Jesus of Nazareth, are we promoting true Christian ministry—the healing of mankind. Words are, indeed, no substitute for works.

Mrs. Eddy has revealed the truth about God and man. How is God to become known except through His revelation in the lives of the spiritually-minded? Not by fair words, not by repetition of this dogma or by the recital of that canticle, but by becoming doers of the works, will our duty and obligation be fulfilled. As the beneficiaries of the spiritual healing wrought by the gentle presence of divine Love, upon us falls the obligation to carry forward the work which our great Leader so successfully founded. Let us not be laggard, but ready and instant, in unity and harmony, to lift up the Christ, that all men may behold, wonder, accept, and be healed. To paraphrase the words of James: Let us be doers of the word and not hearers only.

The new President, Mr. Heitman, then delivered the following address:—

We have been told by our beloved Leader that "home is the dearest spot on earth, and it should be the centre, though not the boundary, of the affections" (Science and Health, p. 58). In much the same way we have come to think of The Mother Church, with the result that in a certain sense these annual meetings take on the nature of home-coming events. Like a great and growing family, Christian Scientists from all parts of the world gather on these occasions, not only to share their highest concept of Church in a spirit of love and unity, but likewise to rejoice in a realization that, as a result of another year's earnest labor, the Science of Christianity, as set forth in the writings of our Leader, has been more broadly and firmly established in human consciousness.

While Christian Scientists very properly rejoice in this evidence of progress and prosperity, they are, however, not in the least forgetful of the fact that such manifestations are but the "signs following," the outward proofs, so to speak, of an inward vision, a vision which enables us to perceive and, in some degree, demonstrate that the spiritual idea of Church, like the real identity of man, is established now and forever in that state of harmonious consciousness described as heaven. It was, shall I say, nothing less than this true conception of Church, this clear perception of the Christ, to which Jesus referred when, in commending Peter, he declared, "Upon this rock I will build my church; and the gates of hell shall not prevail against it."

The exact meaning of this declaration is revealed by Mrs. Eddy in her definition of Church on page 583 of our textbook, "Science and Health with Key to the Scriptures." Here she gives first its spiritual definition, "The structure of Truth and Love; whatever rests upon and proceeds from divine Principle;" and then a second definition, in which she states that the office of the church, as a human institution, is to elevate the race, heal the sick, and overcome sin. It will be seen, therefore, that we become members of this church,—at-one with its purpose and activities,—only in the degree that we gain some perception of divine Principle and its spiritual idea, and are enabled through the overcoming of the flesh to reduce this understanding to human apprehension.

For this reason, it behooves the honest and loyal student of Christian Science to be ever alert, lest his thought become confused by certain subtle and unsound teachings on the subject of Church,—church membership and the proper function of church organization. The difference between the teaching to which I refer and that of Mrs. Eddy is nothing less than the difference between ignorance and understanding; the one differs from the other even as that which is material and human differs from that which is spiritual and divine. The effect, if not the precise purpose, of this erroneous teaching is to foster distrust, discord, and dissension. It counsels segregation and argues for disunity and disintegra-

tion. It would, if it were possible, obstruct the orderly unfoldment of spiritual Truth in human consciousness. It would set aside and nullify the established rules of our church government and render inoperative those useful activities of Church so definitely outlined by our Leader. All this, and more, would it do; and, strangely enough, it would do it in the name of freedom! Thus it would interpret a divine heritage as a license to indulge self; and in so doing prevent one from coming into that diviner sense of freedom which consists in humbly doing that which is nearest right, and not that which may be prompted by human ambition and a love of personal power.

It was Ruskin, you will remember, who said the first test of a truly great man is his humility; and then by way of explanation added, "I do not mean by humility, doubt of his power or hesitation in speaking of his opinions but a right understanding of the relation between what he can do and say and the rest of the world's sayings and doings." We come to see, therefore, that humility of action in human affairs consists in a ready willingness to sacrifice selfishness, pride, and personal opinion in the interest of unity and public welfare. It is only through the broad and practical operation of such humility in human consciousness that we can ever hope to establish that simple but lofty concept of the brotherhood of man exemplified in Jesus —a brotherhood which rests upon and is governed by that spiritual sense of love and obedience so well defined in the two commandments on which, according to the Master, "hang all the law and the prophets." That church which most effectively promotes this higher idealism of brotherhood is unquestionably most nearly fulfilling its mission as an organized expression of Christianity.

In this and no other way can the Church successfully aid in displacing with righteous reforms the old modes of government founded on nothing more stable and secure than human will and physical force. It is indeed only by such means that the Church will be able to lessen personal strife, disarm national prejudice, and weave into our international friendships those binding qualities of love, justice, and equity which alone make for lasting peace. Thus do we see that while it is our privilege to know that the spiritual idea of Church, unfolding the fullness of Christ, is an imperishable entity in divine Mind, independent of all finite organization and material structure, yet it is none the less our duty to demonstrate that the human expression of church organization, when governed even by a limited understanding of the Christ, can serve to purify consciousness and bind human society into a system of government that more nearly measures up to the ideals of Jesus, and is more closely patterned after the primitive Christian Church, so aptly described as a democracy in miniature.

It is plain that only as the Word of God is made practical among men, through the understanding and demonstration of scientific Christianity,

will the divine Principle of true democracy become operative in human consciousness and God's government be established on earth as in heaven. As Christian Scientists we have our parts to play in this forward movement, and as citizens and voters in our respective lands we should play our parts in such practical fashion that the world may come to realize that it is neither church nor religion, but a false sense of both, which has seemingly failed to establish "on earth peace, good will toward men."

In so doing we shall show by example that Church is but our conscious understanding of God and His Christ, and that the church will cease to be imperfect, limited, and material only as we cease to think of it in terms of imperfection, limitation, and matter. May I ask, then, Why should we discard these human instruments and organizations and regard the experiences, victories, and seeming defeats incident to the working out of our earthly problems, as stumblingblocks in the way of progress? Should we not rather renew and improve our concepts of organization and accept such experiences as stepping-stones over which we may advance to a higher understanding of God and His laws, an understanding which will enable us to share with our Leader her vision of Church and its rules of government, as recorded in the Manual of The Mother Church? We shall thus prove that the real Church, like spiritual creation, is the expression of divine thinking; and we shall further prove that the Christian Science movement is to-day directed not only by the written word of its Founder, but also by that divine inspiration, under the guidance of which she outlined in such practical detail the activities essential to its unity, progress, and protection.

While it is true that, through her clear vision, Mrs. Eddy perceived and prophesied of the time to come when the material organization would be outgrown, let me here say, however, "Of that day and that hour knoweth no man, . . . neither the Son, but the Father." Of one thing, my friends, we may be sure,—that exalted sense of the divine law of freedom will never come through criticism and condemnation of our brother. Love alone fulfills this law. Under its operation, human organization is never destroyed, but improved and renewed, until the need for it disappears in the unfoldment of a better concept of spiritual unity. When this time comes, healing will be done without argument and spiritual man will be consciously seen where the mortal now seems to stand. During this period of progression, let us encourage hope and confirm expectation by doing more and better healing. Let us be more grateful to God, more obedient to the commands of our Master, and more loyal to the teachings of the Discoverer and Founder of Christian Science. Let us actively and lovingly cooperate with those who are charged, under the Manual, to safeguard its interests and carry forward its work; and let us understand that man, as known by divine Mind, is ever in his right place, and when hu-

manly considered that place is where he is expressing the divine purpose. In realizing the truth in support of our fellow-workers, let us know that we are not supporting persons or serving personal interests; but rather let us know that we are putting both ourselves and our brothers in the way of receiving more directly the support of divine Principle. Finally, my friends, let us "rise in the strength of Spirit to resist all that is unlike good," and know that "God has made man capable of this, and nothing can vitiate the ability and power divinely bestowed on man" (Science and Health, p. 393).

Treasurer's Report for Year Ending May 31, 1923

THE MOTHER CHURCH

The balance in the General Fund on May 31, 1922, was $146,636.26; expenditures during the year were $586,248.29, leaving a balance on hand May 31, 1923, of $45,792.06. Expenditures from the General Fund included the sum of $52,473.29 for legal defense of The Mother Church and for rehabilitation of The Christian Science Publishing Society.

The balance on hand May 31, 1922, in Special Funds of The Mother Church was $246,173.65; expenditures during the year were $179,228.05, leaving a balance on hand May 31, 1923, of $176,231.67. Expenditures included appropriations of $38,900.88 for War Relief in Germany and other European countries, $32,710.80 for relief in the Near East, and $29,829.29 for relief of ex-service men.

THE CHRISTIAN SCIENCE BENEVOLENT ASSOCIATION

The balance in the Current Fund on May 31, 1922, was $175,789.40; expenditures during the year were $472,012.24, leaving a balance on hand May 31, 1923, of $132,089.26. Expenditures included the amount of $162,519.32 for the kitchen and dining room extension and other permanent improvements, and a substantial sum for part-paying and non-paying guests.

AUDITOR'S REPORT

Boston, Massachusetts, June 2, 1923.
The First Church of Christ, Scientist, in Boston, Massachusetts.

We certify that we have audited the cash and bonds reported by the Treasurer of The First Church of Christ, Scientist, and of The Christian Science Benevolent Association as being on hand at the close of business May 31, 1923, and find them to be as stated.

(Signed) Harvey S. Chase & Co.,
Certified Public Accountants.

As in previous years, and except for current bills paid in usual course, The Mother Church and The Christian Science Benevolent Association have no indebtedness.

Respectfully submitted,
Edward L. Ripley,
Treasurer.

Report of the Clerk of The Mother Church

The membership of The Mother Church, which is larger to-day than it ever has been, and the general prosperity of our Cause recall our

Leader's words which we all love, "His arm encircles me, and mine, and all" (Poems, p. 4). You will be glad to learn that this year's admission to membership was the largest on record, nearly five hundred more applicants having been admitted than at any time in the history of our movement. As evidence of obedience to the commands of the great Way-shower, Christ Jesus, it is interesting to note that to a greater degree than ever before, and wholly unsolicited, letters telling of the healing and redemptive power of Christian Science have accompanied hundreds of applications for membership, bearing testimony again and again to our Leader's words (Poems, p. 75),—

"'Tis the Spirit that makes pure,
That exalts thee, and will cure
All thy sorrow and sickness and sin."

The healing activities, perhaps more than all else, register the soundness of the heart of our great Cause; for if the qualities which heal, the Christ-qualities, be in consciousness, childlikeness is present; and no opportunity remains for pride and arrogance to confuse and to disrupt. The Manual of The Mother Church states in Section 7 of Article XXX, "Healing the sick and the sinner with Truth demonstrates what we affirm of Christian Science, and nothing can substitute this demonstration."

An interesting and significant indication of awakening thought is noted in the fact that scores of men and women from all parts of the world, who have been interested in Christian Science from twenty to thirty years, who have not seen the importance of church membership, are now reaching out to the loving, protecting arm of The Mother Church for comfort and spiritual support, and bearing testimony to the need for the orderly, systematic methods which church organization affords.

The Clerk appreciates the greater care shown in filling out applications for membership and forwarding them in good season, in cooperation with the request of a year ago from this platform and with the more recent reminder from the Board of Directors in the *Sentinel* of March 31, 1923. It seems necessary, however, again to call the attention of the field to the need of even more care in having applications "correctly prepared," as provided in the Manual of The Mother Church, Article VI, Section 3, as the percentage of applications incorrectly made out is still surprisingly large.

It is very gratifying to note that, during the past year, there have continued to be abundant evidences of spiritual growth on the part of prospective members, and a consequently increasing fitness for membership. The desire and purpose to be obedient to the rules and By-laws of The Mother Church are indications of clear discernment of the duties and responsibilities which devolve upon all, as members of this church. Let us ponder Mrs. Eddy's words, "May divine Love so permeate the affections of all those who have named the name of Christ in its fullest sense, that no counteract-

ing influence can hinder their growth or taint their examples" (Miscellaneous Writings, p. 223).

Department of Branches and Practitioners

During the past year seventy-nine Christian Science societies, one university society, and sixteen new churches have been recognized as branches of The Mother Church. Forty-nine Christian Science societies have changed their titles from society to church. The total number of recognized branches of The Mother Church at the present time is 2051, of which twenty-three are college and university organizations.

We are glad to report that among more distant countries, Latvia now has a recognized branch of The Mother Church at Riga; and Rhodesia, at Bulawayo. There is also a newly recognized organization at Tientsin, China; and a second church has been formed in Sydney, Australia, as the result of overflow from First Church of that city.

Trustees under the Will of Mary Baker Eddy

In carrying out the wishes of our revered Leader, Mary Baker Eddy, who established a Trust Fund "for the purpose of more effectually promoting and extending the religion of Christian Science as taught by" her, the Trustees under her will have used $167,171.87 of the income during the year ending May 31, 1923, as follows:—

$26,078.78 was contributed to 750 branch churches and societies whose reports for the year ending October 31, 1922, indicated that they were entitled to pro rata assistance in the free distribution of Christian Science literature.

$101,101.78 was expended for the purpose of assisting forty-one branch churches and societies in erecting or purchasing and remodeling church buildings.

$8700.00 was paid to eighty-seven branch organizations as assistance in giving first lectures.

$1900.00 was given to nineteen Christian Science organizations at universities and colleges to aid them in paying for annual lectures.

$21,713.21 was used in assisting branch churches and societies in distant fields to defray the expenses of lectures, thus equalizing these expenses in all parts of the world.

$7678.10 was spent for textbooks and other literature used in the establishment and maintenance of lending libraries in connection with Christian Science churches and societies.

In addition to the foregoing, 322 United States embassies and consulates throughout the world have been receiving *The Christian Science Monitor*.

Literature Distribution Committee

The Literature Distribution Committee of The Mother Church is grateful to report an increasing respect for our periodicals as authorized Christian Science literature. Courteous and helpful cooperation is frequently extended to our workers; and this cooperation is the more appreciated because entirely unsolicited.

During the past year, aside from literature distributed locally, including that to shipping and through boxes or racks cared for by our workers, over fifty thousand pieces went to churches and societies, in Germany and elsewhere.

We are grateful for the opportunities which have come to us to share our surplus literature with committees and with individuals both at home and abroad, where these periodicals, wisely distributed, are sure to bless and to heal. The earnest desire of the committee is to prove, with "signs following," that its human footsteps are being taken as the result of an intelligent, fearless, and wise application of our Leader's teachings.

Board of Lectureship

During the past year the Board of Lectureship continued its great work of spreading the teachings of Christian Science. The lectures were well attended; and the power of the spoken word was manifested in the healings and spiritual illuminations concerning which grateful testimony is frequently given by the recipients. On page 339 of "The First Church of Christ, Scientist, and Miscellany" Mrs. Eddy says of the Board of Lectureship, "The purpose of its members is to subserve the interest of mankind, and to cement the bonds of Christian brotherhood, whose every link leads upward in the chain of being."

Since our last annual report, 3017 lectures have been delivered, an increase of ninety-one over last year. The approximate attendance at these lectures was 2,235,231, an increase of 14,067. Lectures were delivered in the United States and Canada; in England, Scotland, Wales, and Ireland; in Germany, Switzerland, Italy, France, Holland, and Sweden; in South Africa; in Australia and New Zealand; in the Philippines, China, Japan, and Hawaii; in Alaska, the Canal Zone, and Mexico; in Barbados and Bermuda; and for the first time in the Isle of Man, in Cuba, in Jamaica, and in Porto Rico.

The plan put into operation in July, 1921, that the Board of Lectureship, as a department of The Mother Church, should receive calls for lectures in North America and arrange details of the lectures, was continued during the past year with a modification calling for a sectioning of this country and Canada. During the second year of this plan, the department arranged 2764 lectures for 1465 churches and societies in North America. The preferences of the churches in the assignment of lecturers have been carefully complied with, whenever practicable. As a result, ninety-seven per cent of the lectures delivered during this lecture year have been by those lecturers originally requested by the churches.

The Board of Lectureship thanks the field most heartily for the spirit of cooperation shown by the churches and societies in their relationship with this Board. A generous spirit of fellowship has been manifested in the working out of the details of lectures; and the fact has been generally recognized that the needs of

each church can be supplied in harmony with the requirements of other churches.

Committee on Publication

During the past year, Christian Scientists have made good progress in their relations with the public. Our committees have had occasions to observe this advancement in their contact with the people who are responsible for the contents of public print, and in their touch with those who make or administer laws affecting human freedom. We have also noticed the same betterment in our relations with medical organizations and with the more liberal religious sects.

Christian Science is becoming better known; it is receiving more general recognition. So is Mrs. Eddy, as its Discoverer and Founder. So are her followers, as adherents of a practical and truly spiritual religion. For this advancement we have an exceptional reason to be grateful, in that it has occurred in spite of many seeming difficulties. Happily, instead of undergoing "rapid collective disintegration," to quote words which have been circulated, our church never was so firmly grounded and fortified against dangers from within or without, as it is to-day.

The following are among the more noteworthy signs of the times observed by Committees on Publication. Two denominations, the Episcopal and the Jewish, have taken steps toward instituting the spiritual healing of disease as part of their religious work.

The publisher of the "Cambridge History of Modern Literature" caused part of it to be rewritten by another author after it had been printed, in order to make a volume of this work conform to a proper standard of decency and fairness in its references to Mrs. Eddy as the author of our textbook.

In Illinois and in Ontario, elaborate preparations by medical organizations to restrict the practice of Christian Science met with no response from the lawmakers of those localities. The provision finally enacted in Ontario, as part of an act to regulate the practice of medicine, may be considered a model of its kind. It is worded as follows: "This act shall not apply to persons treating human ailments by prayer or spiritual means as an enjoyment or exercise of religious freedom."

In Florida, where a court had construed a penal law of that state as requiring parents to furnish medical attention for their children, not allowing them to choose other remedial care, the legislature promptly remedied this injustice by striking the word "medical" from the statute.

In connection with the Ontario legislation just mentioned, Premier Drury spoke of the widespread dependence on methods of healing other than that of orthodox physicians, and added: "The sanctity of the home demands that the head of a family be at liberty to summon whatever attendance he regards as necessary for members of his family who may be ill."

Among the appreciations of our Leader published during the past

year, the following are quoted as being particularly well written. A columnist in the *Los Angeles Express* referred to Mrs. Eddy as having "turned the minds of millions from searching for evil to the finding of good."

The editor of the *San Diego Herald* spoke of her as "the one woman who has given new direction to the thought of mankind." He also described her as "one of the greatest religious teachers the world has ever known."

Speaking of the Christian Science textbook, "Science and Health with Key to the Scriptures," a writer in the *New York Evening World* said, "In many respects Mrs. Eddy's book, when taken in connection with the times in which it was written and the results which followed its publication, is the most remarkable book to be found in the histories of the world. And the influence of this astonishing book seems to be growing."

The Christian Science Benevolent Association

Since the fundamental purpose of our Christian Science Sanatorium is to provide a place where individuals can be properly cared for while under Christian Science treatment, as well as an environment where others may work out their own problems, the first important information that should be recorded is that during the past year excellent healing has been accomplished at the Sanatorium; and in not a few instances, healings that would ordinarily be accounted as truly wonderful. The number of guests provided for has been far larger than for any previous similar period; and at all times accommodations at the Sanatorium are in full demand.

It will be of interest to contributors to the Benevolence Fund to learn that for the year 1922 the sum of $54,923.29 was expended, under the supervision of the Trustees, to assist in paying the expenses of worthy persons who could not otherwise have shared in the benefits of the institution.

New construction undertaken during the past year includes a dining room on a level with the main floor and of sufficient size to seat all guests of the Sanatorium at one time. This new construction work, which is nearing completion, has doubled the capacity of the kitchen and increased the storage space. Necessary improvements to the property, such as additional walks, roadways, and grading, are also under way. Apart from the expenditures for new construction and equipment, and the amount used for charitable assistance as previously stated, the Sanatorium has been financially self-sustaining. The completion of present and prospective construction work and the ability to render a larger rather than a lesser amount of charitable assistance, make needful the continued financial support of the Benevolence Fund by the field.

It can be truly said that the Christian Science practitioners who have been called upon by guests, as well as the nurses and other workers at the Sanatorium, are cooperatively striving so to follow the teachings of our beloved Leader, Mrs. Eddy, as

to fulfill the Master's command to "heal the sick, cleanse the lepers, raise the dead."

The Christian Science Publishing Society

Christian Scientists will be glad to hear of the progress made during the past sixteen months in the affairs of the Publishing House. The condition of the business at the time the present management took it over was far from satisfactory. Not only were the finances at a very low ebb, but many obligations previously incurred remained to be met.

One of the obligations assumed by the present Trustees was the fulfillment of all subscriptions to the periodicals for which the subscription price had previously been received. Those who canceled subscriptions were not paid back the balance due them, leaving subscriptions to the amount of $35,131.83 to be made good by the present management without reimbursement. Of these credits nearly $12,000.00, due branch churches and societies for canceled subscriptions, have been donated by them to the reconstruction of the Publishing Society, thereby leaving a balance of $23,523.91 in unfulfilled subscriptions which have been made good from earnings since February 1, 1922.

The same condition also obtained relative to the advertising in the *Journal*. Unfulfilled contracts for cards of churches and practitioners which were canceled in 1920 amounted to $17,911.66. This advertising had been paid for; but when the cards were withdrawn the balance due was not refunded. The advertisers have been reimbursed to the foregoing amount, with the exception of $434.74 contributed toward the cost of rehabilitation. Beginning with the April, 1923, issue of the *Journal*, the Publishing Society received for the first time since the restoration of the periodicals the normal income from its advertising pages, as that issue began the new volume with the renewal of cards paid for at the regular rate. In the January, 1922, *Journal*, 1808 practitioners, 15 nurses, and 375 churches and societies were advertised. The May, 1923, issue of the *Journal* contains the advertisements of 6666 practitioners, 104 nurses, and 2003 churches and societies.

The Publishing House, early in 1922, greatly needed immediate repairs and renovating, which have been completed at a considerable cost. One drawback to rapid production was inadequate and obsolete equipment, which had been deteriorating for several years. In the brief period which has elapsed since February 1, 1922, over $117,000.00 has been required to replace and to supply necessary mechanical equipment. In addition to this, contracts have been signed for three new presses to replace the original presses, which have been in service since 1908, and other machinery, the whole to cost an additional $160,000.00, requisite to keep the plant at a proper degree of efficiency. Payment for these presses must be made this fiscal year, and they will be in full operation early in 1924. They will be capable of twenty per cent in-

crease of delivery of papers an hour compared with the old presses.

In addition to the foregoing, there has been paid to the Trustees under the Will of Mary Baker Eddy the portion due them of excess profits made on the sale of the works of Mrs. Eddy previous to the appointment of the present management. The privately owned plant which had for many years bound the leather-covered editions of our Leader's writings, was purchased on May 21, 1920, by the former Trustees. The work was conducted in poorly lighted and cramped quarters, in three different places, thereby adding materially to the cost of production. Steps were immediately taken by the new Trustees to consolidate and install this work in a modern, well-lighted building near the Publishing House, with new machinery and modern equipment, thus providing a clean, up-to-date, and proper place for binding our Leader's works. This bindery has been taken over by the Trustees under the Will. The contract made in August, 1918, with the Trustees under the Will was canceled in June, 1922. On November 1, 1922, the entire control of the bindery, as well as the publication and sale of our Leader's writings, was again assumed by the Trustees under the Will of Mary Baker Eddy.

Stock on hand in the warehouse on February 1, 1922, included quantities of various kinds of paper purchased through the war period to protect against shortage, but rapidly deteriorating in quality. Practically all of this stock has been used or sold. At that time no contract with any paper mill was in existence. It was, therefore, necessary to purchase newsprint on the open market in order to insure having stock on hand sufficient for daily needs. Advantageous contracts were soon made, however, and a supply of newsprint to last about six weeks is being maintained at all times.

The recovery of our daily paper from its small circulation, approximately 18,000 on January 30, 1922, to its present circulation of nearly 90,000 in fifteen months, is a notable record in the history of newspapers. Even this circulation is far from satisfactory, and does not enable the newspaper to meet expenses, although the Trustees are thankful for and deeply appreciate the response of the field.

A corresponding increase of circulation is shown with *The Christian Science Journal*, the *Sentinel*, and the *Heralds*. The *Journal*, the *Sentinel*, and the *Quarterly* are at present earning substantial sums above the cost of their publication; but these earnings have been absorbed mainly by the heavy expenses of the *Monitor;* so that up to the present time the Publishing Society has been unable to pay any income over to The Mother Church. The following table, showing the increase in circulation of the various periodicals from January 28, 1922, to April 28, 1923, will be of interest:—

The Christian Science Journal increased 337 per cent.

Christian Science Sentinel increased 243 per cent.

Der Herold der Christian Science increased 369 per cent.

Le Héraut de Christian Science increased 197 per cent.

The Christian Science Monitor increased 343 per cent.

The regaining of advertising for *The Christian Science Monitor* has been a difficult problem. Most of the important national advertisers of the country had withdrawn their business by reason of the litigation. Steadily, little by little, recovery has been made, until now there is a demand for its columns of classified advertising, and an increasing demand for advertising of national and international importance. When we can get its subscription list to a daily average of 100,000 or more, national advertising will return to us in larger volume.

In February, 1922, there were approximately 1750 advertisers in *The Christian Science Monitor;* at the present time there are over 5400. At that time 300 news agents were carrying the *Monitor;* whereas now our daily newspaper is carried by over 845 news dealers.

The French *Quarterly* was added to the list of publications last July. *Der Herold der Christian Science* has now its German text printed in German type, thereby pleasing many readers not accustomed to the Roman alphabet. The church and practitioner cards in the *Journal* have been set in longer lines, resulting in a saving of several pages, thereby made available for reading matter.

On April 23, 1923, there were 780 persons on the payroll of the Publishing Society. On January 30, 1922, there were on the payroll 459 employees, including those employed at the bindery which has now been taken over by the Trustees under the Will. This number represented the entire staff of The Christian Science Publishing Society, including its branch offices in the United States and abroad. Within four months after the present Trustees were appointed on January 28, 1922, 144 of this number either had resigned, were replaced by others, or were retired for various reasons. The present Trustees found, much to their surprise, that heads of departments and others on leaving at the time of the change of management claimed to be under contract and, consequently, demanded pay for what they termed "balance of contract," and in many cases made extravagant requisitions for traveling and moving expenses. The settlements cost the Publishing Society a large amount of money. This added greatly to the many problems which the newly appointed Trustees were called upon to meet. They are happy to report, however, that these claims have all been cared for; and the business operations are now in a normal state. They have tried to conduct the business of the Publishing Society on a purely Christian basis; and on this basis alone have our workers been led to the present harmonious condition.

The Trustees of the Publishing Society wish to thank every worker throughout the field who is giving loyal and faithful support to the periodicals, including our daily newspaper, which our beloved Leader provided as agencies for carrying to the world her healing message.

The Christian Science Monitor is far from paying its own way, and is

being carried by profits made from the other periodicals; hence, the support of all Christian Scientists is greatly needed, as the circulation of the *Monitor* should be increased. Let the work, then, go forward. Let the circulation be more widely extended, that the healing gospel may reach and influence the largest possible number.

The Sunday School

The pupils and teachers in the Sunday school of The Mother Church are rejoicing in the opportunity, which our Leader has made possible for them, to learn and to demonstrate together the healing, ever present Christ. For them the Sunday school is indeed a Sunday home, where the Mother-love of God is feeding, teaching, inspiring, blessing.

The teachers recognize that no activity demands greater humility, childlikeness, consecration, and receptivity to good; for there is no work more important than the true preparation of our children for the demonstration of Christian Science.

Has not our Leader called Christian Scientists to realize the sacredness of Sunday school work in her words (Pulpit and Press, p. 9), "Ah, children, you are the bulwarks of freedom, the cement of society, the hope of our race!"

War Relief Fund

In May, 1921, a special Committee for the Relief of Ex-service Men was appointed by the Directors to expend a certain portion of the balance of the War Relief Fund. Christian Scientists and non-Christian Scientists, all ex-service men, were assisted by the Committee with needed clothing and funds, but more especially with educational training. Each application was carefully scrutinized, and the endorsement of a local branch church or of competent Christian Scientists was required as convincing evidence that the applicant was making an earnest effort and would profit by the help and training. The work extended to September 1, 1922, and a total amount of $63,560.50 was expended in this work, part of which is being paid out in regular installments extending to the end of this school year.

Applicants from thirty-six states and from six provinces in Canada were assisted, to the number of 317, among whom were those temporarily disabled, those out of employment or otherwise in distress. Comforts and hospital equipment, for the recreation of men not yet able to return to their homes, were supplied in some instances. Men helped to educate themselves represented thirty-two different vocations. Some men have returned to the fund portions of the help they were granted when they found their needs otherwise supplied, or when they obtained remunerative employment. Many expressions of gratitude for the help given have been received from the men, from their families, friends, and instructors.

The War Relief Fund has maintained a welfare worker at Asheville, North Carolina, where, until recently, the largest number of ex-service men in government hospitals were

assembled, and where the local Christian Scientists were not able to supply the demand for Christian Science help. This worker visits the hospitals regularly. He has gained the confidence and the cooperation of the authorities; and many of the men, seeing others benefit from Christian Science, have appealed to the worker for help and have been enabled to return to their homes in the confidence that Christian Science is a practical religion. Men who have been pronounced incurable have been healed, and have accepted the truth. It is contemplated that this work, which has been carried on since August, 1921, will go forward as long as the balance remaining in the fund permits and present favorable conditions obtain.

The War Relief Fund has continued to help to a limited extent in some individual cases of need in various countries, and it has to a large extent furnished the "bread of life" to the hungry in Germany and other European countries through sending textbooks of Christian Science and other authorized literature at a cost in the currencies of these countries which could be paid by the purchasers. Now the balance in the fund is depleted to such an extent that the Directors recently inserted in the *Sentinel* a note which opens the way for contributions to a new fund for the purpose of supplying literature and other help.

Relief Work in the Near East

In October, 1922, The Mother Church was informed that the Christian Science Chaplain, Joel H. Benson of the United States Navy, had been ordered with his ship to Constantinople, and the Directors seized the opportunity to do direct relief work among the refugees there through him. Contributions came from branch churches and from individuals for the purpose, and much is being accomplished. Since January 28, 1923, Chaplain Benson and other Christian Scientists in the vicinity have come together to hold services, which are being attended by seven different nationalities,—American, English, Russian, Greek, French, Levantine, Turkish; and services are read in the English and French languages, Sunday school classes being conducted in English, French, Greek, and Turkish. Recently the Greek patriarch sent a cablegram to the Directors asking to have the Government allow Chaplain Benson to remain longer; and he made a like appeal to the President at Washington. The matter was taken up with the Secretary of the Navy; and Chaplain Benson was allowed to continue his meritorious work. Thirty thousand dollars has already been expended in this way for clothing, food, bedding, and other equipment, and for helping refugees to resume work and to settle in countries more favorable to them.

The Board of Directors

The Board of Directors would today express their heartfelt appreciation of the uniform support which is being extended to them by the field in their continued endeavors to uphold and defend the form of church government established by our

Leader and codified by her in our Church Manual. They would congratulate the field upon the generally prosperous condition of our churches and societies, which are growing in number, in membership, in good works, and in the understanding of the practical righteousness of our beloved religion.

The Directors would urge that still greater effort be made during the present year to establish in consciousness more of the unselfed love of the Master, whereby man's unity with God may be unceasingly demonstrated, and love among the brethren may be, not only a desired objective, but an established fact. They would remind all Christian Scientists that duty and opportunity are before us to-day, as perhaps never before, to heal the sick quickly and thoroughly, to comfort the sorrowing lovingly and compassionately, and through the universality of Love to bring to the sinner new and higher aspirations and ideals, whereby he may turn from all evil. Thus may be proved the inspiring truth of our Leader's words on page 496 of our textbook, "Science and Health with Key to the Scriptures," "It is the spiritual idea, the Holy Ghost and Christ, which enables you to demonstrate, with scientific certainty, the rule of healing, based upon its divine Principle, Love, underlying, overlying, and encompassing all true being."

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Reports from the Field

Among the many reports from the field read by Chancellor L. Jenks, C. S., of Evanston, Illinois, and W. Stuart Booth, C. S. B., of Denver, Colorado, were the following:—

First Church of Christ, Scientist, London, England.—On November 30, 1922, this church inaugurated the holding of its annual Thanksgiving service on American Thanksgiving Day, and at the close of the year it was decided that the solo should henceforth be included in the order of Sunday services.

The Sunday school has greatly prospered during 1922. Owing to the forming of another branch church early in the year, a large number of pupils were removed, but toward the end of the year the average attendance was found to be almost the same as before the new church was started. Visitors come from all parts of the world,—America, New Zealand, South Africa, the Argentine, and the Continent,—and many are the expressions of gratitude and the records of healing, in connection with this branch of the work.

The increasing recognition of the city's need for another Reading Room, the present one, in which First and Second Churches unite, being often so crowded at the luncheon hour that it can hardly accommodate those who come there to read and study, decided this church, in the autumn of 1922, to approach Second Church and propose a joint appeal to other London and Greater London churches for cooperation in the establishing of further city Reading Rooms. This invitation was issued by First and Second Churches before the close of the year; and as a large number of churches have expressed their willingness to cooperate in this

activity, it is expected that another Reading Room will shortly be established in the city.

In the autumn of 1922, this church approved of a new scheme of distribution work being tried for six months, whereby each district is worked for a given period, and then the distributors withdraw temporarily, it being thought that in the meanwhile it might be possible to place the *Monitor* on the bookstalls to gauge whether those who had received the paper free were sufficiently interested to buy it for themselves. While this plan is still only on trial, it is felt that it is working satisfactorily. In certain areas the *Monitor* is now being sold on the bookstalls, and a committee of the church is engaged in organizing this branch of the work.

In the autumn of 1922, the District Manager of Committees on Publication, having been approached by several parents of sons at one of the biggest public schools in this country, who were unable owing to the school regulations to attend the Sunday school of the nearest branch church, wrote to The Christian Science Board of Directors, asking them if anything could be done in the matter. In their reply, the Directors stated that it seemed to them a Christian Science Sunday School might be conducted by a branch church, though some distance away, where the pupils were not free to attend the church. The work was therefore undertaken by this branch church. Great courtesy and kindness were shown by the school authorities, and there was complete cooperation on the part of the parents. Much appreciation has been expressed by the boys for this opportunity of receiving regular Sunday school teaching during the school term.

First Church of Christ, Scientist, Birmingham, England.—The members wish to convey an expression of love and loyalty.

This branch of the vine is happily conscious of encouraging progress made in the Cause for which we all stand, rejoicing that it is taking part in the collective demonstration of Truth, which is manifest throughout the world, by the Christian Science movement.

The opportunity of this occasion is also taken to reaffirm our allegiance to the Church Manual and our gratitude for all that The Mother Church stands for.

First Church of Christ, Scientist, Glasgow, Scotland.—On March 12, 1923, the members of First Church of Christ, Scientist, Glasgow, in annual meeting assembled, unanimously resolved to send greetings to the forthcoming Annual Meeting of The Mother Church. They have great pleasure in reporting marked progress in the Glasgow field during the past year.

They are grateful to state that practically all the different evidences of progress are traceable to the unity among the members and the good healing work done in the field. Some of these healings took place at or following the lectures.

In conclusion, they would express their deep gratitude for the "goodness and mercy" which have guided this branch church since its organi-

zation, and for the protection which has always been available in the By-laws of the Church Manual, in our textbook, "Science and Health with Key to the Scriptures," and in the other writings of our beloved Leader, Mary Baker Eddy.

First Church of Christ, Scientist, Saskatoon, Saskatchewan, Canada.—We desire to add our testimony of gratitude and loyalty to the large accumulation of such expressions doubtless received upon the occasion of the Annual Meeting of the members of The Mother Church.

We are glad to see the ever widening influence of the truth, as "o'er each continent and island" it strikes at the foundation of error.

First Church of Christ, Scientist, Cape Town, South Africa.—The following resolution was unanimously adopted at a special meeting of church members held on the twenty-fifth instant: "That we, the members of First Church of Christ, Scientist, Cape Town, South Africa, desire, on the occasion of the Annual Meeting of The Mother Church, to tender our deep expressions of loyalty and loving gratitude for the many blessings enjoyed during the past year. Those of us in distant lands feel especially grateful for the foresight and wisdom of our Leader in providing the means to convey the truth to us through the Board of Lectureship and in giving such substantial financial assistance towards the erection of our church buildings."

First Church of Christ, Scientist, Florence, Italy.—The members of First Church of Christ, Scientist, in Florence, Italy, wish to express gratitude through their Board of Directors, on the occasion of the Annual Meeting of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, for all the blessings which have come to them during the first year of their existence as a church.

We send assurances of our fullest and most loyal cooperation in the administration of The Mother Church, both for the present and in the future.

Second Church of Christ, Scientist, Borough of Manhattan, City of New York.—It is with gratitude for continued blessings that the following report is submitted of the activities of Second Church of Christ, Scientist, Borough of Manhattan, City of New York.

The distribution of literature is cared for by a large committee, and great care is taken that the work is wisely done, that the seed may not fall upon stony ground. The work of the Tombs Prison is under the supervision of this committee. Services are held each Sunday, and are well attended. The workers find much prejudice has been eliminated, as shown by the kindly attitude of the warden and keepers. The church continues its support of the State Prison Committee. It is also actively engaged in the Joint Literature Distribution Committee and the Joint Circulation Committee, both of which are working to bring out increased interest in and circulation of the periodicals.

Ten lectures were given, and were attended by large numbers.

It has been the privilege of Second Church to contribute each month

towards a building fund established to aid Christian Science churches in Greater New York in expenses incident to church building.

Fifth Church of Christ, Scientist, San Francisco, California, sends greetings to the members of The Mother Church in Annual Meeting convened, June 4, 1923.

It is the pleasure of this church to report splendid progress in all branches of activity authorized by our Church Manual. Plans have been completed, and bids are being received at this time, for the erection of a church edifice to seat approximately fifteen hundred people. This church will be located in the downtown section of San Francisco, to meet conveniently the needs of the people who dwell in hotels and apartment houses, as well as the strangers visiting the city. In addition to this church two other church edifices are in process of construction.

Our gratitude goes out to the splendid men and women of our Lecture Board, who are so fearlessly and lovingly upholding the Cause of righteousness and liberty, and publicly proclaiming the truths of Christian Science and of the life and works of our beloved Leader, Mary Baker Eddy.

We are also mindful of the valuable services rendered by those in the Publishing House, who are making our publications of inestimable benefit in the healing of world problems, as well as being a support and satisfaction to all Christian Scientists.

Second Church of Christ, Scientist, Minneapolis, Minnesota.—As the word "healing" is cut into the corner stone of our church structure, so we have striven always to make the Christ-healing the corner stone of all our church life and work; and the gratitude for this healing service has been evidenced in an overflowing abundance, which has met all of our own needs and enabled us to share in those special activities which arise from time to time in the movement. We know that if we do our part, if we bring in the tithes of right service, God, in fulfillment of His ancient promise, "will pour" us "out a blessing, that there shall not be room enough to receive it."

A forward step is the broadcasting of our Sunday service. This was begun on the evening of February 18. We had felt from the inception of the plan that this offered a wonderful opportunity for spreading the truth of Christian Science; but each week proves that we have only commenced to realize what may come from thus sending the spoken word of Truth out into the air to find lodgment in hundreds, in thousands, of hungry hearts, for from North, South, East, and West come letters of gratitude. They come from high up in the Rockies, from the snow-bound fishing resorts on the Great Lakes, from the tiny village down where it is always summer, from many scattered farms, from the cities and towns; and everywhere it seems that not only the Scientists listen so gratefully, but all these have friends who are eager to hear a Christian Science service. And here in our own city practically every day we have expressions of appreciation from people who would never have thought

of attending a church service. Some beautiful cases of healing have been reported; and little children are being placed in Christian Science Sunday Schools because their parents have heard the service over the radio.

The station through which our service is broadcast, WLAG,—"The Call of the North,"—already one of the most powerful in the country, is planning improvements which, it is expected, will enable it shortly to reach Honolulu and across the Atlantic.

First Church of Christ, Scientist, Phœnix, Arizona, extends joyous greetings to The Mother Church in Annual Meeting assembled.

We are grateful for The Mother Church and all of its activities as provided for by our beloved Leader, Mary Baker Eddy, and particularly for the Church Manual, which has been so loyally upheld and defended.

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Remarks of John Randall Dunn, C.S.B., of Boston, Regarding Christian Science Periodicals

I feel it is very fitting at this Annual Meeting that Christian Scientists should voice some of their gratitude for the increasingly helpful activities of our Publishing Society. The Christian Science Publishing Society has well been called "A heart-throb of The Mother Church," and through the beneficent channels provided by our periodicals has flowed the healing message of Truth to unnumbered thousands.

Our ably edited periodicals are at the same time the Christian Scientist's friends and strengtheners and his most reliable missionaries. Who among us can tear off the wrapper of a *Sentinel* or *Journal,* and fail to experience a happy thrill of anticipation of the good things prepared for us therein? What Christian Scientist can unfold the pages of our great daily newspaper, and not thank God for this clean, wholesome messenger of good? A noted educator remarked recently, "I do not consider *The Christian Science Monitor* is propaganda of Christian Science teaching but as the Christian Scientists' contribution to the cause of education." In fact, the appreciation of the *Monitor* by hundreds of non-Scientists contrasts strikingly with the apathy and indifference exhibited by many of our own people. Unfortunately, there are still to be found Christian Scientists who have not awakened to the great privilege of becoming *Monitor* subscribers and readers, even though our Leader expressed the wish "that every Christian Scientist . . . subscribe for and read our daily newspaper" (Miscellany, p. 352). They hide behind the argument that the paper is too old when it reaches them to be of any value as a newspaper. They quite forget that each copy of the *Monitor* might be regarded as a magazine, so full of wholesome news and information it is, and therefore will make excellent reading even a month or two after its printing. Does one ever quibble over the date of issuance of an interesting weekly or monthly magazine? Why, then, should one allow error to cheat him out of the joy and good and great betterment that inevitably come

through the *Monitor's* interesting and instructive columns? Alert school children and college students are finding much to help them in our daily newspaper. Interesting material for essays, oral compositions, and such like, abound, and certainly from every conceivable standpoint the Christian Science parent owes it to his children to see that this enlightening and wholesome newsvisitor comes daily to his home.

Our Mother Church and her activities have many times been likened to a tree and its branches; and as a tree may be said to breathe through its leaves, we can see that The Church of Christ, Scientist, literally breathes its message of healing and deliverance through the leaves of the Bible, our Leader's writings, and our periodicals. As faithful nurserymen it is our privilege to protect our tree and its leaves from the assaults of devastating pests, for of course it is well known that a tree persistently stripped of its leaves by parasites and insects cannot long endure. Are we doing our "bit" by subscribing to and reading all the periodicals, including the *Monitor?* Are we contributing articles and testimonies to the *Sentinel* and *Journal?* Are we sending in extra subscriptions to the German and French *Heralds* in order that they may be sent to needy brethren overseas? Are we rendering loving mental support to the Publishing House and thanking God for the inspiration of our dear Leader which has made possible this glorious activity? Well may we paraphrase the familiar Scriptural text thus: The leaves of our Christian Science literature are indeed for the healing of the nations!

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New Officers of The Mother Church

Mr. Charles E. Heitman, C.S.B., of New York City, as a young man prepared for the practice of law, but discontinued his preparatory study to enter the Spanish-American War, during which he served as a member of the First Volunteer Cavalry, better known as Roosevelt's Rough Riders. At the close of the war he engaged in business, subsequently becoming a member of the Real Estate Board in the city of New York, remaining active in lines kindred to real estate business until he entered the practice of Christian Science. In January, 1913, he was elected a trustee of Second Church of Christ, Scientist, New York City, to serve three years, during two of which he acted as chairman. He was president of the church in 1916, and later served the full term of three years as First Reader. In January, 1922, he was appointed Christian Science Committee on Publication for the State of New York; and this position he continues to hold. He was a member of the Normal Class of the Board of Education of the Massachusetts Metaphysical College in 1922.

Mr. Bliss Knapp, B.A., C.S.B., was born at Lyman, New Hampshire. His parents were early students of Mrs. Eddy and pioneer workers in Christian Science, his father having been one of the Directors to whom Mrs. Eddy deeded the land on which

the original Mother Church edifice was built. Mr. Knapp is a graduate of Harvard University, from which he received the degree of Bachelor of Arts, and a graduate of the Massachusetts Metaphysical College in Boston. In 1904 Mr. Knapp at the request of Mrs. Eddy was made a member of the Board of Lectureship of The Mother Church, and was re-elected yearly until he resigned in 1922. He was President of The Mother Church for the year beginning June, 1912, and Treasurer during 1917 and 1918. Since February, 1922, he has been a member of the Christian Science Committee on Bible Lessons, assisting in the preparation of the Lesson-Sermons read in all Christian Science churches at their Sunday services.

Mrs. Gertrude S. J. Farmer, C. S., of Hampton Falls, New Hampshire, resided during her girlhood in Leominster, Massachusetts. She graduated from the Emerson College of Oratory of Boston, and in addition to the regular course, took special courses and a post graduate course there. She has been interested in Christian Science nineteen years, and joined The Mother Church in 1907.

Board of Lectureship

The Christian Science Board of Directors announces that the following have been appointed to The Christian Science Board of Lectureship for the ensuing year:—

Algernon Hervey-Bathurst, C. S. B., London, England.
Frank Bell, C. S. B., Philadelphia, Pa.
George Shaw Cook, C. S. B., Chicago, Ill.
Mrs. Blanche K. Corby, C. S. B., Los Angeles, Calif.
Miss Lucia C. Coulson, C. S., London, Eng.
John W. Doorly, C. S. B., London, England.
John Randall Dunn, C. S. B., Boston, Mass.
Miss Mary G. Ewing, C. S. B., Chicago, Ill.
John J. Flinn, C. S., Evanston, Ill.
Miss Margaret M. Glenn, C. S. B., Brookline, Mass.
Rev. Andrew J. Graham, C. S. B., Boston, Mass.
Judge Samuel W. Greene, C. S., Louisville, Ky.
Prof. Hermann S. Hering, C. S. B., Boston, Mass.
Judge Frederick C. Hill, C. S., Clinton, Ill.
Dr. Walton Hubbard, C. S. B., Los Angeles, Calif.
William D. Kilpatrick, C. S. B., Detroit, Mich.
John C. Lathrop, C. S. B., Brookline, Mass.
Frank H. Leonard, C. S. B., Chicago, Ill.
Charles I. Ohrenstein, C. S. B., Syracuse, N. Y.
Ezra W. Palmer, C. S. B., Denver, Colo.
William W. Porter, C. S. B., New York City.
Peter V. Ross, C. S. B., San Francisco, Calif.
Paul Stark Seeley, C. S. B., Portland, Ore.
Dr. John M. Tutt, C. S. B., Kansas City, Mo.
Bicknell Young, C. S. B., Chicago, Ill.

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In the grand omnipresence, in the sublime order of divine Life, the great, universal Father takes care of His own: good follows good, and the divine law that binds man to God grows plainer with each hour. Life, no longer a mystery, unfolds before us; and with the assurance which only the divine can give, we patiently await the unfoldment of all things. Let us thank God, and take courage. Time will at length be swallowed up in eternity; hatred will be proved unreal in the grand realization of infinite Love; and death will disappear in the allness of eternal Life. This is the truth Christian Science unfolds.—*A. Edith Bain.*

MAN, VERSUS THE ADAMIC DREAM

EDWARD A. MERRITT

THE world has heard much about the sick and sinning race of Adam. Mortals have always thought of themselves as men, generated materially, and as separate entities, multiplying as the sands of the seashore, despite the mortality which continues its ceaseless ravages; and each with a separate mind. They have thought of themselves as living on an earth apparently filled with the evidences of material men and of minds many, existing throughout the temporal ages. These beliefs, however, relate only to those who live ephemerally, needing time to record their so-called birth into matter, their growth, maturity, and decay. These beliefs, which have prevailed throughout past history, and still prevail, also hold that God created Adam in the beginning, and that for this Adam a mate —called Eve—was created, through the process of putting Adam to sleep and then taking from his side a rib; and that thence sprang all mankind. But, in reality, in the beginning God created man as His idea, as His image and likeness; and this spiritual man's existence is eternal. The creation of God's man is scientifically true; and this creation is imaged forth. It is a reflection of divine Principle,—the eternal idea of Life, Truth, Love,—and is a revelation to mankind.

Inasmuch as sin is any thought, word, deed, or desire contrary to the law of God, sin does not belong to the reality of being, but is false belief, which influences only suppositionally that which claims an entity separate from God. Thus is derived what Mrs. Eddy calls, in Science and Health (p. 345), "the sinning race of Adam,"—a belief of existence as separate from God, Spirit, and calling itself limited and material. This false belief, however, cannot harm, interfere with, or take the place of God's man, eternally reflecting Him. Because God is unchangeable, the spiritual universe and man are unchangeable. There cannot be two infinite beings. According to Christian Science there is only one infinite creator, who is the All-in-all. If it were possible for man to create things limited and material, then there would be two creators—an illogical position.

If God's man could cease to be God's man, and thus sin, fall, and be lost, man would then have within himself the seeds of corruption, and the power to sin. The real man is not, however, an entity by himself, but is the undefiled and perfect image of his Maker. God, being the source of all, could not out of His incorruptible nature have furnished man with the power to create something wholly unlike Spirit, with the ability to manifest lust, passion, appetite, and the limitations and discordant conditions of matter. God is not material; nor does He know anything about materiality. God is Spirit, Mind, good; hence He could not create spiritual ideas as the perfect manifestation of Himself, and at the same time, or at any time, make something limited, material, and im-

perfect. In reality there is no material creation, because there is no substance in the infinite realm of Spirit out of which to create so-called matter. Were there such a material creation, it would imply an imperfect source, producing a destructive situation.

If it were possible to think of God as being less than all good, it would then be possible to attribute to Him the belief of the chaos of the ages; and how could God possibly get rid of this corruptible sense of creation if He were the author of it, and if it were a part of His unchangeable nature? But how could the fountain of all good have the poison of evil accompanying its eternal flow? There would not then be one infinite good, alone and eternal. To spiritual sense the fact remains that God is All-in-all. He is perfect Life, Truth, Love. He is the one omnipresent, infinite, unchangeable, divine Principle, Spirit, Soul, Mind; and, as the First Commandment demands, "Thou shalt have no other gods before me."

God is acknowledged in the Scriptures as the omnific One; but human belief has attributed to Him everything unlike Himself,—an entirely anomalous situation: on the one hand, the divine creator, God, and His perfect creation or reflection,—man and the universe; on the other, the progeny of Adam, who supposedly have broken away from the perfection of being, and thus have wrecked the entire creation. This latter is the supposititious Adam-dream, which acknowledges as real both good and evil, truth and error, life and death,—opposites existing side by side and presumed to be progressive, as the history of a material concept of man. This false mental attitude claims to limit or deprive mankind of good, and of truth, hence leaving it subject to sin. It is apparently actuated by a mind apart from the one Mind, God, which claims to act contrary to the one divine Mind. It can only be a false belief, since it admits both perfection and imperfection, life and death.

During a certain ancient period, this belief melted away before the light of Truth to the extent of the foretelling by Isaiah of the coming of a savior; and after many more years, this Saviour appeared as Jesus the Christ. He taught how to uplift humanity out of its frailty; how to heal its diseases, sorrows, and suffering,—by overcoming the false belief about man. And he accomplished even his own resurrection from the belief of death. Christ Jesus promised that a Comforter would come, namely, the divine understanding of Truth; and after more than eighteen hundred years this Comforter, Christian Science, came to this age through the one whom God chose, and is now heralding to mankind the falsity of the Adam-dream by revealing the truth about God, Spirit, and about man as spiritual,—man whom God created in the beginning, and who has never ceased to exist, spiritual man, who is the very expression of God, the perfect image and likeness of Life, Truth, Love.

This man of God does not become old, does not meet with accidents. He does not become sick or diseased; neither does he have personal ambi-

tions, nor manifest hatred, pride, envy, revenge, or egotism; and he has not a mortal mind. More than this, he cannot die! The real man manifests pure spirituality, not materiality; he represents the truth of being, not personal, selfish, sinning sense; and his health is according to the divine Principle of health. He images forth eternal Life, not death; for Life is divine Principle, without beginning and without ending. Spiritual man reflects the substance of Truth, Life, and Love, as well as the intelligence of omniscience, which is the eternal quality of Mind.

The real man in his constantly illumined consciousness manifests the truth in sublime and unlabored activity. He is not influenced by the temporal, mutable, imperfect. He never mingles with the tares of mortal belief; for he forever, and without effort, reflects the divine likeness. This spiritual understanding is for one and all, not for one more than another; for, as the Bible declares, "All shall know me, from the least to the greatest." Then, incorruption shall have been put on; and the mesmerism of sin, manifested by all the Pharaohs, Herods, and Judas Iscariots, down the whole line of "the sinning race of Adam," shall have been given up, with its false beliefs about creation, personal sense, and matter,—and God alone shall be known to reign. Man is immortal, the image and likeness of divine Love. Our Leader says (Science and Health, p. 476), "Mortals will disappear, and immortals, or the children of God, will appear as the only and eternal verities of man."

In Genesis we find two distinct and opposite accounts of creation. The first presents the eternal truth of God, Spirit, and His spiritual creation; the second is the allegorical presentation of the belief in a second or material creation, the supposed creation which Jesus later denominated as the lies of the liar, in whom the truth abode not. Now, under the illumination of Truth, as revealed in Christian Science, we may enter upon the understanding and demonstration of the entire activity of the spiritual, unchangeable creation. Now we may know man as immortal, not as mortal. Then let us as Christian Scientists strive to eliminate the false sense of time, and accept forthwith the first record of creation, which is entirely spiritual. Let us stand loyally by the spiritual idea of Love, and intelligently endeavor constantly to deny the false claims of evil. Our Leader encourages us to know (Unity of Good, p. 46) that "the scientific man and his Maker are here; and you would be none other than this man, if you would subordinate the fleshly perceptions to the spiritual sense and source of being."

When humanity hears of the great fact of spiritual being, it cries out, Where can I find this wonderful light of Truth? The answer is that in this age God's revelation appeared to our beloved Leader, Mary Baker Eddy, whom God chose. She discovered the true mission of the Saviour with its demonstrability for all, and has given to the world the result of this divine inspiration in the Christian Science textbook, "Science and Health with Key to the Scriptures." Accepting

its spiritual, scientific teaching, Christian Scientists are already proving, in some degree, the truth of Jesus' promise, "He that believeth on me, the works that I do shall he do also;" for to-day, through the blessed ministrations of Christian Science, the sick are again being healed, the sorrowful comforted, and the sinful reformed.

"O MAGNIFY THE LORD"

ANNA E. HERZOG

THE Psalmist sang, "O magnify the Lord with me, and let us exalt his name together." Who does not long to accept that joyous invitation? Who does not yearn to be so sure of God, good, that good may be exalted in his thinking and in his whole experience? We may greatly rejoice that the way to this much-to-be-desired result is being clearly shown the world to-day through the teachings of Christian Science. Mrs. Eddy says in "Miscellaneous Writings" (p. 194), "The lens of Science magnifies the divine power to human sight; and we then see the supremacy of Spirit and the nothingness of matter." God's power is always infinite. As we go on learning about God and loving Him more truly, our sense of His omnipotence is enlarged day by day, until sometime it will occupy thought to the entire exclusion of the beliefs of sin, disease, and death; and we shall then have seen the complete "nothingness of matter."

That which magnifies God to human sense naturally magnifies all that is Godlike. Our joys are enhanced; our health, strength, courage enlarged; our purity, consecration, honesty increased; our faith, hope, and love strengthened and made enduring through a right apprehension of God. Nothing has ever so magnified—so exalted, explained, and enlarged—the power which Christ Jesus expressed as has Christian Science. No other teaching has trusted it so implicitly, taken it so literally. No other teaching has proved, in the same way Jesus did, that truth so magnifies our sense of man, as being truly the unfallen likeness of his Maker, that this understanding of man's perfection is seen healing the sick and saving the sinner.

Most of us, when we first turned to Christian Science, found our thoughts full of belief in the power of evil, full of fear and error. As we caught a glimpse of Truth, and its light began to magnify the good already discerned, our faith in good grew; and gradually, or quickly, the thoughts of health mastered the beliefs of disease. Thus was disease ruled out, and healing came. So will this process, through the beneficent teaching of Christian Science, go on in individuals; and thus collectively also, till it shall truly be that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." The understanding of good will cover and obliterate the falsities of materiality.

How are we daily to carry on this process of magnifying the divine power? A very simply stated rule has been given us by our Leader on page 261 of "Science and Health with Key to the Scriptures." She says, "Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts." That rule obeyed will certainly magnify good in the experience of every earnest student; and necessarily, therefore, it will diminish and destroy evil. Magnifying the nature of Truth brings out from under cover much unchristlike thinking, to be destroyed and cast out. We can always rejoice, however, at this uncovering, if we are really honest and in earnest. The false thinking seemed to have been there all the time. How much better to have it exposed! As we cling to our ever growing understanding of the Christ, we may be assured that its activity will do away with all the dark beliefs of sin, disease, and death.

Christian Science, correcting our false sense of health by showing that health is in reality a spiritually mental, and not a physical condition, is proclaiming a true and lasting health for men. As the so-called invalid grasps the enlarged sense of God and His infinite love in His perfect plan for His perfect child, the beliefs of invalidism are laid aside. The realization that the same divine law is governing men, whose changeless activity appears manifested in the mighty operations of the planets and the stars, provides assurance that no seeming bodily action or inaction can resist such orderly omnipotence. As a well-known hymn expresses it:—

> "That hand which bears creation up
> Shall guard His children well."

Christian Science exalts the understanding of divine Love to human sense. Its magnifying of the universal, impartial love of God shows itself forth in abundant kindliness, neighborliness, warmth of pure, helpful affection. Really God-inspired love will turn all thought steadily to God as its source. Christian Scientists sometimes seem to be afraid that friendliness, expressed in human affection, is inconsistent with a right understanding of man's spirituality. We cannot imagine that Jesus kept coldly aloof when the little children he so dearly loved were brought to him, or that he feared that contact with them would prevent his realization of man's real identity as the reflection of the one Life. As surely as Christian Science teaching will eventually remove all sensuality, all belief of personality, from thinking, just as surely will it remove all cold aloofness, all fear that human kindliness will prevent scientific demonstration. The warm handclasp may be a very helpful token to the lonely or discouraged that the application of Christian Science does make all men brothers. Surely the manifestation of that Love which is God never needs to do away with the little gentle kindlinesses which sometimes are our present means of recognizing or expressing Love.

Jesus did not destroy or ignore

any of the right customs of his day. Rather did he fulfill them. It is ours to do the same. As Christian Scientists we need not desire to abolish with one sweep the wholesome customs of human living; but with regard to every right one we can mentally consider the truth of which it is but a symbol; and in uniting motive and act, work out our own and others' liberation from meaningless habit and conventional custom, which, it is admitted, constitute a large part of the life of society in general. Thus may every right daily act be enlarged, literally magnified, by spiritual understanding. Thus does the growing apprehension of God and His universe and His man put vital interest and joyous power into the humblest act of the day. Christian Science is, indeed, an all-transforming influence, enlarging and ennobling daily tasks. It truly gives continuously, in Samuel Longfellow's words, "the wide horizon's grander view."

That view naturally leads us, among other things, to a more just valuation of education. All the wisdom of all the material schools could never heal one case of sickness as Jesus healed it, nor save one sinner from despair. Realizing this, our false estimates adjust themselves, and we see that, although all good human things are desirable and rightly ours, the highest education must ever be that spiritual understanding of God which heals disease and sin. We shall then cease to be satisfied with the mere letter; and our sense of education, thus enlarged, will show the inadequacy of the sense previously entertained. We shall see more clearly the meaning of Paul's statement, "The letter killeth, but the spirit giveth life;" and as we realize the wonderful results to be attained by that highest of education, we shall be impelled to strive for the spirit.

The sense of supply immediately changes under the light of Truth's appearing. It was Jesus' understanding of God as the ever present source of supply that made possible the finding of the tribute money and the feeding of the multitude. Every one, as his sense of God as the inexhaustible source of good, always present with man, is enlarged, may prove some dominion over the belief of lack. Jesus said, "Your Father knoweth what things ye have need of." He did not say that the Father knew the lack we believed in or seemed to suffer from—far from it. He knows man's need; He knows infinite abundance and perfection. Then, as through this "lens of Science" we see a little more as divine Mind sees, we too shall realize, as ever present with us, the things of which we have need.

Perhaps there is nothing more interesting than the change which the gradual exalting of good in consciousness brings to our estimate of heaven. Our highest ideal, when we turn to Christian Science, may be a sense of rest as inactivity; to another, it may be a chance to be active. A Christian Science practitioner was once heard to say that she never really felt in heaven unless engaged in the attempt to destroy some apparently outrageous claim of evil for some one. The listener wondered

what that earnest worker was going to do for happiness when she actually reached the heavenly consciousness in which there will be no belief of sin, sickness, or death to overcome! Even that selfless sense of service needs magnifying, by a realization of the power of good so great that joy will cease to be dependent on error to overcome, and will be, instead, dependent just on the ceaseless realization of the perfection of the infinite,—that realization which is the ultimate of overcoming. Just as Christian Science teaching changes and enlarges our sense of health, education, wealth, and heaven, so it could be shown that every phase of thinking is changed, every ideal enlarged and spiritualized, by Truth.

The Bible is full of instances of the dominion given men by a magnifying of their sense of God's immanence. Every thinker can recall many such cases. What a glorious magnifying of the presence and protection of God came to Elisha's servant when, in answer to his master's prayer, he saw the mountains full of "horses and chariots of fire round about Elisha"! What a magnifying of the sense of supply came to the widow of Zarephath who, as the result of unselfish obedience, saw that the "barrel of meal wasted not, neither did the cruse of oil fail"! What gold unlimited ever gave its possessor such a magnified wealth of dominion as that expressed by Peter when he said to the man at the temple gate, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." What an enlarged sense of the capabilities of men, when instructed by God, was seen by the Jews who said of Jesus, "How knoweth this man letters, having never learned?" And in our own age what an amazing example of the help and support derived from an enlarged concept of God, was our beloved Leader's work in establishing the Cause of Christian Science!

Every case of Christian Science healing to-day is proving to each of us, and to the world, the actual present fact that all that is needed to prove man's dominion over the whole earth is to "magnify the Lord;" to let every thought, expressed in consecration and righteous activity, give to God infinite power, till at last there shall be no pretense of evil power left anywhere. Then we shall see the truth of all men as God's children, and therefore as free and perfect. Then shall our magnified understanding of God and man, as perfect creator and perfect creation, be expressed as Paul refers to it: "And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God." Then, too, shall Mrs. Eddy's statement about the Wisemen be realized (Miscellaneous Writings, p. 164): "Their highest human concept of the man Jesus, that portrayed him as the only Son of God, the only begotten of the Father, full of grace and Truth, will become so magnified to human sense, by means of the lens of Science, as to reveal man collectively, as individually, to be the son of God."

"THE STRUCTURE OF TRUTH AND LOVE"

ROBERT ELLIS KEY

IT has often been a surprise to Bible students that so much time and thought were expended on the dimensions and furnishings of the tabernacle, which the children of Israel erected in the wilderness under the guidance of the great Lawgiver. The minute details, as given by Moses in the book of Exodus, make it abundantly clear that every particular, down to the smallest detail, was considered of distinctive import. In reading the story of this building, we might wonder why a convenient and well-furnished tent would not have answered the purpose! Why all these details; these minutely described measurements; these particular patterns for the vestments and furnishings? The answer is that a convenient shape is not necessarily a type or pattern; and it was of paramount importance that the tabernacle should represent a type.

When an artist wishes to portray a figure or a landscape, he endeavors through his art to convey upon canvas an impression of what he sees. Perhaps a wonderful effect of light and shade, of form and color, has arrested his attention, and he immediately endeavors to record these so that others may see and appreciate that which he has enjoyed. Now apply this metaphor to Moses and the tabernacle. Moses is the artist, the prophet, the spiritual seer, to whom, more than all the men of his time, the realities of spiritual existence were disclosed. His clear spiritual perception constantly communed with the one omnipresent God. Moses, in his close companionship with God, was intimately acquainted with the One "altogether lovely," whose nature can be understood only through spiritual discernment, and is not apparent through the material senses.

Moses understood in a great measure the wonderful truths about God and man; but how could he convey these truths to his less enlightened followers? A people who were accepting so largely the evidence of the material senses could not readily understand the spiritual nature of man and the universe, and the unalterable harmony of being, which was so apparent to Moses; hence, his difficulty. He must, therefore, express what had been disclosed to him, in a form which would be readily interpreted by the less spiritually-minded, and which would remind them of the qualities of thought through which they were to win their way up to the fuller understanding of God.

The difficulty of conveying spiritual truths to materially minded people has been encountered by the servants of God throughout all ages. The prophets were wont to write in allegories; Jesus employed parables; the early apostles instituted symbols; and in our own age, the Discoverer and Founder of Christian Science, Mrs. Eddy, experienced the same difficulty in conveying spiritual truths through the comparatively meager channels of human language.

Thus, obviously, Moses found it necessary to construct such a material building in which his followers should worship in such a manner as might best symbolize the spiritual truths of which he wished to remind them.

In Exodus, chapter twenty-five, we read how the Lord spake unto Moses, bidding him speak unto the children of Israel that each bring an offering unto the Lord. These gifts were to form a sanctuary in which God should dwell. It is apparent from a perusal of this chapter that stress is laid on willingness, obedience, and industry as the foundation stones of the tabernacle. The same qualities may be said to be necessary in the stages of growth of every Christian Science church.

Spirit is eternal. It follows that spiritual characteristics, those mental qualities which characterize Spirit, are eternal also. Thus, any church founded upon spiritual characteristics must be of an eternal nature, whether the structure represents the simplicity of the tabernacle or the magnificence of King Solomon's temple, provided it expresses the best which those who are to worship in it can understand; provided also that every offering is a willing one, and that the moral and spiritual instructions of divine Principle are obeyed.

Mrs. Eddy defines Church in "Science and Health with Key to the Scriptures" (p. 583), as "the structure of Truth and Love; whatever rests upon and proceeds from divine Principle." It is important that Christian Scientists recognize that only right ideas can find a home in Truth's sanctuary. This realization must be made by the individual; then it will appear in the collective consciousness known as a Church of Christ, Scientist. Purification is collective as well as individual; and the spiritual unfoldment of the truth to individual members means, finally, the spiritual development of the church. As we work with our fellow-members in a Christian Science church, striving to see and demonstrate man as God knows him, we shall be better enabled to separate His little ones from the tangle of environment and education that sometimes claims to speak through them, causing dissension. Let us follow the advice of the Psalmist and lift up our "eyes unto the hills," to the true spiritual viewpoint of Church; then we shall find the eternal structure, the New Jerusalem, the temple "not made with hands, eternal in the heavens," in which dwelleth harmony.

All that is true and good is inseparably united to our Church; all that is untrue or evil has no part or place in it. Christian Scientists have to be watchful at all times, lest they allow any mesmeric belief, in the form of difficulties or disagreements, to thrust itself upon them, and so be liable to fall under the opposing elements of mortal mind, in which they can verily find no basis of agreement. However great the problem confronting the church worker, Truth is always available to neutralize and destroy all error, and thus separate that which does from that which does not belong to the Church of Christ, Scientist.

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EDITORIAL

"AS THOU WILT"

CHRIST JESUS repeatedly emphasized his desire to do the will of God. No scene described in all the Scriptures is more revelatory of his paramount purpose to do God's will than is found in the account of his experience in the garden of Gethsemane, as recorded in the gospel of Matthew. Stirred to the depths of his nature at the prospect of Calvary and the cross, the human sense struggled in him for supremacy. "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt," he prayed. What greater exemplification of the subordination of human desire to the divine will could he have given? Destined, as he foresaw, to pass through an experience unequaled in its measure of cruelty and suffering, so intent was he upon carrying out the divine purpose concerning himself that he would endure this greatest trial to do the will of his Father, who, he was convinced, had ordained him to be the Saviour of mankind.

To do God's will is the dearest desire of every true Christian. Every Christian Scientist taking Christ Jesus, as interpreted by Mrs. Eddy, for his great Exemplar has as his highest aim so to subordinate the desires of the flesh to the demands of Spirit as to bring the spiritual into the ascendancy. Our Leader states the problem thus (Miscellaneous Writings, p. 208): "Mortals have only to submit to the law of God, come into sympathy with it, and to let His will be done." And she adds in closing the paragraph: "But who is willing to do His will or to let it be done? Mortals obey their own wills, and so disobey the divine order."

Mankind's necessity is to substitute divine will for human desire. This is the true Christianizing process, and upon one's success in accomplishing it depends one's progress Spiritward. No more essential activity confronts men than this! Judged from human standards, the task is not an easy one; nor is it usually accomplished quickly. It is putting off the old man, the mortal or false desires and wrong concepts, thereby giving full expression to the true man, the man of God's creating. It is gaining the Mind of Christ. So long as the human sense predominates in consciousness the struggle goes on, oftentimes, it seems, with

varying success, as alternately Spirit and matter seem to be in the ascendancy. But the right desire, supported by earnest and prayerful effort, will gain the desired goal, where God's will is done,—that is to say, where it is, through obedience, recognized that God already reigns, and that His will is done now "in earth, as it is in heaven."

The Christian Scientist who strives constantly to gain new views of God and to obey His mandates is submitting to His will. He is ever prepared to surrender whatever false desires or selfish interests may seem to be the stumblingblock; for he well knows, in the last analysis, that his only gain is through losing false sense, however real and important it may appear to be, through letting go of all unlike good. He is willing to cut off the right hand and pluck out the right eye of selfishness, as they impede his progress. Their seeming loss is indeed gain, for no good results from the possession and cherishing of false beliefs.

Men have long held a strong will to be an important factor of success in life. So convinced of this have they been that they have gone to considerable lengths to strengthen it, thus defeating the very purpose which they wish to subserve. At best, human will is but the counterfeit of the divine, since it is based upon a false premise. By no possibility can it be possessed of good; nor can it be transformed into a profitable and worthy factor of success. Mrs. Eddy describes will-power—that is, the exercise of the human will—as an "animal propensity," declaring regarding it in "Science and Health with Key to the Scriptures" (p. 490): "Will-power is but a product of belief, and this belief commits depredations on harmony. Human will is an animal propensity, not a faculty of Soul. Hence it cannot govern man aright." An "animal propensity" is, manifestly, something apart from the universe of God's creating, having nothing in common with Spirit and its attributes; and, moreover, as we read in Genesis, God gave man dominion over all the lesser creatures. Man's dominion over them, established by reason of his divine prerogative, is unimpaired.

The love of self is a precursor of self-will, and both spring from wrong premises. The belief in life apart from God, resident in matter and maintained by it, presupposes a creator other than God, and a creation apart from His universe of perfect ideas. It claims to build a kingdom apart from the divine builder, in which it strives to run its course, dominant, self-centered, and filled with conceit. It is, in short, but the counterfeit, the supposititious opposite, of God's spiritual ideas, striving to pose in the place of reality and divine Truth.

When the student of Christian Science realizes this situation, he becomes desirous of surrendering all that stands between himself and the realization of his perfect selfhood as the child of God. Great is the reward of his obedience! Self-surrender brings one in direct line with the infinite, and the blessings are innumerable. Nothing good and permanent is

surrendered. All that expresses Truth, all that reflects divine Love, is retained, while the false and impeding are eliminated. It is the destruction of egotism, the overcoming of a sense of selfhood apart from God. It is the realization of man's unity with his spiritual source. All good is now a part of the actual experience of individual man; for, as Mrs. Eddy declares, "Whatever is possible to God, is possible to man *as God's reflection*" (Miscellaneous Writings, p. 183). God's will toward man is thus made plain and the proofs established, since God's plan for man is that he be eternally blessed. What more can one desire? We are assured by the poet that

"To do Thy will is more than praise,
As words are less than deeds;
And simple trust can find Thy ways
We miss with chart of creeds."

ALBERT F. GILMORE.

"THE FRIEND OF GOD"

VERY often we find God referred to as the friend of man. Humanity talks of Him as possessing all the qualities which constitute true friendship. No one could approach the contemplation of the divine nature and not at once acknowledge that it must include all that means "friend" in its largest interpretation. All this seems quite familiar to the thought of men when regarding Deity. It is not so natural, however, for them to think of the possibility of being God's friend. And yet God spoke of Abraham as "my friend." James tells us that "Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God." We also read in Exodus that "the Lord spake unto Moses face to face, as a man speaketh unto his friend;" while our Leader, Mrs. Eddy, writes in "The First Church of Christ, Scientist, and Miscellany" (p. 220), "Each day I pray: 'God bless my enemies; make them Thy friends; give them to know the joy and the peace of love.'"

Now true friendship is always altogether disinterested and knows no limit to its willingness to sacrifice. It is that which acts continually for the advantage of the one whom it calls friend. To be the true friend of any one is to set his interests above one's own. It is to be so closely acquainted with all that is grand and true in his nature that no least breath of defamation, of unjust criticism, shall be allowed to blow upon his name. It is to be ever alert to defend all that is his, to protect his concerns at any cost to one's self. It is always to love to be in his presence; to be so certain each is understanding the other that even words often seem unnecessary. Such friendship is a holy thing, and even among men to-day it stands as something almost divine.

And men to-day need to become the friends of God; for true divine sonship would lack one of its most important essentials did it not include friendship. But to become conscious of this relationship, God must be understood. The world has

been taught so many untruths concerning the nature of God that it is scarcely strange that men have seemed often rather to avoid than to seek Him. Ages ago, however, Eliphaz said to Job, "Acquaint now thyself with him, and be at peace: thereby good shall come unto thee;" but the understanding of what his own words meant, or of how they were to be put into effect, must have been very slight, since Job could only cry out in answer, "Oh that I knew where I might find him!" Today, Christian Science is here, not only explaining the nature of God, but also pointing out the way to take every step in making His acquaintance and in becoming His friend.

In "Miscellaneous Writings" (p. 151) Mrs. Eddy says, "God is our Father and our Mother, our Minister and the great Physician: He is man's only real relative on earth and in heaven." Then she quotes the song of David: "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee;" and she goes on to say: "Brother, sister, beloved in the Lord, knowest thou thyself, and art thou acquainted with God? If not, I pray thee as a Christian Scientist, delay not to make Him thy first acquaintance." Now to become acquainted with God, as Christian Science reveals Him, is to enter upon the most glorious of undertakings. It is to find that in Him is all that is perfect and good. No human words could possibly portray the depths of His majesty, His limitless grace, His infinite glories, the boundlessness of His love! As we take our first feeble steps in the way of becoming acquainted with Him, instantly there springs up the desire to be His friend, to stand loyally for all that is His, to contradict every mistaken sense in regard to Him, to rebuke all that misrepresents Him, to prove unreal every falsity proclaimed against Him. This most precious friendship for God immediately awakens a new and exalted friendship for one's neighbor! Instantly there comes the desire to share with others even the first faint glimpses of His wonders! How deeply we desire to call all men to come and adore! How earnestly we pray to prove His allpresence and all-power, that all may know how altogether lovely He is!

Christian Science not only shows the desirability of becoming the friend of God, but immediately presents the tests whereby such holy relationship may be proved. Jesus said, "Ye are my friends, if ye do whatsoever I command you." And, surely, no less requirement can be coupled with true allegiance to God. Then, in order to be His friend, there must first of all be complete obedience to the demands of divine Principle. To this there must be added the quick and steadfast recognition that because God is known through His expression, each least idea of good must be tenderly entertained and cherished, wherever it is seen. Friendship for God's ideas must mean friendship for God Himself. Christian Science tells us plainly that he who loves and understands good loves God. Then he who always stands for this good; who works for its establishment

among men; who clings to it in spite of all the opposition of evil beliefs and practices; who lives in obedience to its behests,—surely such a one is the friend of good; and this must prove him the friend of God!

Living in such blessed friendship as this, laying down continually the false beliefs in a so-called material existence which would interfere with the demonstration of this perfect relationship, Christian Scientists will each hour exemplify more fully the truth of their Master's saying, "Greater love hath no man than this, that a man lay down his life for his friends;" and each, like Abraham, will then merit the distinction of being called "the Friend of God."

ELLA W. HOAG.

CHRISTIAN SCIENCE, IN PRACTICE

CHRISTIAN SCIENCE teaches the Science and practice of Christianity, the religion which was taught and demonstrated by Christ Jesus. When the Master sent out those disciples whom he had instructed, he said to them, as Matthew records: "And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils." He did all these deeds himself; he had striven to impart his knowledge of God and God's law to them; and, in consequence, his command to those who had caught something of the Christ-idea was clear and emphatic. It lacked nothing in directness; it left no room for Pharisaical quibbling as to its meaning; it has resounded down through all the centuries since it was uttered; and to-day it is being fulfilled in Christian Science as it has never been before, because Christian Science has made its fulfillment scientifically possible.

Any one reading the gospels of the New Testament must be aware that Christ Jesus delivered his message to the people. He did not address himself especially to the ecclesiastical dignitaries of his time and nation. Indeed, it is historically true that these rejected his revelation of God; and to put an end, as they thought, to his doctrine, they demanded his crucifixion from the Roman authority. Jesus' message was for all the men and women and children in the world. How it would reach them was largely a question for those who accepted his doctrine. But without doubt he declared the fatherhood of God, not to particular sects, not to particular men, but to the whole of mankind. And underlying all his teachings, these teachings upon which depended the healing of sickness and sin, were two main factors: one, the understanding of God; the other, the Christ-spirit, which animated himself. Mrs. Eddy, in "Science and Health with Key to the Scriptures" (p. 141), analyzing the position, says: "In healing the sick and sinning, Jesus elaborated the fact that the healing effect followed the understanding of the divine Principle and of the Christ-spirit which governed the corporeal Jesus. For this Principle there is no

dynasty, no ecclesiastical monopoly. Its only crowned head is immortal sovereignty. Its only priest is the spiritualized man."

Every one who takes up the study of Christian Science recognizes the need of gaining an understanding of God. No longer does blind faith satisfy. And whenever one begins to grasp the truths of spiritual being, he has left the uncertain path of credulous faith for the firm and certain way of spiritual understanding; speculation has given place to revelation; and in proportion to his understanding he is able to demonstrate or prove what he has learned, by healing sickness and sin. Spiritual understanding—that is, knowledge of spiritual reality—is the great essential of the Christian life; and it forms the basis of the cultivation and growth of the Christ-spirit. Indeed, spiritual understanding and the Christ-spirit cannot be disjoined. They are inseparable.

From the wonderful combination of spiritual understanding and the Christ-spirit there springs one of the most gracious activities of Christian Science,—its liberating power. Thus, it is freeing mankind to-day from every form of tyranny,—ecclesiastical, medical, political; liberating men in every direction from the bondage of the so-called human mind with its limiting material beliefs; and so allowing them to enter into their rightful heritage as the sons of God. No longer do men need to submit to man-made theories or dogmas; divine Science replaces all these with the simple, yet profound truths of spiritual being.

Healing is a comprehensive term. It is very commonly limited to the healing of disease; but as used in Christian Science, it goes far beyond that. It includes the rectification of every imperfect condition. Mrs. Eddy says in "The First Church of Christ, Scientist, and Miscellany" (p. 148), "Christianity is the summons of divine Love for man to be Christlike—to emulate the words and the works of our great Master." Thus, the more Christlike one becomes, the greater is the healing he has received, and the better able he is to heal others. No one ever had a fuller understanding of the Christ than had Jesus; and no one ever demonstrated greater freedom from disease and sin than he, or healed others as he was able to do. It is a fallacy to believe that Christianity, rightly understood, can do other than produce healthier men and women. Weakness and sickliness are the results of error, not of truth. It has been proved in innumerable instances that the realization of some phase of truth has healed inveterate disease, or destroyed some form of sin which had tortured some one, perhaps for a long time. Can any doubt that if one possessed the understanding of God implied in Peter's words, he would not be well on the way towards emancipation from all the beliefs of evil. "Be ye all of one mind," said the apostle, "having compassion one of another, love as brethren, be pitiful, be courteous. Not rendering evil for evil, or railing for railing: but contrariwise blessing." The Christ-spirit heals.

In Christian Science churches great opportunity is afforded to practice scientific Christianity in relation to one's fellow-members and to those who are more or less beginners or interested students. In all such relationships the Golden Rule should ever be before us: "All things whatsoever ye would that men should do to you, do ye even so to them." This Christian rule sets forth the Christ-spirit perfectly, implying compassion, gentleness, patience, loving-kindness, mercifulness, justice, serenity, restraint of speech and deed. Every Christian Scientist has to learn to listen. It is often much easier to talk than to hear what some one else may have to say on a question. But it should not be forgotten that it is frequently far the better way silently to handle the false beliefs presented in some wordy display of error, by knowing their nothingness, than to meet them by audible argument. As every Christian Scientist of experience knows, the great bulk of our work has to be done in silence, in "the secret place of the most High."

While Christian Scientists endeavor to solve their church problems in the Christ-spirit, practicing the Golden Rule, striving always to realize the allness and omnipotence of good to the annihilation of all false, evil beliefs, they, at the same time, do not lose sight of the fact that the Christian Science church has before it the regeneration or healing of all mankind. Our revered Leader never allowed her vision to be circumscribed; it took in the whole of humanity. In "No and Yes" (p. 7) she says, "Sooner or later the eyes of sinful mortals must be opened to see every error they possess, and the way out of it; and they will 'flee as a bird to your mountain,' away from the enemy of sinning sense, stubborn will, and every imperfection in the land of Sodom, and find rescue and refuge in Truth and Love." That is the desire, the prayer, of every Christian Scientist. How necessary, then, to be right ourselves, by obtaining the mastery over "sinning sense, stubborn will, and every imperfection in the land of Sodom"! Christian Scientists have countless opportunities of doing so in the home, the office, the street, at business meetings, and at church services. And when the Christ-spirit rules in our hearts and lives, the Christ-spirit begotten of the understanding of Truth and Love, we can be certain that Christian Science is being put into practice.

DUNCAN SINCLAIR.

FROM THE DIRECTORS

[As published in the *Christian Science Sentinel,* May 5, 1923]

Tenets of The Mother Church

The Tenets of The Mother Church were copyrighted by our Leader. That she did not desire them to be reproduced indiscriminately is shown by the By-law of the Manual, Article XXIII, Section 4.

About the time of the organization of The Mother Church, Mrs. Eddy gave the Directors permission to print the Tenets; and they were then included in a small folder, along with the few rules of the church and a certificate of membership. This little booklet, which was presented to each new member, was in use until the appearance of the Church Manual, which was first issued in 1895, containing the Tenets, rules, and By-laws of The Mother Church.

When applications for membership took the place of the church record book, by signing which members formerly signified their adherence to the Tenets, the Tenets were printed in the forms of application for membership with The Mother Church, and applicants certified thereon their adherence to them.

Then came a request from branch churches to use the Tenets similarly. The Directors, with the approval of our Leader, prepared them on a sheet which could be folded, the blank pages of which might be used for the application forms in use locally and including, if so desired, the local by-laws or rules. These sheets have often been inserted in the record books of branch organizations wherein the signatures of new members are appended. Occasionally these have been useful for distribution purposes to show, in brief form, the fundamental teachings of Mrs. Eddy.

In recent years there has been a growing demand for the Tenets in a size and form suitable for binding in the booklet which many branch churches now use to contain their by-laws; and the Directors have arranged, through the Clerk of The Mother Church, to supply the printed Tenets in a smaller size than heretofore, with wide margins which may be trimmed to conform to the usual size of the printed by-laws of branch churches and societies. The standing notice of the Clerk in our periodicals gives directions for the placing of orders.

[As published in the *Christian Science Sentinel,* May 19, 1923]

The Annual Meeting

On the occasion of the dedication of The Mother Church, our Leader wrote, "Owing to the time consumed in travel, *et cetera,* I cannot be present *in propria persona* at our annual communion and the dedication in June next of The Mother Church of Christ, Scientist. But I shall be with my blessed church 'in spirit and in truth'" (Miscellany, p. 25). Even so, it is not expected that every member of The Mother Church will attend the Annual Meeting in person,

but it is hoped that all will avail themselves of the privilege of being present in spirit, and every member may read with profit the printed reports of the meeting in the periodicals.

As the time for the meeting approaches, it is helpful to ask ourselves what our Leader's purpose was in providing for the Annual Meeting at which reports are made by officers and members of the church. It marks the close of a year's work and the beginning of a new year, with all that this signifies. It is not a time for self-gratulation, individual or collective, but for honest self-examination and renewed consecration. It is a time for gratitude to God for His care of His own, and for new and higher resolves of obedience to His commands. It affords the opportunity to review a year's work, to see how much of the great mission of the Christian Science church to the world has been accomplished, and to consider what are the next steps to be taken. In the words of our Leader (Miscellaneous Writings, p. 98), "We come to strengthen and perpetuate our organizations and institutions; and to find strength in union,—strength to build up, through God's right hand, that pure and undefiled religion whose Science demonstrates God and the perfectibility of man."

When, in 1908, our Leader abolished the communion season of The Mother Church, she spoke of the danger that it "might in time lose its sacredness and merge into a meeting for greetings" (Miscellany, p. 142). Mortal mind would like to make of this Annual Meeting a great social gathering, in which the deep spiritual significance of the occasion might be lost. Each member who attends, therefore, needs to watch lest this evil work be accomplished in him. Those not attending the meeting may realize their unity with its blessings as they lay hold of its spiritual significance. The privilege of being present at an Annual Meeting of The Mother Church also carries with it the responsibility to bring to the meeting and take away from it only such thoughts as will help to fulfill its holy purpose. Like the disciples on the day of Pentecost, we should be "all with one accord in one place." Then from this meeting there will go forth a spiritual influence which will strengthen the hands and hearts of every worker in the movement.

Literature Situation in Europe

For the past four years, since communication was again established with the war-stricken countries of Central Europe, the Directors, because of the very high rate of exchange with some of these countries, have embraced the opportunity of assisting the Christian Scientists there to a large extent, to enable them to obtain Christian Science literature and to give their annual lectures.

Shortly after the Armistice was signed the Directors began to send *Christian Science Quarterlies* to the churches in Germany and to the Christian Scientists in Austria, Latvia, Esthonia, and Russia, in sufficient quantity to meet their needs. Other Christian Science literature, including copies of our Leader's writings, especially the textbook, "Science and Health with Key to the Scrip-

tures," was also sent them free of charge. Because of the desire, however, of the Christian Scientists in the Central European countries to pay something towards the literature sent them, as they found themselves able to do, rates have been established from time to time in their currency, whereby they reimbursed the War Relief Fund to a small extent. The Mother Church now has a credit to the War Relief Fund in the Deutsche Bank in Berlin of a considerable number of German marks representing these payments from the churches and societies in Germany, a sum which, while not of much value in the money of certain other countries, yet expresses much sacrifice on the part of the depositors.

The Trustees under the Will of Mary Baker Eddy sent without charge to the branches of The Mother Church in Germany one thousand copies of the English-German Christian Science textbook; and The Christian Science Publishing Society has been able through the generosity of subscribers to *Der Herold* and *Le Héraut*, also of contributors to the free fund, so called, to send free subscriptions for Christian Science literature to those in Europe who might not otherwise be able to have these aids to their study of Christian Science.

The War Relief Fund has supplied, largely at specified rates, approximately ten thousand copies of the textbook and three thousand copies of other writings of Mrs. Eddy; also about four thousand subscriptions to the periodicals and more than fifteen thousand other pieces of literature, exclusive of *Quarterlies*. The larger part of this has gone to Germany. Literature has also gone to Austria, Hungary, Jugo-Slavia, Latvia, Czechoslovakia, Finland, Esthonia, Russia, Roumania, and the Ukraine.

It has now become necessary to withdraw the offer to supply literature to Germany at the rate of one thousand marks to the dollar, because the balance in the War Relief Fund reserved for this purpose is nearly exhausted. The demand for literature, especially in Germany, is very great, many of the Reading Rooms having had lists of individuals awaiting their turn to be supplied with the textbook. Some Reading Rooms advise that no sooner is a shipment of books received than their shelves are nearly depleted, so eager are the seekers for Truth to own the textbook of Christian Science. In consequence, they have discontinued keeping such lists because of the lack of books to meet the demand.

Having become aware of this demand for our literature and the difficulty in obtaining it, some individual Christian Scientists and some churches have requested the Directors to be allowed to help in continuing to supply this need. The Directors have accordingly authorized the Treasurer of The Mother Church to receive special gifts for the purpose. Such funds as may be received by the Treasurer, designated to be used to supply literature to the Central European countries, will be expended by the Board at such stated rates in the currency of the recipients as from time to time may seem reasonable

and right; also to supply literature free of charge in such cases as circumstances may warrant. It is probable that by far the greater amount contributed will be applied to the needs of Germany, where the Scientists are most numerous and the need is greatest. Any balance of funds remaining on hand after the necessity for which this fund is established has passed, will be placed by the Directors in such other church fund as seems at the time best to meet a particular need.

CLERK OF THE MOTHER CHURCH

The Tenets of The Mother Church, The First Church of Christ, Scientist, for use of branch Churches of Christ, Scientist, are printed on folded sheets, containing space for adding the application form for membership in branch organizations, or extracts from their by-laws. These may be obtained in the regular size, and also in a form suitable for binding into booklets containing by-laws. Either size may be ordered from the Clerk at seventy-five cents a hundred, the minimum order, but unless otherwise specified, the larger size will be sent. Remittances should accompany all orders, but postage stamps should not be sent in payment.

The Tenets may also be obtained in either size printed on alternate pages in English and German or in English and French.

Correspondence relative to the Tenets should be addressed to George Wendell Adams, Clerk, 236 Huntington Avenue, Back Bay Station, Boston, Massachusetts.

CHURCH TREASURER

Per Capita Tax, as provided in the Church Manual, Article VIII, Section 13, is due annually from "every member of The Mother Church," and "shall be forwarded each year to the Church Treasurer." This tax of "not less than one dollar" may be forwarded at any time during the year. When a remittance for church dues is more than the amount required to balance one's account, the surplus is credited for the present year.

Contributions to The Christian Science Benevolent Association are acceptable; and contributions may also be made to the General Fund and to the Real Estate Fund of The Mother Church.

Please make all remittances payable to Edward L. Ripley, Treasurer, and send them to him at 236 Huntington Avenue, Back Bay Station, Boston, Massachusetts.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

Please address correspondence relating to membership with The Mother Church and requests for application forms for membership to George Wendell Adams, Clerk, 236 Huntington Avenue, Back Bay Station, Boston, Massachusetts.

TESTIMONIES OF HEALING

The statements with regard to healing made in the following testimonies have been carefully verified, and their truthfulness established. Records of the investigations are kept in the Publishing House.—The Editors.

It is with a great sense of gratitude that I write this testimony. I had been ill for about eight years with valvular heart disease and the many conditions which accompany that trouble, such as indigestion, nervousness, sleeplessness, difficulty in breathing, and so on. At intervals there were acute attacks, when I was in bed sometimes for months at a stretch; and at the best I was able to be up only part of each day. I had reached a point where there seemed to be no hope of my finding health or happiness in this world. I looked ahead to the possible years with dread; yet I feared to die, thinking God would hold me responsible for the wasted time. I was in bed and growing steadily weaker. Everything I ate caused so much distress that I could not sleep either night or day. Two doctors said they had done all they could for me, because I had lost my courage.

It was in this extremity that I finally turned to Christian Science for help, as there was no other hope, and I thought it would, perhaps, allay my fears at least, and maybe give me a little peace. So I asked my mother to borrow the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, from the public library. She did so. I can never forget the happiness that came with that first reading. A door was opened, and I saw through that door a slight vision of the possibilities of man's existence, governed by a God who is All-power, and who created only that which is good. It was a beautiful revelation to me, that there is in reality nothing to fear, and that man made in God's image and likeness must be perfect.

Before I had finished the first reading of the textbook (which I read in conjunction with the Bible), I was up and dressed part of each day, eating everything without inconvenience, and sleeping well; and before a month had passed I was perfectly well and leading a normal life. At this time I was also healed of an eruption on my face of about fifteen years' standing, which various remedies had failed to help, and which was very disfiguring. It was unnecessary in these instances for me to have any help other than the truth, which is explained in Science and Health.

Since then I have had many demonstrations of the power of Truth and the nothingness of error. Colds have vanished in a few hours. A badly infected finger was beautifully cared for with the help of a practitioner. All swelling and inflammation had disappeared by the third day. I was also healed, last spring, of an abscess in the ear; and in this case, too, I had the loving help of a

practitioner. The aggravated condition responded quickly to treatment, but I was slow in letting go of a belief in deafness and a full feeling in the ear. It proved to be, however, a very profitable time,—a time of unfoldment and growth in understanding through the faithful teaching and spiritual help received. I am now glad that this healing was slow, for it has meant so much in the way of development. In about a month the obstruction broke away, and the hearing was restored.

There are no words to express my gratitude for all these beautiful proofs of God's loving care. The first healing was like a release from a life-sentence, and the knowledge of freedom brought unbounded happiness; but greater than the joy of physical healings is the happiness of knowing that I have found the truth. I am truly grateful to Mrs. Eddy for her life of loving service, and for Christian Science, which is revealing to us the blessings of a new heaven and earth.—*(Miss) Mabel Reddall, Montclair, N. J.*

For twenty years Christian Science has been my daily help. I have been healed of severe attacks of rheumatism, of pleurisy, congestion of the lungs, the tobacco habit, and many other discordant conditions. I am especially thankful for the healing of the tobacco habit. I had been a smoker for twelve years, and had tried many times to quit. I did stop once for eight months, but at the end of that time I seemed to want the tobacco as much as ever. One morning in August, 1907, this thought came forcibly to me: You are not willing to give up the tobacco; you cling to it, thinking it is a great comfort and satisfaction; therefore you do not want to give it up. I put my pipe and tobacco in the fire and began to realize the truth about this. In two days the desire for tobacco had left me; and I can truthfully say that I never have had any desire for it since.

I am indeed grateful to God, and to Mrs. Eddy, for the many blessings I have received through Christian Science.—*Charles E. McConnel, Twin Falls, Idaho.*

I wish to express my gratitude, in some measure, for the many blessings that have come to me through Christian Science. Until the time of my first healing, eight years ago last December, there had never been a whole year of freedom for me.

The first healing corrected many inharmonious conditions. I was saved from an operation; healed of headaches, to which I had been subject since a child; and backache, from which I had suffered since I was eight years of age, caused from spinal meningitis, was overcome; also bowel trouble. I had experienced much suffering always. Sorrow, too, was healed; and discontent. I could see that everything the practitioner told me was the truth. I went to her first to please a friend; after that, because I wanted to learn more about God. I was obedient in reading and studying what was given me. I was completely healed of all those conditions within two weeks; and none of them have ever troubled me since.

In the following April my eyes were healed. One of the best oculists said I should never be able to go without glasses; that to be without them an hour would mean a sick headache. I had worn them over twenty years. I have done a great deal of studying without them since, and have never had any trouble. A practitioner lovingly and patiently helped me through these different problems. I learned to apply the truth, and have had many demonstrations for myself and others. I was healed of goiter also.

During the first seven years after taking up the study of Christian Science, I did not spend one day in bed. I surely appreciated the freedom. A year ago I met with an accident, resulting in torn ligaments and a sprained knee. By knowing that there is just one consciousness, the consciousness of God, good, and that I could not lose God, it was possible for me to ride in a street car from down town in Chicago out to Sixty-third Street. It was impossible for me to get word to a practitioner until I arrived home; and the loving message that the practitioner then sent to me was, "This is your hour of demonstration." That message is meaning much to me in my work today. I was able to resume my work in about three months; and the love that was expressed to me was beautiful. Money never went so far before. I had broken my last five-dollar bill before I knew that I could take up my work again. I did not worry, as I knew divine Love was taking care of me. During the first week after I returned to my work I was able to take care of my one debt, as far as money could pay it. Later, I had the privilege of attending a Christian Science lecture on a Thursday evening, and on the following Sunday realized complete freedom from the effects of the accident. I am sure that through this last seeming trial I have learned to be more loving; and that is what we need,—more love.

The Bible is a new book to me since commencing to study Christian Science. I am grateful for the privilege of class instruction; grateful for all the activities of The Mother Church and the branch churches; grateful to God; grateful for our dear Leader; and grateful to her for all that she has given us through her steadfastness and love for mankind. I love the Christian Science literature; and our hymns are such a comfort and help, especially those written by Mrs. Eddy. I am grateful to all who have so lovingly and patiently helped me to see the light along the way.—(*Mrs.*) *Nellie Bliss Atkins, Chicago, Ill.*

It is ten years since I began to study and try to prove the truth of the teaching of Christian Science. I feel I cannot be grateful enough for the small understanding of it I have gained. It has changed my whole outlook on life; it has taken away all sense of fear and worry about the future, and given me, instead, a calm and happy assurance of the fatherhood and motherhood of God, and of His protecting care at all times and under all circumstances for all His children.

During the whole of these ten years, Christian Science has been my

only remedy for any discordant condition that has appeared, whether physical or mental; and I know there is not a single problem it cannot solve when honestly applied. It has healed me of an overwhelming sense of sorrow and separation when dear ones passed away; and it has helped me to find my right place and work, in which I am very happy.

I remember my first physical healing with great gratitude, for it proved to me that Christian Science is the truth. It was in the very early days of my study. I had been suffering from acute neuralgia for some days, and the pain suddenly became so severe that in sheer desperation I turned to the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, for help. I tried to realize the truth of a sentence on page 14, and to my amazement I found the pain gradually ceasing; and in a few minutes it had absolutely gone. I have never been troubled with neuralgia since. In the year when influenza seemed to take such a severe form, I was healed of a bad attack in a few days, staying in bed only one day.

Quite recently I fell down a flight of stairs, and sprained my ankle very badly. At first I thought it was broken, the pain was so intense; but through the loving help of a Christian Science practitioner, who came to me at once, I was healed instantaneously and was able to get up and go about my ordinary work immediately, as though the accident had never happened. There was a little swelling and discoloration for a short time; but I suffered no pain and no inconvenience whatever; and I went to church as usual the same evening.

I am more grateful than I can express in words for this beautiful truth, which is gradually destroying all that is unlike God, in me and in the whole world.—(*Miss*) *Annie Plowright, London, S. W., England.*

I WISH to add one more proof of the healing power of Christian Science. Early one morning, I was awakened out of an apparently very peaceful sleep by an attack of acute indigestion. To mortal sense, there was every indication that I was passing on. A member of the family asked me, "Do you want help?" I answered, "Yes." A Christian Science practitioner was called; and in a few minutes he was with me, working both audibly and silently. In the course of an hour I was again normal, and realizing a sense of love that I had never felt before. Within less than a week I was similarly attacked three times. On each occasion, the practitioner was called, and I received immediate help. The last time he informed me that it was necessary for me to hold my ground; and I recognized that he had done his work well and lovingly. This awakened me, as never before, to the meaning of our Leader's words in "Science and Health with Key to the Scriptures" (p. 22): "Final deliverance from error, whereby we rejoice in immortality, boundless freedom, and sinless sense, is not reached through paths of flowers nor by pinning one's faith without works to another's vicarious effort."

I am grateful for the knowledge

that this experience has added to my storehouse of spiritual understanding; grateful to God for having shown me Christian Science; grateful to Jesus, who presented, more than any one else, the Christ; and to the Discoverer and Founder of Christian Science, Mrs. Eddy, who unveiled the Christ in the nineteenth century.—*August E. Stalling, Great Falls, Mont.*

AFTER living twenty-one years in Christian Science, I should like to relate my experience when coming to it for help. I was in a very bad physical state. For a year or more previous to that time not a day had passed that I had not spent at least two thirds of it on a couch. The nights were generally sleepless. I was consulting a doctor and taking several kinds of medicine daily, without getting any relief. My friends were looking for me to pass away, and I fully expected to, although I rebelled greatly. I wanted to live. There seemed to be a complication of troubles.

At this time Christian Science was brought to my notice by the healing of a neighbor. I sent for a practitioner. She came in the evening, and requested me to go to her home in the morning. I told her I would if I could. She said she thought I could; and I did. I had eaten nothing for three days. I thought food hurt me. After she left I ate some supper, slept well that night, and was ready for breakfast. I was healed of all fear of what I ate, in that one treatment. Weakness seemed to be troubling me; and so my great desire was for strength. I almost envied the practitioner the strength she manifested. The weakness was overcome so that I was soon doing all my own housework,—washing, ironing, and all. The fear of death was overcome to some extent. This enabled me to bring relief instantaneously to a dear friend who had a similar experience to my own. There have been some dark times, but strength has come always at the right time. I am trying each day to know more of the Life which is eternal.

I should like to testify to the healing of hatred, as I had thought before coming into this beautiful truth of Christian Science that I was justified in hating one who I thought had wronged me. I was healed through that love which comes from God. I hereby give expression to my gratitude for a God who is Life and Love; also to Him for giving us the dear woman, Mrs. Eddy, for a Leader; and for a dear teacher and loving friends who have helped me on my journey forward.—(*Mrs.*) *Kate M. Yeakle, Terre Haute, Ind.*

I AM happy to tell of the beautiful healing of our little son, about two years ago. I had noticed that the child was ailing, and had been failing for almost a year. Finally, his nose began to manifest a diseased condition. As I had followed nursing for a number of years before my marriage, I felt that the infection in his head was very serious, and I finally decided I would have a Christian Science practitioner treat him. The infection had become so severe that it was beginning to cause in-

flammation on the outside of the nose. The child was very irritable, had no appetite, and seemed dull all the time. The third day after the practitioner had started to work for him, my husband remarked that he felt the boy was healed. I felt that whatever had caused the trouble was not entirely removed, as I could still see some evidence of it, although I knew the boy was more active and seemed improved in other ways. Treatment was continued until the following Saturday night, at which time I gave him his bath. He was unusually bright, and delighted to get into the water, and asked me if he could swim in the tub as he used to do. My first thought was that he must not get his head under the water. I felt, however, that my own fear was really the difficulty, so I consented to his having a good frolic in the water, as it made me feel very happy to see that he wanted to play. I stood by the tub watching him jump down into the water; and as he raised his little head, I noticed that something was protruding from his nose. I wiped it off and found that it was a foreign mass of some kind. His eyes were so bright, and his first words were, "Oh, I can breathe so good." My husband came in and found me in tears of joy. I felt that I, too, could breathe freely again.

Out of curiosity I had the specimen examined by a doctor. He found that it was a thorny weed that the child must have pushed into his nose; and on account of the little, fine thorns it had become imbedded, and infection seemed to result. The doctor said it was remarkable how we had been able to get it out without the use of instruments to dilate his nostrils; but we knew so well that, as Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 463), "A spiritual idea has not a single element of error, and this truth removes properly whatever is offensive." The doctor also said it was wonderful the child had lived a year with such a condition in his head; but I felt that our faith had helped us.

I am indeed grateful to God for this healing, and for all that Christian Science has done for us; also to our beloved Leader, Mrs. Eddy, and to the practitioner who has taught us so many beautiful lessons.—(*Mrs.*) *Hazel R. Swartz, Ogden, Utah.*

[Original testimony in German]

I, too, can say with the Psalmist, "Bless the Lord, O my soul, and forget not all his benefits." A short time ago I fell suddenly ill, and the doctor whom we consulted, diagnosed the trouble as a severe case of pneumonia. My condition grew worse daily, so that the doctor doubted my recovery. But this extremity proved to be God's opportunity. I heard of Christian Science, and at once asked for treatment from a Christian Science practitioner, who gave me counsel and help. On the same day the fever abated; and I grew stronger every day afterwards. Soon I was able to leave my bed, which I had not been able to do for weeks. Now, I am quite well, and am again at work.

I am glad to know of Christian Science; and I like to attend the Christian Science services. I am sincerely grateful to the dear practitioner who helped me, and to Mary Baker Eddy for having shown me how to find God.—*Wilhelm Brandt, Sieker, Germany.*

I BEGAN the study of Christian Science because I felt it was the true religion. It is nine years since I began to realize the truth as taught by Mrs. Eddy, whose unceasing and untiring efforts have been such a wonderful blessing to humanity. Words fail to express the gratitude we owe to her who so lovingly gave her life-work for the benefit of all who accept Christian Science.

Serving in the capacity of a minister's wife for twenty years, I was extensively engaged in Sunday school and mission work, but simply did not understand the metaphysical teaching as given by Mrs. Eddy. Yet I had been taught from a child that Christ's healing was meant for all time.

Later, I became the wife of a physician, who was told he would always be sure of one patient, as I had for many years been troubled with hay fever, bronchitis, asthma, liver and heart trouble, with various other difficulties, and had sought change of climate several times. After I began to understand Christian Science, all these vanished like dew before the morning sun, without the aid of the doctor's medicine. A fractured rib, which had caused some inconvenience for two weeks, was healed at a Christian Science lecture. I was instantaneously healed of sciatica. One cold night our little girl was attacked with croup. My first thought was that I must get up and give her some medicine, as there was plenty in the house. Then came the thought that it was not necessary, as God could heal,—Love was ever present. She was soon sound asleep.

We have had so many proofs of God's loving care that my husband, after forty years of material remedies as a doctor, has given them all up, has given away his medical library, instruments, and drugs, and is now a student of Christian Science in all sincerity. I am glad to be a member of our little society here, and also of The Mother Church, which is rightly named.—(*Mrs.*) *Charity L. Field, Laramie, Wyo.*

IT is with love and gratitude that I express my thankfulness for Christian Science, which came to me twenty-four and to my husband twenty-five years ago, at times of great need. I am thankful for class instruction, and for the countless healings witnessed in our home, two of which I will mention here.

One of my daughters was born with what is commonly known as club feet, and began walking on the sides of her feet. A Christian Science practitioner worked on the case. It was not a quick healing, but gradually the child began to walk more naturally. As she grew older, she was quite determined to use her feet as other children did,—to run, skip, and jump in spite of all difficulties. It was thought roller skating would be impossible for her; but she soon

proved that to be a mistake. In a short time she was pronounced the best skater on the hill. Later, she used ice skates, with equal success and enjoyment. At the age of twelve every vestige of the error had entirely disappeared. That was ten years ago. Now, thanks to Christian Science, she is a strong, healthy young woman.

In the fall of 1910, my elder daughter, then aged twelve years, met with an accident. Upon leaving the schoolroom to go to another part of the building, she started downstairs. Turning at a sharp landing, and hastily attempting to recover a pencil which she had dropped, she reached quite beyond her intent, lost her balance, and fell fifteen feet to the floor below. The physician who was summoned reached the schoolhouse before I did, and pronounced the injury concussion of the brain. He said, "I am glad they are Christian Scientists; I do not want the case." After my arrival, she recovered consciousness sufficiently to ask for Christian Science treatment, which was given by a Scientist who was present at the time; and she was enabled to walk to the automobile which was called to take us home.

When I was left alone with the little girl and my own thoughts, fear crept in. When the other members of the family came home, it was decided to employ a Christian Science practitioner to work on the case. The child had settled down in bed in a semiconscious condition, rousing up about every fifteen minutes with cries of pain and nausea. The conditions remained about the same until midnight, when I noticed that the intervals of quiet had lengthened. I did not again look beyond the present moment, but clung steadfastly to the "scientific statement of being," as given us by our beloved Leader, Mary Baker Eddy, in our textbook, "Science and Health with Key to the Scriptures" (p. 468), and tried to realize the truth contained therein as I repeated it aloud when she cried with pain, and under my breath when she was quiet. All night the intervals of quiet continued to grow longer.

At three o'clock in the afternoon, the child seemed all at once to be growing worse. I sent a message to the practitioner; but learning that she had gone away, I worked the harder to get rid of the fear that seemed so strongly manifest. For a long time I read the Lesson in the *Christian Science Quarterly;* and finally I started singing Mrs. Eddy's hymn, "Shepherd, show me how to go" (Poems, p. 14). The child began on the second verse, and we finished together. She seemed much better after that, and slept till morning without waking. Next day she ate heartily all day, and played out of doors with her sister. On Sunday the treatment was discontinued; and on Tuesday she went to school again, having lost only two days and a half. The teachers and students all said that they had not expected to see her again. The doctor met her on the street one day not long afterwards, and congratulated her upon her quick recovery, saying he had not expected to see her about so soon, if ever. She is now a tall, straight young woman of keen business ability, and a tireless worker.

These are but two of the many blessings that have been brought into our home. Surely, we have great cause to be thankful to God that we found Christian Science.—(*Mrs.*) *Martha C. Bradley, Plymouth, Mich.*

In grateful acknowledgment of the redemptive and healing power of Christian Science, and as a cup of cold water to those still athirst in the desert of material belief, I offer this testimony. For ten years Christian Science has been my only physician. During this time it has met, overcome, and, when promptly applied, averted the ills of the flesh more quickly and thoroughly than medicine ever did while I was depending on it. The healing of lumbago, ptomaine poisoning, ulcerated tooth, severe sprains and burns, and many other discordant conditions, has been accomplished with a minimum of suffering little short of miraculous to those who have not learned that God's law of harmony is the natural law, under which man eternally lives.

When I first turned to Christian Science for help, I was in extremity. For months I had been under medical treatment for arteriosclerosis, and had at last reached the place where the end was expected at any time. That was the medical dictum, which all the conditions seemed to warrant. One day, after another letter from my friend recounting the benefits she had received from Christian Science, divine Love took the matter out of my hands. With dragging feet I was taking the prescribed walk in the morning, when suddenly the conviction came that medicine was doing nothing, and never could do anything for me. "In the twinkling of an eye" decision followed. Recalling the solitary Scientist of whom I had heard, I at once started to her for treatment. It was, however, a clear case of Love leading me "by unsought ways," as one of our hymns expresses it; for I distinctly remember that the thought uppermost while on my way was: I'll try Christian Science; it probably will not help me, but it will not hurt me. I shall never forget the experience that followed, nor cease to be grateful for it. Very graciously the Scientist received me; very lovingly cleared the way for Truth's appearance in my consciousness. After five treatments I was healed.

My healing was so radical that I was soon enjoying greater strength and activity than ever before, and like Nicodemus I felt there must be something of greater import to man than deliverance from bodily ills, in the power that had brought it about. I continued the reading and study of Mrs. Eddy's works in order to gain this deeper meaning. Gradually unfoldment came, until to-day I rejoice in unquestioning recognition of Christian Science as provable, absolute truth, "uncontaminated . . . by human hypotheses, and divinely authorized" (*Quarterly,* Explanatory Note). And though, with Paul, "I count not myself to have apprehended" in full, with him "I press toward the mark for the prize of the high calling" to which Christian Science constantly points, no longer torn by varying winds of doctrine,

and satisfied to have touched the hem of Truth's garment.

Membership in our local Christian Science Society has afforded a means of growth for which I am deeply grateful; as I am also for membership in The Mother Church. But most grateful am I for the spiritual vision which enabled our Leader to discover the hidden manna of the Bible, and to safeguard the purity and permanence of this great gift to man with the Manual and the many fruitful activities of The Mother Church.—(*Miss*) *Katharine May Jones, Poplar Bluff, Mo.*

TESTIMONIES

Good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. They should be written legibly; and the addresses given should be complete; also, the source of all quotations should be given. Women should use the title "Miss" or "Mrs.," and married women should sign their own names in full, instead of the names of their husbands.

Testimonies should be verified by three members of The Mother Church, and in the case of a member or an attendant of a branch church one of the verifiers should be the clerk or some other officer of that church, who has either witnessed the healing or can vouch for the integrity of the testifier. In the verification of testimonies by a church officer, the title of the office should be given. An affidavit made before a Notary Public is acceptable, if the testifier does not know three members of The Mother Church.

Compliance with the foregoing will greatly facilitate the work of the Editorial Department.

Correspondence relating to testimonies should not be addressed to individuals, but to the EDITORIAL DEPARTMENT, THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BACK BAY STATION, BOSTON, MASSACHUSETTS.

ANNOUNCEMENT

Announcement is made by the Trustees under the Will of Mary Baker Eddy of the publication of the following poems by Mrs. Eddy set to music in solo form:—

"O'er waiting harpstrings" (Christ My Refuge), music by Ferdinand Dunkley.

"O gentle presence" (Mother's Evening Prayer), music by William Arms Fisher.

"Shepherd, show me how to go," music by Rossetter G. Cole.

Each solo is published in three keys, for high, medium, and low voices. Price, 60 cents each; in quantities of six or more, 40 cents each. Orders for six or more may include all three solos. Orders, accompanied by remittance, should be sent to HARRY I. HUNT, Publishers' Agent, 107 Falmouth Street, Back Bay Station, Boston, Mass.

ORDERS FOR THE WORKS OF MARY BAKER EDDY

Orders for Mrs. Eddy's Works should be addressed to and remittances therefor made payable to HARRY I. HUNT, Publishers' Agent, 107 Falmouth Street, Back Bay Station, Boston, Mass., U.S.A.

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THE
CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

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PROVIDENCE

WILLIAM P. MC KENZIE

THOSE who believe that man is the victim of fate customarily speak of destiny or fate as being blind; untoward happenings are the result of unseeing chance, of blind necessity. Fate operates enshrouded in darkness. For such there is no answer to the question as to why things happen. Fortunately, there are many who have been delivered from the darkness and fear of paganism by gaining some understanding of what men have called Providence. To provide is simply to foresee. The provident preview the future, and make adequate preparation for conditions which they know will come. The improvident do not see; hence, they sow their grain too late, or neglect its harvesting. In fair weather they do not build; and when winter comes upon them they are not provided with either food or shelter. Having this human illustration of the necessity for providing, men have gained some understanding that the universe reveals an overruling Providence; and when, through the revelation of Christianity, they come to understand that God is Love, they have the inward comfort of knowing that this divine Love has foreseen man's every need and made provision for all blessedness. It becomes evident through experience that those who are in conformity with divine Mind naturally and necessarily receive providential guidance, blessing, and comfort to the full extent of their ability to receive.

A poet has spoken of the desire of many to be "wafted to the skies on flowery beds of ease;" but in answer to that desire there is the proverbial statement that there is no royal road to learning. Progress has to be made through whatever difficulties present themselves. When it is necessary that one shall face lions in his path, he can trust that the lions' mouths will be stopped, because the law of good, guiding him in his course of righteousness, will affect the surrounding conditions. If

it be not necessary for him to face these untoward conditions, he will be enabled to walk where no lion is, and where no ravening beast comes. But whether in a land of peace, or where the arrow flies by day and the vaporous pestilence spreads at night, the one who trusts in divine Providence is walking in safety. This has been beautifully expressed by the poet who said:—

"Embosomed deep in Thy dear love,
Held in Thy law, I stand:
Thy hand in all things I behold,
And all things in Thy hand."

Our Master unfolded for the whole world's benefit this wonderful truth of providential care. Through this understanding he subdued the temptations of the evil one, delivering himself from their influence by making them of no effect. He called the attention of the disciples to the exquisite beauty and order of creation, as symbolized in the wayside flowers and the birds of the air; and his lesson was always from things lowly to higher reaches of action. If God had care for the sparrows, how much more would He care for those who are His children! There is a touch of humor in his parabolic teaching to the disciples when he spoke of the market price of sparrows, and with a smile said, "Ye are of more value than many sparrows."

Shakespeare, the great poet of the English tongue, expositor of the intricacies of human thinking, gives us a fine picture of fidelity in the character of Adam in "As You Like It," who, in bringing his entire life's savings to his young master and leaving himself portionless in his old age, says:—

". . . He that doth the ravens feed,
Yea, providently caters for the sparrow,
Be comfort to my age!"

Throughout Christendom, in all its ages, the saints have trusted to the care of God, and thereby have been delivered effectually from materiality and its darkness.

Like the old theoretical contest between darkness and light, concerning which ancient philosophers debated, there still goes on the contest between those who believe in fate, in uncompromising, conscienceless material so-called law, and those who have faith that "there 's a divinity that shapes our ends." In the Bible we have the record of men and women who proved in their own lives the effectual aid of Providence in times of trial and stress. In the book of Hebrews appears what has been called the "roll call of faith." In the eleventh chapter many names are mentioned of those "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." The writer, however, does not speak of these triumphs as being the ultimate, but indicates that fuller unfoldings are yet to come, "God having provided some better thing for us, that they without us should not be made perfect." The marginal note indicates that God has "foreseen" for us these better things.

Let us not fall into the romancing habit of thinking that men of faith, vision, and virtue are to be found in the past only. Every generation has its quota of those who understand the foreseeing and providential care of God. The question is, How are we to come into assurance similar to that which clarified the lives of past saints and heroes, and which strengthens and upholds the righteous and true men and women of the present hour? Mrs. Eddy, in "Science and Health with Key to the Scriptures" (p. 213), makes the matter clear when she says, "Every step towards goodness is a departure from materiality, and is a tendency towards God, Spirit." This makes it evident that we cannot have an eclectic philosophy, trying to balance between materiality and spirituality. We must choose one and not the other.

One of the problems of human progress is connected with the way in which great men at their beginnings of power may be sincere and good, but later may develop dark ambitions, and manifest cruelty and unrighteousness. If one seeks a reason for this, it is, evidently, that their sense of good was visionary and sentimental, not practical. They were, as it might be said, well disposed; but they did not see that as Principle is good it must be obeyed. Then again, it is to be noted that some great men and leaders have followed righteousness scrupulously, but have been rejected by those whom they blessed, and often have been added to the list of martyrs and put to death by those for whose welfare they really gave their lives. In the case of our Master, his martyrdom by human hands was the occasion for a divine victory. Suffering even to death at the hands of persecutors, he nevertheless, by arising from the dead, "brought life and immortality to light through the gospel."

It is this revelation of uninterrupted divine Love, this unfolding of the processes of resurrection, that is vitally necessary for mankind to know and accept. The honest, earnest, and good men throughout the whole world, if in any wise united, could establish a government of righteousness which would bless all mankind; but, as yet, the irresistible nature of righteousness, the entire safety of the children of God under the care of His providence, is not understood. Good men too often debate questions of righteousness in an academic manner, not understanding that doing righteousness answers in the end all arguments. Christian Science, when rightly understood, unfolds to the individual the methods, modes, and results of practical righteousness, and the comfort, healing, and beatific joy of practical Christianity. This, then, is what the whole world needs. It needs to be taught the footsteps toward good whereby to depart from materiality, the snares of iniquity, and the confusion and involvements of mesmerism.

There are those who have faith to believe that in this year of grace there is a manifest "tendency towards God, Spirit." Even though such a statement would be immediately denied by those who cite examples of greater cynicism and cruelty

than ever before, there is evidence to support the hopeful view. Compassion has been organized on a scale vaster than ever was dreamed of, the fatherless are finding mercy, orphans are being fed, and the shelterless are being clothed. It will be clearly seen before long that while mercy after a disaster is good, righteousness beforehand would have been better. It is well to conserve the broken fragments of the people after a massacre; but it would have been better for the benefactor nation to speak the courageous words which would have prevented the outrage. The statement of Erasmus is worth attention which says, "Prevention is better than cure." When men have correct information in regard to evil conditions, and moral courage to grapple with the materiality involved, because they have confidence in divine Providence, there will prevail better conditions the world around. The strong will use their strength, not only to uplift the weak, but to chastise and thereby chasten or purify the unprincipled. Such conditions of spiritual health will appear just as soon as people, generally, want them, because public opinion in the end is decisive. It has been well said that any nation has as good a government as it deserves.

How is public opinion to be changed over from narrow, selfish, reckless, cruel, intolerant, vengeful views, from the hysteria of fear, the cruelty of pride, to a recognition of divine government and an acceptance of the merciful and just ways of divine Providence? The printing press is just a tool to be used for such purposes as men may design. By it the Scriptures have been published in more than five hundred languages. Through its means the country is covered with a snowfall of daily papers, which, if fluttered into the air at once would obscure the very sun. The value of a newspaper has been very well stated by the editor of the *London Spectator*, J. S. Strachey, who says: "The newspaper is indispensable to progress and to progress in the right direction. Unless we know, day by day, what people are doing in our nation, in our town, in our village, we should be like men wandering about in the dark, and we should find it far more difficult than we do now to obtain the cooperation of others for worthy objects. We should fail also to get that encouragement, moral, intellectual, and social, which is obtained by knowing that others are thinking the same thoughts and entertaining the same aspirations that we are. It is good to know of the righteous work that is being done by others."

It would seem, however, since newspapers often view as good news for a paper items of bad news for individuals, that a disproportionate sense of the power of evil is conveyed through the newspaper press. Occasional cases of prepossession by fear, or what is termed insanity, appear among those who are devoted readers of the newspapers, who do not balance their reading with any better type of literature. A confirmed newspaper reader is too often hardened and cynical, contemptuous regarding good, unready to acknowl-

edge that there is any decency among mankind. Mr. Strachey says further in his discussion, "It is good to know, within certain limits, the evil that is being done under the sun, in order that we may lay our plans and bring up our forces to check the evils." If we had to sit around anxiously waiting to find out what evil was first going to accomplish, in order that we might run to the help of those who had been injured, the statement might be true; but wisdom is justified by such operation in the thoughts of men and in human affairs as will prevent both the initiation and the triumph of evil. It can and should be proved practically that a good man who has an insight into God's providence is really wiser than the evil-minded man whose thought expresses contempt for righteousness, scorn of goodness, and who with cynical cruelty intends to deprive the provident and kindly of their reward. Right-minded people in the world, when united, unquestionably have in their hands the power to check the operations of the evil-minded, and to show them that wickedness is unprofitable.

As an aid in the unification of right-thinking men everywhere, *The Christian Science Monitor* appeared in the field of journalism. Its wonderful mission was expressed by its Founder, Mary Baker Eddy, a wise thinker, who said, "The object of the *Monitor* is to injure no man, but to bless all mankind" (Miscellany, p. 353). When Milton began his great work, "Paradise Lost," he made invocation to Spirit, "that dost prefer before all temples the upright heart and pure," and made his request saying,

> "What in me is dark
> Illumine, what is low raise and support;
> That, to the highth of this great argument,
> I may assert Eternal Providence,
> And justify the ways of God to men."

The Christian Science Monitor goes forth on just as high a mission. It must, first of all, be serviceable to all sorts and conditions of men and mankind. It will bring to them what they legitimately want to know from day to day regarding human progress. It must, necessarily, have varied departments; and because of its universal service it will carry more news than any one person may need or desire to read. But the family will be served, since there are so many aspects to the family unit of life. Appealing primarily to the family, the *Monitor* will naturally develop right relationship within families, then relationship of families in communities and districts, and onward into national life; and will of necessity consider international relations with loving interest and care, because its mission is to mankind, or the whole world. If, for example, a statesman is debating within himself a decision, and while endeavoring to discover what is right is meanwhile vehemently and unjustly assailed and assaulted by the press, his purposes travestied, his character maligned, his intentions misrepresented, what a service can be done by a newspaper that calmly and kindly declares the way that is right; how strengthening to such a one to know that this newspaper does not merely represent the utterances of an editor,

but is the expression of the demonstration of an innumerable company of those who are obedient to the teaching of Christian Science; how satisfying to know that support in righteousness through this medium is not a thing of to-day or to-morrow, but something which will go on and on expressing itself as ever more stable and strong!

Let us not forget the fact that in every community there are to be found men and women who take their stand for what is right, and, because of the materiality of those whom they oppose, seem to suffer for it. The great temptation to a man struggling against this current of material belief, asserting his own faith in divine Providence against human skepticism, is to feel that he is alone. The writer of the epistle to the Hebrews, referring to the men of faith recorded in history, says, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith."

If men only knew it, they are compassed about in this hour by a great cloud of witnesses who are even their contemporaries. There are heroes and prophets, men of vision, poets, thinkers,—all touched with a heavenly desire to see their neighbors and friends, the inhabitants of the earth, healed and comforted, benefited and blessed, made wise and acquainted with good. *The Christian Science Monitor* can be, and in time will be, a clearing house for the unification of these cherished ideals, because in a quiet and constructive way through it will unfold the meaning of Christian Science, which applies the power of primitive Christianity to the complex problems of this age, and solves them by bringing blessing into the individual life. When one is healed from his diseases, purified from his sensual imaginings, cleansed from materialistic ambitions, exalted into a vision of the endless glory of divine Providence, he falls into line as a worker with God, and beholding the establishment of righteousness and truth, nobility and Christlikeness, in the hearts of men, he participates with joy in this unfolding of the kingdom of heaven.

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A garden is a lovesome thing, God wot!
Rose plot,
Fringed pool,
Ferned grot—
The veriest school of peace; and yet the fool
Contends that God is not—
Not God! in gardens? when the even is cool?
Nay, but I have a sign,
'Tis very sure God walks in mine.

T. T. Browne.

PREPARATION

MABEL REED HYZER

THE story of Philip and the eunuch in The Acts of the Apostles is a very unusual one, justifying careful consideration. We find there an account of Philip's guidance and obedience, and the beautiful result; we find the eunuch's earnest desire to learn, and the gratification of that desire; we find, if we read carefully, the true signification of baptism, the explanation of salvation, and we come happily to the conclusion that the eunuch "went on his way rejoicing." The whole account is most inspiring to all who study it.

Among the many lessons to be learned from this simple story, not the least important is the one to be gained from the attitude of the eunuch. We may not all have Philip's calling and work, but we most certainly find ourselves—all of us, many times—in the eunuch's position of seeking for understanding and guidance. How often in individual experience must we seek enlightenment in order to solve our problems, to heal ourselves or others! Daily and hourly, problems are presented to be solved; and Christian Scientists have learned to be unceasingly grateful for the privilege of working out their solution.

Now, the Bible does not say the eunuch had any problems; but presumably he had, since not even those who live most simply and quietly are exempt. Here was this "eunuch of great authority under Candace queen of the Ethiopians," who had come to Jerusalem to celebrate the feast of the Passover, by his act fulfilling the prophecy of Zephaniah, "From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering." And this is the evidence of the eunuch's right attitude: as he returned he was not idly or thoughtlessly riding along in his chariot, not pondering in himself his daily duties toward that royalty who must have demanded much, but, evidently feeling the need or desire for greater spiritual understanding, he was studying the prophet Isaiah, or Esaias, as the Greek word is there used. He was thereby preparing himself to hear and understand the message which Philip, all unknown to the eunuch, was bringing.

This is also our privilege! To study, to prepare ourselves for that message which we may receive daily, hourly. Who of us has not at some time or other studied to prepare himself for some examination or test in school or college? And how systematically and diligently we made that preparation! Yet, in our daily work as Christian Scientists, we are being tested constantly as to our understanding and our application of our own statements; and are we always fully prepared?

Do we appreciate the importance of preparation? Really, when we think of it, there has never been any great or small undertaking accomplished without preparation. No demonstration is ever made without preparation; and each demonstration

of healing becomes the preparation for other and greater ones. Each victory paves the way for other victories. Everything good that comes to us comes because we have consciously or unconsciously been prepared to receive it. If we are not prepared for it, it is likely to suffer the fate of the one talent, because no provision has been made for its proper use; and perhaps self—undiscerning, unworthy, unprepared self—may be the napkin in which we bury it to its extermination and loss.

There is never in a Christian Science church a Reader divinely selected who has not prepared himself or herself by daily living to do and enjoy that most helpful work. The members of the boards of Christian Science churches are selected because of their daily preparation in the doing of good works and wholesome deeds. Every church officer is but responding to the call for which he has spiritually fitted himself. Every minute of knowing the truth for ourselves or for others is preparing the way for more blessed experiences. The importance of preparation cannot be too much considered, for every moment idly spent is robbing us of the opportunity to make ourselves more useful and to serve more purposefully.

The writer recently had the opportunity of visiting the Sanatorium of The Christian Science Benevolent Association, and in her great gratitude for that privilege, she has been most happy in recalling often to her thought the different details as they were presented by the kind guide who explained the appointments. It was so apparent that everything there had been prepared for the comfort, the joy, the help, and the healing of the guests, as well as for happy experiences on the part of the associates. What an amount of thinking had been given to the smallest details, that all might work out in the harmonious whole which impresses even the casual visitor!

And then we may go back in thought to the time when Mrs. Eddy began her loving preparations for this Sanatorium. How much thought she must have given to this great project before she spoke of it to others! How much love she must have had in her heart for all to have proposed such a splendid undertaking for such a beneficent purpose! We cannot be too grateful that to-day we enjoy the fruits of that preparation by our dear Leader, and that to-day there are those who have prepared themselves, by daily work and study, to carry out her purposes, which are bringing forth such splendid results.

To see the completion of a large undertaking, such as our Sanatorium, is surely a very great inspiration to each one of us to be more diligent in our individual daily preparation, that we may not fail to achieve greater growth and usefulness. It is such a temptation to prepare ourselves for only the things we can see ahead in our possible experience. This applies, unhappily, to both phases of experience; for do we not unconsciously often prepare ourselves to meet some difficulty or calamity? Indeed, before we became students of Christian Science, did we not

spend much of our time preparing for some untoward condition, such as "rainy days," or possible inability to carry out certain cherished plans? And then, after we began to study Christian Science, we learned that so long as we acknowledge one God only, and live according to all which that acknowledgment implies, we need expect and prepare only for the unfolding of good.

And now we need to realize that we are preparing ourselves constantly for experiences of which we may not know the character, except to know that as a man "thinketh in his heart, so is he;" and on page 213 of "Science and Health with Key to the Scriptures," Mrs. Eddy makes very clear this declaration, when she adds to the above quotation from Proverbs, "Hence as a man spiritually *understandeth*, so is he in truth"! It is this spiritual understanding that we must gain, day by day, little by little, to prepare ourselves to progress along all right lines. Mrs. Eddy, throughout all her writings, constantly urges us to prepare ourselves for better and higher work; for instance, she writes in "Rudimental Divine Science" (p. 14), "If the Primary students are still impecunious, it is their own fault, and this ill-success of itself leaves them unprepared to enter higher classes." We should constantly assert our dominion over all unhappy or limited conditions, until we can prove the freedom and joy of demonstration.

A student of Christian Science was, many years ago, in most unhappy circumstances. There was nothing in her environment that seemed attractive or right. There were limitations on every side, and impediments to progress seemed everywhere apparent. Then, one day, she asked herself the question, Am I using all the implements I have at hand to get myself out of this situation? And, as usual, the gentle "One thing thou lackest" was the reply. At once a new resolution was made and its execution commenced; for in this case the "one thing" was seen to be the reading more carefully of the Christian Science periodicals. It was determined to read every periodical; and it was readily seen that this must not be done to the neglect of the Lesson-Sermons or the regular study of the Bible and Mrs. Eddy's books. With so little time at her disposal, this appeared to the student a tremendous task; but it was begun with the current numbers. At first it was necessary to read until late into the night, but the reward was beyond all expectation. It was soon seen that the Christian Science periodicals and the preparation of them had never before been appreciated by this student; that each article was a demonstration; that each periodical was a demonstration; that there was an order of sequence, a continuity of thought in the arrangement of the articles of each periodical taken as a whole; and that it was for each student to make the demonstration of reading them so intelligently and comprehensively that their preparation would not be lost, but would rapidly augment growth and understanding.

As this careful reading of the periodicals proceeded, the student found

much in them that was helpful to her study of the Lesson-Sermons and the working out of her everyday problems. She lost her laborious, troubled attitude toward her situation, and soon her entire environment was improved. Not only this; but she had overcome the belief of limitation so far as time was concerned, to the extent that it has never since been impossible to find the requisite time for study; for if we read and study regularly and systematically, we find that we are soon able to grasp more readily and thoroughly the ideas presented. We are enabled to do more proportionately in a given time as we improve the time we have. Reading in the proper way is a most satisfactory and cogent method of preparation for the making of the higher demonstrations that inevitably follow.

Frequently, the erroneous thought of failure takes from us the joy of demonstration which would prepare us to progress. What is the work of preparation but to overcome whatever would not promote or insure progress? To each individual student there will be shown the best way or ways to prepare himself to meet whatever may come into his experience; and we must be alert to hear and heed this guidance. Preparation is most important; else Mrs. Eddy would not have written in "Miscellaneous Writings" (p. 115), "May God enable my students to take up the cross as I have done, and meet the pressing need of a proper preparation of heart to practise, teach, and live Christian Science!"

May each of us so live that our lives will be a constant blessing in preparation for higher service and kinder deeds as we go each day on our way rejoicing; and may we frequently recall the words of the hymn:—

"Let all your lamps be bright,
And trim the golden flame;
Gird up your loins as in His sight,
For Perfect is His name."

ORDERLY UNFOLDMENT

ROBERT RAMSEY

THE various accounts given in the New Testament of the teachings of Christ Jesus serve to emphasize the simplicity and directness of these teachings. He invited his disciples to "consider the lilies of the field, how they grow;" and not infrequently he spoke of the trees and the rocks, of oil and jewels. His parables, though drawn from the happenings of everyday life, were all intended to convey lessons about spiritual truth. To him, Truth, although profound, was not hidden or incomprehensible, but the power ever behind order-producing law, the effects of which were illustrated on every hand in harmony and beauty, and in all the other activities of good,—activities visible to those who had that understanding which Jesus characterized as eyes that see.

The teachings of Christian Science, when properly understood, are just as simple as those of Christ Jesus. Christian Science is based on the fact that absolute, unchanging Truth is

the only fundamental reality; and all right thinking must be correlated to this scientific fact. As a consequent, that in human experience which includes the elements of discord and decay cannot be true or real. This does not by any means signify that Christian Science neglects the human problem, any more than Jesus meant it to be neglected when he taught mankind, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." His words imply that the human problem is solved by first seeking the kingdom of God and His righteousness, not otherwise.

Human ignorance believes in the absence of Truth, or holds to some misconception of Truth; but ignorance can never alter the facts of divine Being. And the solution of every human problem must be brought about by the demonstration or proof of the presence of absolute, unchanging, harmonious Truth; for, according to divine law, unchanging Truth is the only fundamental reality, anything presenting itself as a human problem being only a misconception of some phase of absolute Truth. The ultimate salvation of all mankind is thus assured; for all men and women, whatever their state of ignorance may seem to be, must allow themselves to come under the influence of omnipresent divine law. This law acts everywhere as the law of orderly unfoldment, and therefore of orderly progress, resulting in a fuller understanding of harmony and beauty,—all the activities of good,—with the corresponding destruction of those false beliefs in discord and decay which claim to constitute matter or the flesh.

In "Science and Health with Key to the Scriptures" (p. 573), referring to the Revelation of John, Mrs. Eddy says: "The Revelator was on our plane of existence, while yet beholding what the eye cannot see,—that which is invisible to the uninspired thought. This testimony of Holy Writ sustains the fact in Science, that the heavens and earth to one human consciousness, that consciousness which God bestows, are spiritual, while to another, the unillumined human mind, the vision is material. This shows unmistakably that what the human mind terms matter and spirit indicates states and stages of consciousness." Again, on page 505 of Science and Health, Mrs. Eddy defines "understanding" as "the line of demarcation between the real and unreal." Through this understanding Mrs. Eddy was herself able to indicate, in Christian Science, the lines best suited for the orderly unfoldment of those states and stages which she perceived would lead human consciousness up to the point of John's vision, where he saw "the holy city, new Jerusalem," with "no temple therein."

To the consciousness in which the truth is being unfolded,—that is, to the consciousness which is being freed from the beliefs of the "unillumined human mind," and is becoming more of "that consciousness which God bestows,"—every forward step is more fully governed and directed by spiritual law, and therefore is less limited by material restrictions. So long, however, as the material senses

are allowed to testify in the least degree to the reality of matter, all the methods perceived by Mrs. Eddy, as essential for the overthrow of material sense, must be allowed to continue to aid the necessary footsteps in the orderly unfoldment of divine Being.

It would contradict the law of orderly unfoldment to say, for example, that we have now progressed past the time when we need to read the world's news, as contained in *The Christian Science Monitor;* for who is dwelling so constantly and so fully in "that consciousness which God bestows" that he is able to look out on the world with such pure and undimmed vision that to him there remains no longer any need for a clean and constructive newspaper, conducted by Christian Scientists with enlightened spiritual understanding? In other words, who is there who is seeing perfectly the city with "no temple therein"? On page 310 of Science and Health we read, "Thought will finally be understood and seen in all form, substance, and color, but without material accompaniments." Until that stage is reached, however, thought must remain in loyal subjection to the methods instituted by our Leader through spiritual perception; and the more honestly this is done, the sooner will further truth be perceived, and greater progress made.

Christian Science does not admit even temporary reality to any so-called consciousness other than "that consciousness which God bestows;" and it shows that the unfoldment of Truth must always be orderly; also, that this unfoldment must rise as a glorified building, resting on those foundation stones which have already been established through spiritual understanding, and which, therefore, can never be displaced or destroyed.

[Written for the *Journal*]

THE LIGHT OF VICTORY

HAZEL V. HARRIS

Oh, dear, dear heart, when thy dark hour is come,
And thou canst see no ray of hope, bow not
Thy head in grief, nor sit in silence dumb;
But stand, and know that sorrow cannot blot
The joy from out thy heart. 'Tis but a lie
That would deceive thy frightened human sense
Of things. Thou hast the power to defy
With Truth its claim 'gainst God's omnipotence.
Speak thou the Word of God to still thy fear;
Rejoice that God can give us naught but good;
And thou shalt see the darkness disappear,
And in the place where thou hast firmly stood
A light shall shine eternally for thee,
To help thee win each other victory.

TRUE INHERITANCE

HELEN WARD BANKS

BEFORE Mrs. Eddy gave to the world her gospel of freedom—Christian Science—mankind went heavily along, its back bowed beneath many burdens, which it carried as a matter of course, believing that sickness, poverty, sorrow, the so-called law of heredity, and such like, were either God-sent or else firmly established by some power apart from good. Of all the burdens that men carried, perhaps that of heredity was the heaviest. By it they were heavily handicapped, coming into the world apparently manacled by, perhaps, a heritage of violent temper from one ancestor, a tendency to dishonesty from another, or a tending to impurity from a third. These evil beliefs, born with one, were supposed to be inevitable parts of one's make-up, from which, though one wrestled a lifetime, one might hardly escape.

And then silently, like the almost imperceptible coming of a fair morning, Christian Science dawned upon the earth with the heavenly message that the divine law which it reveals replaces sickness with health, sorrow with joy, poverty with plenty, and the so-called law of mortal heredity with the assurance of man's sonship with God alone. "In Science man is the offspring of Spirit. The beautiful, good, and pure constitute his ancestry. His origin is not, like that of mortals, in brute instinct, nor does he pass through material conditions prior to reaching intelligence. Spirit is his primitive and ultimate source of being; God is his Father, and Life is the law of his being." So writes Mrs. Eddy on page 63 of the Christian Science textbook, "Science and Health with Key to the Scriptures." With this proclamation of emancipation understood, can we ever again fear the bondage of any supposed law of mortal heredity?

But, true though this law of divine inheritance as revealed in Christian Science is concerning God and man, if we are to lose our thralldom to our old fear of mortal inheritance, we must prove this law of God, each of us for himself; and we cannot prove it without understanding it; and we cannot understand it without studying it. It would be easy to voice the proclamation of freedom, and let it go at that: but a mere repetition of the words of any law does not make it ours. This is as true as in mathematics. However firm our belief in its fundamental law, that law does not avail us until by study we learn how to apply it and, by working out many problems, become thoroughly convinced of the rules of its application. It is not otherwise in Christian Science. A belief, however firm, that Mrs. Eddy's words as to man's origin are true will not enable us to utilize them until, through prayerful study, we attain to some understanding of God and man and their true relationship. Only then are we able to apply the rules, based upon the law of divine Principle. In the words of Eliphaz to Job in his afflic-

tion, "Acquaint now thyself with him [God], and be at peace."

To acquaint ourselves thoroughly with anything may be a long process; but the moment we begin, we are at least facing toward the goal. One who wishes to acquaint himself with mathematics begins by learning the notation of the subject. Between that beginning and the computing of the movements of the stars lie many hours of study, of thought, of the working out of problems. But once begun, each hour of this faithful study carries him ahead in his understanding of the truth involved. It is the same in Christian Science. To become acquainted with God, with divine Principle, demands the same patient study.

Jesus the Christ, who knew God and man better than any one who ever walked this earth, did not leap at once into his understanding. Although little is told of the thirty years before he appeared in public, we can know very surely what study and prayer those years held. If at the age of twelve Jesus knew enough of the Hebrew Scriptures to debate with the doctors of the law, we can be certain of the diligence with which he studied and prayed through the eighteen years that followed. We have proof of this, indeed, in the fact that when he began his public ministry he was so thoroughly acquainted with the Scriptures that he could appeal to them whenever he wished. In his temptation in the wilderness, Jesus' three repulses to evil were in the form of three quotations from Moses' speech recorded in Deuteronomy; and always after that in an argument he would apply the Scriptures; and when he read in the synagogue, he could turn at once to the required passage. He knew the Word of God; and through his study and prayer he learned to understand God. Before or after many of his mightiest works we read of Jesus' praying in solitude, communing alone with his Father,—acquainting himself better with God. So well, indeed, did the Master know God and man that he was able to set aside all so-called mortal law by his use of the spiritual law which he had mastered by study and prayer.

If the Way-shower needed prayer and study to prove man's divine heritage, can we hope to attain that end by any lesser method? If Mrs. Eddy found it necessary to devote her life to prayer and study in order to rediscover man's heritage, can we who come after her expect to make our proof without study and prayer? We have the same Scriptures that Jesus had; and added to them, the New Testament, which contains his experiences and his teachings; and we have, moreover, all the writings of Mrs. Eddy, the result of her study and demonstration, giving her revelation of Christian Science to a waiting world. Thus we have more than mankind ever had before.

If our true desire, therefore, may be expressed in the words, "Let not the flesh, but the Spirit, be represented in me" (Science and Health, p. 33), we shall use our opportunities to study daily with patience our textbooks, the Bible, and Science and Health and the other writings of Mrs. Eddy, which contain the com-

plete rules of righteous living. We have read in Science and Health the proclamation of man's real inheritance—immunity from mortal belief that cuts at the root all belief in mortal birth, mortal existence, mortal heredity. Surely it is worth the proving. Let us be eager, through study and prayer, to turn our belief into faith, and our faith into understanding, and so find the way to follow in the path that led Christ Jesus, the Way-shower, and Mrs. Eddy, the Discoverer and Founder of Christian Science, to the divine heights of acquaintance with God, where lay their peace.

"THE ISRAEL OF GOD"

CLARA S. HARSH

IN all the Bible pages wherein are written accounts of the children of Israel, we read how help and guidance were given them through men who knew God well enough to be channels for His Word. It is noted that even though error seemed rampant,—doubt, distrust, disease, tempting mankind,—nevertheless, there was at all times a promise or word of encouragement to all those who would give ear to and heed the voice of Truth. "He sent his word, and healed them, and delivered them from their destructions," was literally proved in the Father's loving care of His children.

It is frequently remarked by some of those who claim an understanding of the Bible, that many of the Biblical characters are described as having been tempted and as having fallen, so that we can scarcely expect to do otherwise! This argument may appear to be some consolation to those who are trying to justify wrongdoing, or to put off until some future time the practice of the teachings of the one who said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Here some one may say: But no one in this day has yet attained unto that perfect state of being. True; but how shall we ever hope to do so if we constantly refer to our forefathers as having fallen, and declare that it is necessary for us to follow them? Mrs. Eddy tells us in our textbook, "Science and Health with Key to the Scriptures" (p. 451), that "man walks in the direction towards which he looks;" and certainly not one healing ever occurred in Christian Science without there first having been acknowledged the absolute truth of the perfection of all things. Man, in the image and likeness of God, is not a sinner. God's likeness is like God, who, the Bible tells us, is of "purer eyes than to behold evil."

Our peace returns unto us at the end of a day's struggles, as we look to God and know that all discord is unreal, untrue. What joy to realize that God is here, and to see that the real, the eternal, the loving, the healthful spiritual child is the only child of God! There is so much good derived through thinking of the real children of Israel as being obedient. Certainly, it seems that Moses must have so discerned them, else his face could never have shone with divine

light as he looked upon them there. Our Leader defines "Children of Israel," in part, as "the representatives of Soul, not corporeal sense" (Science and Health, p. 583); and Paul wrote of them to the Galatians, as "the Israel of God."

We are sometimes asked, Do you deny that Adam was, and that he sinned, and that ever since there has been sin as a result? Mrs. Eddy has so wisely answered all of these questions for us in the Christian Science textbook. We are able to see very clearly from her teachings that there is absolutely nothing to be gained—even should error seem to present itself—in an acknowledgment of any power opposed to God. The so-called Adamic state arose, in belief, from a mist; and so long as we argue that Adam was the first father, we ourselves are still in the mist,—in the haziness of mortal falsity. Mortals may claim Adam as their father, and a discordant, rebellious Israel as their brethren; but Christian Science dispels this mist, and shows that this is not the true sense of relationship at all. God is the Father of man, and "the Israel of God" are all brethren in the universe of good.

It is not anything to be wondered at that the Christian Science churches are filled to-day with happy people journeying Spiritward, for they hear the Bible read in the light of Truth. The Christian Science textbook is indeed theirs to open the door for all heavenward travelers, to open the door to a wonderful home,—the understanding of divine Love. It is not at all strange that we should be glad and eager to hear the Book of books, the Bible, explained so that we may understand it, and may learn to apply its teachings, and benefit thereby. When the mist of a material standpoint has been cleared away from our study of the Bible, and the useless falsities of our thinking about it are cast out, so that we discern its spiritual truths, then we can rise happily into a clearer mental atmosphere.

The name of Israel was given to Jacob, who fought and prevailed as a prince. Later, one came who received the name, "the King of Israel." The first had sufficient spiritual understanding to bless the children of men. The other, Christ Jesus, "beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals" (Science and Health, p. 476). In this way the Christ can and does rename the children of men, that they may know they are the children of God, or "the Israel of God." Jesus demonstrated that the true Israel are the sons of God. He showed, by his living as well as by his teaching, "what manner of love" the Father was bestowing that men could be renamed through the Messiah, and therefore awakened to realize their divine heritage. It was Paul who wrote to the Corinthians, "As in Adam all die, even so in Christ shall all be made alive."

The Israel of to-day do know that in divine Science—in the understanding of Truth—they are indeed the offspring of Spirit, and as such are manifestations of the light which shall shine more and more unto the perfect day.

[Written for the *Journal*]

THE CAPTIVE MAID

ARTHUR F. FOSBERY

The Syrians by companies had gone out
And captive brought away from Israel
A little maid to live in servitude,
A friendless orphan in a foreign land.
I love thy story, little captive maid;
The Book's brief chronicle a volume speaks,
And humbles us with wonder and amaze.
Did angels guide thee, or that prophet tell
Of God to grateful ears that felt His love
And turned to hear the message: Child, be good,
For He that loves thee is the perfect One?
Or did that thought, of evil innocent,
Alone, a captive, hear God's voice direct,
And unafraid, unquestioning, obey?
She reasoned not, These people did me wrong.
She counted not her loss; nor asked release.
Her life was being good—naught interfered.
Naaman suffered, and his household mourned;
She prayed to God her master might be with
The prophet in Samaria to be healed,—
Tender, faith-lit, no thought of self. One took
Her words, and brought them to her master's ears;
A king was stirred to pour his treasure out
And send an escort. So they journeyed forth
With store and raiment, soldiers brave to guard,—
Rough men, who thought no more of captive maids
Than just the slave-mart's price,—and traversed lands
Where lawlessness made difficult the way.
A strange request they brought to Israel's king,
Who trembled on his throne, and rent his clothes,
Unwitting that a child had prayed to God,
And that His prophet waited to obey.
God answers prayer. Elisha called the Syrian,
Humbled and healed him, that it might be known
There lived a prophet there in Israel.
Sweet little maid, with heart no wrongs could bind,—
In slavery freer than the frightened king,
The captain of the host to Rimmon bowing,
Soldiers bound to strife—all slaves! O maiden,
Could freedom give the world a truer token
Than that brief prayer of thine?

INVARIABLENESS OF CHRISTIAN SCIENCE

ALYS VIOLET EVANS

IN attempting to write on such a vast subject as Christian Science, what stands out above all else is the necessity for keeping in thought from the outset that the authoritative sources of information regarding it are "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and the Bible studied in its light, together with Mrs. Eddy's other writings. The Science of Christianity has been stated with absolute exactness by Mrs. Eddy, and anything we may have to say about it is reliable only in so far as it conforms to her teachings. The importance of remembering this can scarcely be overestimated; and we should be careful to direct all inquirers to a study of these works, as the only means by which a complete understanding of this Science can be gained.

If we wished to gain a complete knowledge of any other subject, we would not be so foolish as to think we could acquire it merely by consulting a student of the particular subject, however learned or proficient he might be; we would consult and study the standard textbooks, in which the fundamentals and rules were correctly stated. If we take this precaution in studying lesser subjects, how much more should we pursue it when dealing with this the greatest of all subjects,—the Science of being.

Why, then, it may be asked, write at all on the subject of Christian Science? It may be answered that to be an active Christian Scientist lays upon one the necessity of using every opportunity to bring this glorious truth to the apprehension of mankind; and its presentation through the written word is often an effective means of turning thought to its study. It is most essential, however, that all that is written should be correct in statement; and that the indiscriminate publication of articles purporting to present Christian Science, but which are incorrect or unsound in statement, should be avoided. Recognizing both the value of the means and the danger of its abuse, Mrs. Eddy established The Christian Science Publishing Society as an integral part of the Christian Science organization. Thus, she not only provided for the dissemination of Christian Science literature, but also took wise steps to insure that this literature should be accurate and authentic.

We sometimes hear it said that Science and Health is difficult to understand; and there are not wanting those who profess to be able to simplify the subject by substituting their own interpretation for the exact statement of the Science as found in the textbooks. Others recommend works of fiction as helps. It were well, however, that we should not allow ourselves to be misled on this point. Human opinion about Truth can never take the place of the absolute statement of Truth; and, in the last analysis, it is found that the absolute statement is also the sim-

plest. It is we who make the question seem difficult by clouding the issue with our own preconceived notions and prejudices, which we sometimes seem so loath to discard.

Most of us can remember how, when we were small children, we loved to be told a true story. To the simple, childlike thought the most interesting and attractive things are the true things,—and what can be truer than Truth itself? If we are sincere in our desire to attain, we shall soon find that the application of Christian Science to the story of our own lives is so absorbingly interesting that we have no need for works of fiction to stimulate our interest. The teachings of Christ Jesus were so simple that children and unlettered, humble folk, who were receptive, were able to understand them; while the scribes and Pharisees, who were the scholastic authorities of that age, were so filled with self-righteousness and intellectual pride that the "simplicity that is in Christ" passed them by. Christian Science, we know, is the Science of the Christ, Truth; and therefore it is simple to the receptive heart.

What constitutes a Christian Scientist? Who deserves the name? Are we Christian Scientists merely because we belong to a Christian Science family, because we read Science and Health, because we attend a Christian Science church or its Sunday school, or because we go to a Christian Science practitioner for healing instead of to a doctor? The answer to all these questions is, No. None of the reasons given is enough. Yet, it is perhaps well for us to ask ourselves such questions as these sometimes, in order that we may be sure we are not trying to "enter unlawfully into the labors of others" (Science and Health, p. 238). We know that the teaching of Christian Science is that each must work out his own salvation, and that while the sublime mission of the Master was to show us the way to prove man's at-one-ment with God, or good, yet he did not do our work for us. We have to take each step up to the throne of grace ourselves. Christian Science imperatively and emphatically reiterates the words of Christ Jesus, "Wherefore by their fruits ye shall know them." James put the matter very tersely when he said, "Shew me thy faith without thy works, and I will shew thee my faith by my works." Christian Science demands individual demonstration. It teaches us that good alone is real, and that evil is unreal; but it lays upon us the necessity of proving this.

When we begin to understand the strong claim of evil to be something, when in Science we know it to be nothing; when we remember that practically all the people in the world except Christian Scientists regard the evidence of material sense as trustworthy and real, the necessity of standing firm in our spiritual understanding of Truth unfolds to us. The Bible reveals this necessity, and emphasizes it. But it is also necessary that we have a correct idea of what firmness is, lest we allow ourselves to be deceived by that quality of mortal thought which calls itself firmness, but which is merely rigidity or ignorant material inertia.

Genuine firmness is a quality of Mind, and therefore must manifest intelligence; stolid rigidity, on the other hand, suggests something stationary, inert, mindless,—in short, the inertia of mortal thought.

When we remember that we have only, as it were, entered the vestibule of Christian Science, and that this Science is infinite, we realize that the unfoldment of Truth must be infinite also, and that we must therefore ever be ready to take a forward step as soon as we perceive something higher. Our mental attitude should be one of firmness in maintaining our stand in the highest understanding of Truth we have attained; but it should also be characterized by an earnest looking forward with expectation to a still higher vision. We should hold to a position just so long as it represents our highest understanding, and not a moment longer. We should, however, be careful to see that it is our own understanding we adhere to and not that of some one else. In other words, we should be sure that we are governed by divine Principle, and not by any so-called human personality.

Mrs. Eddy, in her exposition of Christian Science, attached a great deal of importance to the correct use of words; and the more we study the subject, the more impressed we become with her exactness in this respect. In the textbook of Christian Science we have a great many statements of absolute Truth; and we know that it is the truth these statements reveal of which we avail ourselves in our work of healing. One in particular, the "scientific statement of being" (Science and Health, p. 468), is read at all the Sunday services in Christian Science churches; and we frequently hear people say, in testifying to the healing power of Christian Science, that when they are confronted with some problem, they repeat the "scientific statement of being" and a demonstration follows. It is very important that we should clearly understand what it is that brings about the healing in such cases. The mere repetition of any form of words can of itself do nothing for us, for there is no virtue in words alone. The efficacy of treatment in Christian Science rests on the truth revealed by any statement, on our understanding of this truth, and on our sincerity in applying and realizing it. If we are not alert and watchful, we may allow ourselves to use what the Master called "vain repetitions." Mrs. Eddy foresaw this danger and guarded against it. In the Manual of The Mother Church we find a By-law entitled, "Formulas Forbidden" (Art. VIII, Sect. 9), which reads in part, "No member shall use written formulas, nor permit his patients or pupils to use them, as auxiliaries to teaching Christian Science or for healing the sick."

There is another rule laid down in the Manual of The Mother Church entitled, "No Unauthorized Debating" (Art. X, Sect. 1). Acting in the spirit of this By-law, the alert Christian Scientist is careful to avoid being drawn into mere personal arguments about Christian Science; and the reason for this soon becomes

apparent. Before debating or arguing upon any subject, it is necessary to have some common ground of agreement from which to start,—some taken-for-granted fundamental hypothesis. This being decided upon or admitted, one side argues in one direction, and the other side argues in the opposite direction; but both sides start from the same standpoint. Now, in Christian Science the starting point is God, and man in His image and likeness; that God is Spirit, and therefore that man is spiritual; and all conclusions are reached from this basic or fundamental understanding of divine Truth. There is, however, no other set of thinkers in the world who entirely accept this basis of reasoning. There are those who hold that man is partly spiritual and partly material; others, that man is wholly material; but none, except the Christian Scientist, accepts the basic truth that man is purely spiritual. There is, therefore, no common ground of agreement between the Christian Scientist and these others from which to start. Moreover, all the evidence which the Christian Scientist would adduce in support of his argument would be the evidence of spiritual sense,—evidence which his opponent does not admit as valid; while, on the other hand, the Christian Scientist would reject the evidence of material sense, which the others adduce. As soon as one admits that man is purely spiritual, one must admit all the conclusions based on that premise; and the only logical outcome of such admissions is that one shall become a Christian Scientist.

It is sometimes said of Christian Scientists that they hold themselves too much aloof from the world; and, accordingly, their attitude towards others who are not Scientists is adversely criticized. It is, therefore, well for us to have a clear understanding of what our proper attitude should be with regard to those who differ from us on points of religion. The Scriptures say, "Wherefore come out from among them, and be ye separate, saith the Lord." In the sense in which these words are interpreted in the light of Christian Science, we know we must, indeed, be apart and separate from the material world; and this separation is essentially a separation in ways of thinking. Christian Science gives us an entirely new standard of values. We constantly have to be reversing evidence which others accept as true. While we are assured, however, that the teachings of Christian Science are the truth, and know that we cannot be shaken in that understanding, we are no less assured that an essential part of these teachings inculcates humility, gentleness, love; and these qualities should mark all our intercourse with others. It is especially necessary in these days of disquiet, doubt, and contending human opinions, that we should express a loving tolerance towards those who think differently from ourselves. The Master said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Light shines without striving to shine; and by virtue of its shining it dispels darkness. Any assumption of personal

superiority should be impossible in Christian Science; for all its teaching points to God as the source of all good, even as Christ Jesus taught: "There is none good but one, that is, God."

We should surely always be ready to recognize and appreciate good wherever and whenever we find it; but we must not lose sight of the necessity of applying the touchstone of divine Principle to all that presents itself as good, in order that we may not be deceived by fair seeming. It should be remembered that evil claims to be good,—otherwise, it could never gain a hearing; and we have to avail ourselves of the "wisdom that is from above," which enables us to "try the spirits whether they are of God."

This brings us to another point,—the refining power of Christian Science. In Malachi we read, "For he is like a refiner's fire;" and we understand this to refer to the work of Truth in human consciousness, separating good from evil beliefs, that the latter may be cast out and the pure gold of good appear. This process is illustrated by the manner in which gold is obtained from the ore in which it is found. To all appearance the precious metal is one with the baser elements comprising the ore, and at first sight it may seem impossible to separate them; yet when this ore is made "to pass through the fire," the baser elements fall away and the pure gold is set free. Thus, in human experience, good and evil appear to be closely interwoven, until the operation of Truth, acting as the "refiner's fire," separates the good from the so-called evil, proving that in reality evil never was real.

We are privileged to take part in the great work of Christian Science to bring about the fulfillment of the prophecy of Habakkuk: "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." There is only one way in which this work can be accomplished, and that is through the understanding and demonstration of divine Principle, Love. This is in accord with the teaching of the Bible. This is indeed the mighty purport of the Master's mission. Did he not sum up the whole duty of man in consecrated love for God and his neighbor? John has much to say of love; and Mrs. Eddy writes, on page 113 of Science and Health, that "the vital part, the heart and soul of Christian Science, is Love." Here, again, we need spiritual understanding in order that we may not be deceived by any material counterfeit of Love, assuming its name while having nothing of its real nature. Sentimentality, emotionalism, effusiveness (probably concealing spiritual barrenness beneath a torrent of words), superficial amiability, which often has its roots in a love of approbation,—these do not indicate the reflection of Love. Christian Science teaches us how to recognize true love, whose nature is quiet, deep, strong, calm, compassionate, kind, unchanging,—like God, its Principle. God is Love; and God is reflected by His creation. This truth about reflected Love is oftentimes misunderstood by mortals. Sometimes it is best expressed in our

intercourse with mankind in just a quiet patience and forbearance, in an absence of any attempt at self-justification, and a willingness, if need be, to be misunderstood for the time being, remembering well that we inherit the promise, "He shall bring forth thy righteousness as the light, and thy judgment as the noonday."

The regenerative work of Christian Science must first take place in one's own consciousness. Then, as it is beautifully expressed by Paul: "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

OUT OF TRIBULATION

PAUL O. NAFE

IN defining the word "tribulation," the Oxford English Dictionary gives, "A condition of great affliction, oppression, or misery;" and Webster adds, "A trouble; trial." With these definitions in thought, the passage in Acts which says that "we must through much tribulation enter into the kingdom of God," affords little consolation to the average person. He believes there is Scriptural authority for holding that sickness and adversity are visited on him by a severe Deity; and, indeed, some persons, finding themselves enjoying a somewhat better sense of health than that apparently enjoined by the Scriptures, have resorted to physical self-punishment, fasts, and the like, in order to propitiate a jealous creator, seeking thus to insure for themselves eternal life "beyond," as joyful as their earthly experiences have been sad. Hence the "long face" became known as the pious face.

The old order changeth, however, for the leaven of Truth is at work; and now we may hear the happy little child telling us that the Father must have wanted us to rejoice, else He would not have commanded us to do it so often as He has done in the Good Book. For the sake of illustration, however, let us look a little farther into the meaning of the word "tribulation." Coleridge gave us a useful suggestion when he pointed out that "to get the full sense of a word we should first present to our minds the visual image that forms its primary meaning." With this helpful thought uppermost, let us examine this word "tribulation," for it appears that a misinterpretation of it has brought unhappiness to many.

Let us take a mental journey back through the ages and arrive, just at harvest time, at the quaint little farm of the Roman husbandman. He has cut his wheat; it has been thoroughly dried, and the sheaves have been undone and spread over the threshing floor. He has hitched the oxen to his *tribulum,* which was a cumbersome sledge constructed of rough, heavy timbers, studded with jagged teeth of stone or iron. This *tribulum* was dragged round and round over the wheat on the threshing floor, twisting, rubbing, and tearing it, until the grains were freed and found their way to the floor. After this primi-

tive rubbing and mangling process, the straw was gathered up and carried out, and the chaff was winnowed or fanned away, leaving only the clean grains of wheat.

Trench has pointed out that the Latin word *tribulatio,* in its primary significance, expressed this method of threshing; but that an early Christian writer appropriated the term to set forth a more glorious lesson, one which we in later years unfortunately seem to have lost sight of, namely, the analogy of distress and adversity coming as the appointed means to separate in us the chaff from the wheat,—that is, to free us from the temporal, material, sinful, leaving only the enduring, spiritual, and Christlike, "better fitting us," as Trench puts it, "for heavenly garner."

George Wither, a poet of the seventeenth century, had received a beautiful unfoldment of the meaning behind the word "tribulation" when he wrote:—

Until from us the straw of worldly treasure,
Till all the chaff of empty pleasure,
Yea, till His flail upon us He doth lay,
To thresh the husk of this our flesh away . . .
We shall not up to highest wealth aspire,—
But then we shall; and that is my desire.

It is with this clarified vision of the salutary influence of tribulation that we can, with increased understanding, take the admonition that "we must through much tribulation enter into the kingdom of God," and realize that it is not an unwelcome threat, carrying with it necessary suffering and sorrow, but one that brings a loving promise. We can know that through much threshing, purifying, refining, we shall lose the false sense of life in matter, and become conscious of the allness of God, divine Love. Certainly Paul had this thought uppermost when he wrote to that much oppressed little band in Corinth, "I am filled with comfort, I am exceeding joyful in all our tribulation." Mrs. Eddy wrote with equal clearness in "Science and Health with Key to the Scriptures" (p. 66): "Through great tribulation we enter the kingdom. Trials are proofs of God's care."

It is to be remembered, however, that if we meddle with charged wires, not understanding the laws of electricity, we may get a shock. The intelligent person does not believe that the electricity has made a personal effort to punish him. He recognizes that the suffering he experiences from the shock has been brought on him through his lack of knowledge. The shock may teach him not to repeat the offense. Gradually he comes to know and abide by the so-called laws of electricity, turning them to his own useful purposes.

God, Love, does not send punishment or distress. Divine Principle can only operate harmoniously, and being Love, can do so only for good; but transgression of divine law is followed by suffering, just as surely as God is divine Principle. Just as soon as we realize that every indulgence of the passions, every violation of divine law or variation from what is absolutely right, calls down upon us the self-imposed experience of tribulation, just so soon shall we begin to cease sinning, and hence to cease from suffering. Was it not Paul, writing of Jesus, who said,

"Yet learned he obedience by the things which he suffered"? Our Leader covers this point beautifully when she tells us in "Miscellaneous Writings" (p. 107): "Christianity is not superfluous. Its redemptive power is seen in sore trials, self-denials, and crucifixions of the flesh. But these come to the rescue of mortals, to admonish them, and plant the feet steadfastly in Christ."

John the Baptist, preaching in the wilderness of Judæa, gave a healing message for all time when he said of the Christ, "He shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." How glorious it is to know that in the threshing operation mortals are going through, the chaff of their fears, worries, and diseases, and of their business trials, —all of it is being blown away, destroyed, leaving them purer and better!

The loving words of the Master recorded by John, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world," come to the tired heart with a great peace, which is turned to joy as we read, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

It is for us, therefore, to rejoice; and rejoicing, to overcome. Our problems come so that we may be enabled to remove a little more of the chaff of materiality, by turning us more completely toward the light of Truth. We have great reason to be grateful that it is through the loving operation of divine Principle we are thus chastened. Then, viewing the life of our beloved Leader, a life so full of trials and tribulations, let us rejoice with her that, as she says in "The First Church of Christ, Scientist, and Miscellany" (p. 143), "when these things cease to bless they will cease to occur."

[Written for the *Journal*]

LOVING–KINDNESS

EDNA L. EARNEST

A KINDLY word
Dropped in a heart,
And grew and grew,
Until in overflow
It reached
Some other weary hearts;
And these, in turn,
Spilled their sweet burden,
Until a million hearts
Were comforted.

THE REAL INVESTMENT

LOUISE KNIGHT WHEATLEY COOK

IN these days of the world's financial reconstruction, a certain expression, "hard times," seems again to have achieved for itself almost universal acceptance. Swiftly it passes from lip to lip, carrying with it doubt, fear, and discouragement; and steadily and surely does it continue to claim its victims, until it reaches some one who knows enough to know that it is only a lie, and stops it right there. A counterfeit dollar passes as a genuine dollar only until it reaches some one who knows enough about dollars to detect it. When anything reaches a Christian Scientist which he suspects to be a worthless dollar or a worthless expression, he has a right to refuse to accept it, until he has had time to examine its claims to genuineness and authenticity.

Let us look, then, at this little catchword of the moment,—this thing popularly called "hard times," which flits along the current of universal thought as lightly as a bit of thistledown,—to see if it really is as innocent as it claims to be. No one who reads these lines, it is safe to assume, would, if he knew it, pass along a worthless dollar. We all feel ourselves much too honest for that. Yet, how many of us have been guilty of robbing a brother of his peace of mind, his night's rest, and perhaps even his trust in God, by passing along to him that other wholly worthless thing, the belief in "hard times"? The counterfeit dollar is a lie because it claims to be a genuine dollar; "hard times" denies God's abundance, His love, His unceasing care for His creation,—man and the universe.

One who throughout a long and somewhat trying day had heard this lie voiced again and again, with varying degrees of vigor and conviction, was rested and comforted, when evening came, to join with others at a testimony meeting in a Christian Science church in singing the well-loved hymn, a line of which reads, "Lord, my times are in Thy hand." If it be true (and we know it is), that our "times" are in God's hand, God's keeping, how can there ever be any such thing as hard times? The only times God knows anything about are times of joy, of clear vision, of broad outlook, of peace and progress, wonderful "growing" times, wherein showers as well as sunshine have their share in ripening and developing the rich fruitage of demonstration.

A saddened, war-torn world, still confused and weary after its long struggle, does not understand this. It sees causes where the Christian Scientist sees only effects. It does not yet comprehend that a tight money-market is only the inevitable result of a mental condition, cramped and paralyzed with fear. Since the universal thought is simply the individual thought multiplied many times, an epidemic of fear will clog and retard the natural, normal, and unlabored movement in the financial realm as certainly as a similar mental attitude will clog and retard the natural, normal, and unlabored movement in the physical realm, called the body.

"But," some one may say, "what is the remedy? The Philistines be upon us. The belief in financial depression is already here. What are we to do with it? Can I, by my thinking, heal and revolutionize a world?" Perhaps not; but

"If each one his own door-step swept,
The whole village would be nicely kept."

We can heal ourselves; and this is at least a beginning. And the time to start is to-day. "The whole village" may look on in surprise to find any one beginning unreservedly to trust God; but it will soon find that it pays to do so. Let us get away from the thought of money, and begin to think more about real substance, which is not money,—nor indeed is it matter at all,—and begin to get more active in making the real investment of service, of unselfish helpfulness to others, of sincere gratitude for what we have had of God's care in the past, unshaken courage for the present, and cheery hopefulness for the future. Our real capital is the infinitude of spiritual ideas, which man, the reflection of the one Mind, ever possesses in unlimited abundance, and upon which he can draw at any time and to any extent. Investment is a mental process. The real investment is to know God, good. When dividends from this investment seem to run low, the trouble, we may be sure, is not with God, but with ourselves.

For instance, do we sometimes think that we are receiving very little love from those around us? In how much love have we invested? Let us get out our bank book and look it over. Have months and months gone by without a single new entry? No wonder funds are running low! Let us honestly ask ourselves how much the reflection of that universal, impartial, impersonal Love, which is God, reigns in our own hearts. Perhaps some people do not even seem to like us! Do we like them? If we want some good, substantial returns along this line, suppose we double our original investment, or even increase it an hundredfold, remembering that "with what measure ye mete, it shall be measured to you again." It is amazing, under such circumstances, how the interest compounds, and comes back to us in most delightfully unexpected ways. An act of love, a word, a thought, will sooner or later bring its dividend, although the one who gives us that dividend may know nothing whatever about our original investment.

To illustrate: suppose we find by the roadside a little dog which has been apparently hurt. Out of pure compassion it is picked up and taken home, cared for, and made well again by our understanding of Truth. This is perhaps as simple an act of unselfed love as could be pictured; for all must admit that it is done with no thought of recompense or reward. But what has happened? Just this: we have made an investment. A law has been set in operation in our behalf. That very act of love has opened for us a channel through which some day, in God's own time and way, we shall receive a return, a dividend. Just how and when and where, it is not for us to say. Our part is to make the investment, to do as Mrs. Eddy advises in "No and

Yes" (p. 3),—"to sow by the wayside for the way-weary, and trust Love's recompense of love."

In time of financial stress, let us put more confidence in God. Let us make larger and ever larger deposits each day along this line, remembering first, last, and always that our real need is not more matter, but less materiality. If "business is poor," as the saying is, we must get a better concept of business. Man's real business is to reflect God. To be out of business, then, is impossible. We can always be busy in gathering from the inexhaustible realm of Mind the true capital, the substance of right ideas, and in putting these ideas into active circulation. Remember, they carry with them their own impulsion and power. We do not have to get tired out trying to make them do something. We just have to let them do it.

Whatever the sense of human need may call itself, whether it be money, a position, a friend, a home, let us realize that it will be met just in proportion as our investment of spiritual understanding increases, and as we use what we already have, and put into practice what we already know. Instead of weakly allowing ourselves to be drawn into the mental maelstrom of general belief, to swirl helplessly about with the others who know no better, let us resolutely turn from the mesmeric contemplation of money to look, instead, into that realm of the real, where, "undisturbed amid the jarring testimony of the material senses, Science, still enthroned, is unfolding to mortals the immutable, harmonious, divine Principle,—is unfolding Life and the universe, ever present and eternal," as Mrs. Eddy tells us on page 306 of "Science and Health with Key to the Scriptures." Let us stop worrying over what the world thinks is our business, and turn our attention instead to that which we know is our real business,—the bringing of every thought into subjection to the law of God, so that we may express and manifest only that which is like God. The more consciously we do this, the more surely our material business, so called, will respond.

"But," some one may say, "these are unusual times; unexpected and unprecedented conditions seem to encompass us on every side!" There was one once who might easily have offered the same excuse, for it certainly was most unusual, unexpected, and unprecedented for Daniel to find himself in a den of lions. Yet there he was. And what did he do? Pass along the word to everybody else that he was in a hard place, and probably would never get out? Not at all. Daniel simply made of his hard experience an opportunity to prove the affluence of God. He was not only wise then, but he had been wise for a long time before. He already had a very large capital invested through years of right living and right thinking. So he simply drew on it all at once, as he had a perfect right to do. To carry out the metaphor, a very large check had been presented for payment by him, one which would have ruined the ordinary person; but it did not disturb this systematic depositor in the least. He quietly drew upon his trust in God to the uttermost, and

found it amply sufficient to meet his needs.

One point, however, must not be overlooked. When Daniel later on told the king that his God had sent His angel and delivered him, he added, "Forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt." Daniel well knew why the lions had not hurt him. It was because "innocency" was found in him, because his heart was void of offense towards God and man; hence there was nothing in his consciousness for animality and hate to reach.

Let us stop looking around, and look within. Never mind what so-called mortal mind says about the situation. It would have said that Daniel was surrounded by hungry lions, and would undoubtedly be eaten up; but that did not make it true. Mortal mind never told the truth about anything. Jesus called it "a liar" and "a murderer from the beginning." So why accept its testimony now? Let us put an end to "hard times" in our own consciousness. Let us sweep our own doorstep clean. God is doing His part. The ripening harvest fields point to Mind's gracious abundance. There is plenty for all. Let us stop doubting God, however the lions may snarl. If the same innocency that was found in Daniel is found in us,—the same purity of motive, steadfastness of purpose, uprightness of character, fidelity to Principle, and unswerving trust,—then the lions of "hard times" will slip quietly back into the outer darkness from whence they came; and we shall find, instead, God's angel, the message of spiritual understanding which whispers to troubled hearts of the ever-presence of that Love which saith, even in the darkest hour, "No good thing will he withhold from them that walk uprightly."

[Written for the *Journal*]

THE UPWARD FLIGHT

MILDRED SPRING CASE

I AM so happy all the glad day long
That each new morning brings another song;
And each new problem which I dare assay
Is but a step upon ascension's way.

No good is ever lost; no truth destroyed;
No pure desire by failure is alloyed;
But as the moth forsakes its chrysalis
And soars up eagerly to realms of bliss,
With ne'er a backward look for what is lost,
Nor e'en a sigh, counting how great the cost,

So have I seen the gradual giving way
Of things and thoughts and circumstances,—clay
Which did but blind my inner, holier sight,
Mere hindrances upon my upward flight.

FAITHFULNESS

CHARLES J. DEAN

FROM Genesis to Revelation the Bible is constantly pointing out to men that faithfulness is the foundation upon which the successful achievement of any endeavor rests. To be genuinely faithful is to dare to do what we know is right, regardless of any efforts or arguments that may be employed to dissuade us. The merely cheerful performance of daily tasks, which may not be to one's liking, is not always faithfulness; but if one is willing to give up cherished mortal beliefs, to practice self-abnegation and self-immolation and be steadfast in his determination to know and do the will of God, he is then being faithful. Moses, Elisha, Elijah, the prophets, our Master and his disciples, all bore witness to the fact that unless implicit obedience is constantly forthcoming, all the striving of daily living and thinking "profiteth nothing." On the other hand, the sad plight of the children of Israel, who wandered about for so long a time in the pitiless wilderness of mortal selfhood and wrong thinking, will be repeated in the experience of men until contrition replaces pride, stubbornness yields to understanding, and hungering and thirsting after righteousness becomes the supreme and animating desire.

To one who is struggling with an almost overpowering sense of sickness or sorrow, or battling with the odds that so often seem arrayed against him, the words of our Master, "Thou hast been faithful over a few things, I will make thee ruler over many things," do not at first, perhaps, offer much of comfort or hope of relief from the burden that seems to be so great. The promise of greater responsibility and increased activity seems to involve only added cross-bearing as the reward for honest endeavor; and the question arises, How can increased responsibilities enable one to escape from beneath the weight of the present load of care?

Our Master never lost sight of the fact that his mission upon the earth was to teach all men how to come out from beneath the bondage of materialism into the light of spiritual understanding. It is but natural, therefore, that the answer to this question should be found in his words: "Take my yoke upon you, and learn of me; . . . and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." How simple the solution! Trusting in him whose word has never failed, and exchanging the yoke of misunderstanding and evil beliefs, which has been carried for so long, for Christ's yoke of obedience to Truth and Love, which reveals man as God's child, sustained by His love and held in His law, the seeker after Truth finds his burden lifted and his yoke made easy. God always blesses, and helps, and heals; and to be ever conscious of His presence and power is a mental state which enables men to resist every subtle suggestion or open attack of evil, and to reverse every false situation. Not only has God given men

dominion over every wrong concept and materialistic belief, but He has also given the power to prevent the development of those thoughts which would ensnare in the meshes of disease, fear, or discouragement; so that, unless one is himself willing to indulge evil thinking, nothing can develop with him except a larger and more perfect understanding of God's allness, presence, and power.

It sometimes happens, however, that the sense of burden which has held so large a place in thought has not been cast out by one's own understanding, but rather by the loving help of some faithful practitioner, who, having proved God to be "a very present help in trouble," has pointed out what Mrs. Eddy tells us in "Science and Health with Key to the Scriptures" (p. 324) is the way "which leads to the understanding that God is the only Life," and has then left the patient alone. Encouraged and strengthened by the help that has been given, the task of "pulling down" the "strong holds" of wrong thinking and doing, destroying "here a little, and there a little," fills each busy day with happy occupation. Shallow criticism, idle gossiping, and evil indulgences are forgotten, crowded out by the doing of good.

The way is not always smooth, however; and at times resistance to the claims and suggestions of evil means a mighty struggle. Perhaps discouragement becomes so real, and the way seems to be so hard, that temptation gains the mastery and failure seems close at hand. Should such a condition arise in experience, these words of Mrs. Eddy on page 149 of "The First Church of Christ, Scientist, and Miscellany" will be found to be so full of comfort and cheer that immediate reversal of the situation becomes possible. She says: "Remember, thou canst be brought into no condition, be it ever so severe, where Love has not been before thee and where its tender lesson is not awaiting thee. Therefore despair not nor murmur, for that which seeketh to save, to heal, and to deliver, will guide thee, if thou seekest this guidance." On page 150 of the same work she writes, "A heart touched and hallowed by one chord of Christian Science, can accomplish the full scale; but this heart must be honest and in earnest and never weary of struggling to be perfect—to reflect the divine Life, Truth, and Love."

Faithfulness to Truth never admits defeat, because it knows only victory. The one that is filled with constant faith in God can never be defeated. It was Daniel's faithfulness in knowing God's willingness and power to deliver him from the fear of temptation which enabled him to proclaim to the king, "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me." Mortal sense declared Jesus defeated when his body was placed in the tomb; but in the short space of three days' time his faithful realization of man's indissoluble oneness with his Father, which had enabled him to "heal the sick, cleanse the lepers, raise the dead, cast out devils," also gave to him the power to overcome the false belief of death.

In the solitude of an attic chamber, lighted only by a skylight in the sloping roof, Mary Baker Eddy was enabled to give the first edition of Science and Health to the waiting world as the fruitage of her ceaseless faithfulness in the searching of the Scriptures. Through the succeeding years of toil and struggle she pressed on, never wavering in her determination that the Christian Science which Jesus had taught and practiced should be established in the hearts and minds of men. The result of this faithfulness of our Leader is to be found in the happier and better lives of unnumbered thousands who are daily striving to gain a demonstrable understanding of the truths of Christian Science which she has unveiled, and to make practical utilization of them.

Faithfulness is indeed an inexorable taskmaster, demanding renunciation of self, implicit obedience, and constant denial of all that is unlike God, good. If satisfied with material pleasures and present material conditions, or if unwilling to yield complete obedience to the demands of faithfulness, progress will be slow, and spiritual attainment negligible. He who proved all things for our instruction was obliged to taste of every human woe before he could win the crown of perfect demonstration over the beliefs of the flesh, and ascend to a state of consciousness far above the limits of human perception.

[Written for the *Journal*]

THE GUEST CHAMBER

MARION SUSAN CAMPBELL

My "upper room" is furnished.
  Lord, fails there yet one thing,
Or has aught been forgotten,
  That Thou wilt not come in?

I've washed my dusty floorings
  All white with purity,
And swept out many a falsehood,
  To make more room for Thee.

At morn, and eve, and noontime,
  Close by the door I wait
For sign of Thy approaching,
  Thy hand upon the gate.

I've swept, and cleaned, and garnished;
  Yet, listening, I can hear
Nor sound of Thy dear coming,
  Nor footstep on the stair.

. . . . . .

I turned from all my pleading,
  To lift a brother's gloom;
And in that moment's gladness
  My Lord was in the room!

THE CHRISTIAN SCIENCE JOURNAL

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ALBERT F. GILMORE
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EDITORIAL

STANDING FAST IN LIBERTY

PAUL constantly admonished his hearers to enter into a larger sense of liberty. Clearly recognizing the bondage of the flesh—that is, the fleshly or false beliefs—as, apparently, mankind's most potent enemy and stumblingblock, he urged them, with all his great powers of persuasion, to break the fetters which they had accepted as inevitable, and to stand fast in the full liberty of the sons of God. Hence, he wrote in his epistle to the Galatians: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

This exhortation is profitable for analysis. Paul was sure that true liberty is that which comes through the Christ,—that is, through knowing the truth about God, man, and creation; and he had no hesitation in calling upon his fellow-Christians who had gained that understanding to "stand fast." None knew better than he the difficulties of standing fast, of holding to the spiritual truth, when, perhaps, all the testimony of material sense and the common opinion of mankind were arrayed in direct opposition. Yet to this great exponent of the true Christian ministry there came no period of doubt, no temptation to surrender. Few have been more beset than he by error's claims. Few have withstood so valiantly the continuous assaults of the seeming foe, mustering its most powerful weapons. Yet the apostle to the Gentiles stood in that liberty which comes only through the illumination of consciousness by the Christ, Truth, "the light that never was, on sea or land."

Mrs. Eddy, like Paul, saw that true emancipation is mental; and that the seeming material shackles fall as false restricting belief is destroyed through the influence of the Christ. On page 224 of "Science and Health with Key to the Scriptures," under the marginal heading "Mental emancipation," Mrs. Eddy writes: "Truth brings the elements of liberty. On its banner is the Soul-inspired motto, 'Slavery is abolished.' The power of God brings deliverance to the captive." And she adds this cogent sentence: "No power can withstand divine Love." Is it not perfectly palpable that Mrs. Eddy and Paul were seeing, to an extraordinary degree, exactly the same Truth, and, moreover, that they ar-

rived at their conclusions through similar revelations of the truth, of which Christ Jesus declared in language so simple that all may understand, it "shall make you free"? That is, through gaining an understanding of Truth, the facts about God and His perfect creature, man, the seeming bondage in which mankind believes itself to be held fast will be broken.

It is the new sense of liberty experienced by Christian Scientists which elicits frequent expressions of profound gratitude. Filled with the joy experienced through true freedom alone, Christian Scientists press forward in their new-found sense of liberty, continually casting off the bonds of false belief, which, whenever they are submitted to, fetter and limit men. The result of the demonstration of a higher sense of liberty is found in the wide unrest which is felt so generally throughout the world just now. Old conditions are crumbling; the canons of life and experience commonly held are no longer accepted without questioning. The leaven of Truth is at work, and fermentation is engendered as the old type of mortal belief—the "old man" —resists the advent of the liberating Christ. Our Leader, in her intimate knowledge of the machinations of mortal belief, foresaw this inevitable struggle. In language crystal clear, she described it in Science and Health (p. 96): "This material world is even now becoming the arena for conflicting forces. On one side there will be discord and dismay; on the other side there will be Science and peace;" and she follows with a description of the results of the chemicalization, so much of which is now apparent in the affairs of the world.

Mrs. Eddy foreknew with prophetic accuracy that upon Christian Scientists would devolve the all-important duty of standing fast in the liberty wherewith Christ shall have made them free. She rightfully expected that those who had gained even a glimpse of the healing Christ would hold fast to the facts of being as taught in Christian Science, and that the lives of those who, in consequence, had been quickened to new views of God and His perfect universe, would stand fast, unmoved and unafraid, amid the seeming catastrophic strife which the final struggle would assume. She voiced this expectation on the same page quoted above in these words: "During this final conflict, wicked minds will endeavor to find means by which to accomplish more evil; but those who discern Christian Science will hold crime in check. They will aid in the ejection of error. They will maintain law and order, and cheerfully await the certainty of ultimate perfection." Noble words! How completely she trusted to Christian Scientists to perform their part! No qualifications! No anticipation of failure! No intimation that any beneficiary of the healing Christ who is known as a Christian Scientist, would desire to do less than his whole duty! Our Leader's sublime confidence, based upon an extraordinary clarity of spiritual comprehension, should inspire Christian Scientists to the highest demonstration of the corrective powers of the Christ, Truth.

Are we as Christian Scientists

awake to the trust our Leader placed in us? If so, let us ask ourselves in all sincerity, Are we living up to our dear Leader's high demands? Are we, individually and collectively, doing our utmost to hold crime in check through destroying sin's claims to power? Let us remember that Love is the only liberator, the only destroyer of mankind's bondage. We have no other means. We need no other; and we have always before us for inspiration and encouragement the example of Christ Jesus, who withstood evil, and conquered it even in its most virulent form. And we also have the words and deeds of Mrs. Eddy, who has shown mankind the way to walk in the footsteps of Christ Jesus. Under such divine guidance Christian Scientists are meeting the needs of the hour. They are holding crime in check. They are gaining "the glorious liberty of the children of God."

ALBERT F. GILMORE.

"LET US NOT BE WEARY IN WELL DOING"

THE exhortation which Paul addressed to the churches of Galatia, "Let us not be weary in well doing: for in due season we shall reap, if we faint not," must indeed have been hope-inspiring to the sincere among the Christians who received it. It is hope-inspiring still to all who are endeavoring to follow in the footsteps of the great Master, and particularly so to those who, through the teachings of Christian Science, have learned something of the unlimited power of good. Human existence may be likened to a great battle-field upon which the forces of supposititious evil are ranged, in belief, against the power of righteousness or reflected good. The Christian Scientist is in the forefront of the battle—in the thick of it, too—armed with spiritual understanding, which enables him to know the omnipotence and omnipresence of good; and he is aware that the victory is on the side of good in the degree that he realizes its allness and the unreality of evil.

How is it that sometimes there is a tendency to become weary in well-doing? How is it that sometimes an heroic warrior will seem to grow faint? The reasons are not far to seek. Evil claims great power; and its claim to power is very generally accepted by the world. Hence he to whom it has been revealed, through Christian Science, that God, good, is omnipotent and that evil, in consequence, is impotent and powerless, holds to the truth in the face of doubt, skepticism, and often strenuous opposition. And even if the truth that good is all and evil unreal be not openly derided and denied, still, how deep is the tendency to deny the power of good ingrained in the so-called human mind! Does not one experience the struggle time and again in one's own thinking? And, after all is said, is it not there where the victories over the false beliefs of evil have primarily to be won? If the belief in the reality and power of evil were entirely vanquished within one's own consciousness, would one find it anywhere else?

Mrs. Eddy as the Discoverer and Founder of Christian Science, more than any other Christian Scientist, was called upon to wage a continuous battle with the obvious and occult forces of evil—both hypothetical. Every one who studies her life must acknowledge the depth of her sincerity and devotion to Truth. And over and over again she demonstrated in her experience the power of good to destroy the beliefs of evil, receiving in due season the reward of well-doing. It is she who has written in "Science and Health with Key to the Scriptures" (p. 22): "When the smoke of battle clears away, you will discern the good you have done, and receive according to your deserving. Love is not hasty to deliver us from temptation, for Love means that we shall be tried and purified." Our Leader always looked beneath the surface when dealing with human problems. What a depth of meaning there is in these sentences of hers just quoted! Divine Love is behind every righteous effort, every effort to demonstrate good. As we are purified,—that is, as we overcome the temptation to believe that matter or evil is real and has power, —we are being delivered from evil's temptations.

"Learn to do well," said Isaiah. Paul to the Romans wrote: "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good." And did not he whom Christendom acknowledges Lord and Master command, "Preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give"? Surely abundant scope for well-doing is provided in that command! Christian Scientists are well aware of the fact. How full are the days of many of them, endeavoring to fulfill it; for Christian Science has shown them how sickness and sin can be healed through spiritual understanding; how even the belief of diseases said to be incurable can be destroyed. Sometimes the Christian Science practitioner's faith is sorely tried as he patiently strives to uncover, through his understanding of Truth and Love, the error which is binding a sufferer; but he must not be discouraged, for nothing is more certain than that be the apparent results what they may, every declaration of Truth made with conviction and understanding is defeating the purposes of evil. Moreover, "Truth is restful, and Love is triumphant" (Miscellaneous Writings, p. 153). So that even amid the seeming conflict there should be a sense of restfulness, and the joyous assurance that divine Love is now, as always, the victor.

In Science and Health (p. 183) Mrs. Eddy says: "Divine Mind rightly demands man's entire obedience, affection, and strength. No reservation is made for any lesser loyalty. Obedience to Truth gives man power and strength. Submission to error superinduces loss of power." We can be certain, then, that as we unreservedly render obedience to divine Principle, God, we shall not become weary, but shall find our strength increase. Loss of power is

always the result of erroneous thinking. May we, therefore, give heed to the words of Paul: "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

DUNCAN SINCLAIR.

THE POWER OF GENTLENESS

"THY gentleness hath made me great." So sang David when God had delivered him out of the hand of all his enemies. Now men have not universally regarded God as gentle, and rarely have they believed that greatness is the natural outcome of that quality. And yet how true it is that gentleness will withstand and triumph over evil as few other characteristics can. It is so allied to divine Love that one can never truly understand it unless the sense of loving-kindness floods the heart. Some one has said that "true gentleness is . . . considerateness; it is tenderness of feeling; it is promptitude of sympathy; it is love in its depths and delicacy. It is everything included in that matchless grace the 'gentleness of Christ.'" Then it is a divine quality which all men should desire, and which finally all men must lay hold of if they are to demonstrate Christliness.

Gentleness never presents a stubborn front, but yields so sweetly that it suffers no harm. A blast of sand will cut through a hard, resisting surface, while that which yields receives no hurt. Mrs. Eddy speaks in "Miscellaneous Writings" (p. 227) of "a life in which the fresh flowers of feeling blossom, and, like the camomile, the more trampled upon, the sweeter the odor they send forth to benefit mankind." Thus we see that the gentleness which is Christlike graciousness need never fear, for however it may seem to be attacked it but becomes purer and lovelier, proving, as some one has said, that "nothing is so strong as gentleness; nothing so gentle as real strength."

What a veritable nullifier of a hard heart is gentleness, for they are directly opposite both in nature and tendency! Hardness of heart is considered reprehensible by most men. They generally concede that a hard heart was never anything but a torment to itself. Consciously or unconsciously it but shuts itself out from all that is really desirable, from all that is gentle and good. When the Psalmist declared, "Thy gentleness hath made me great," he opened the door to the understanding of good, which is the complete destroyer of that which is harsh and austere.

The writer of the epistle to the Hebrews quotes from the Psalms: "To day if ye will hear his voice, harden not your hearts;" and then he goes on to say: "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God;" for hardness and unbelief in God go hand in hand. The Scriptures are replete with admonitions to avoid hardness of heart; and most Christians have pondered much

these warnings, praying often and earnestly to be delivered from the fatal snare of a hard and unbelieving heart. They have, however, not always understood how this was to be accomplished. Until Christian Science was revealed to the world, men understood comparatively little about that infinite Love who is God; neither did they know how to analyze and overcome the evil which claims to oppose Him.

When the disciples failed to recall the miracles and their deep significance, Jesus said to them: "Have ye your heart yet hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?" In conjunction with this Mrs. Eddy writes in "Miscellaneous Writings" (p. 301), "All error tends to harden the heart, blind the eyes, stop the ears of understanding, and inflate self." These sayings of our Master and of our Leader plainly indicate the undesirable nature—yes, the totally evil nature—of hardness of heart. They also show how it tends to obscure spiritual sight and hearing. But let gentleness begin to shine in upon the heart, and however hard it may have seemed to be, the melting process has commenced.

One never indulges in any wrong unless he believes there is some satisfaction, some pleasure in it. So one never entertains a hard heart except rancor or pride or some kindred evil claim deceives him into believing he can gain something through such indulgence. It is indeed true that "all error tends to harden the heart." By every least error, therefore, relinquished, just so much has the heart yielded to the gentleness of Love and its power to bless. Best of all, Christian Science teaches the glorious truth that there is no reality in a hard heart. The only belief in its reality is the belief in its satisfaction. Let one but taste of the deep joy of gentleness; let him begin to live the tenderness, the peace, the satisfaction,—yes, the power and strength of gentleness,—and the harshness and austerity, the hate and pride, will in like proportion vanish into their native nothingness.

On the way to the fullness of bliss to be gained from such practice many an evil suggestion may have to be annulled with the truth. Always the Christian Scientist can know that gentleness is of God, hence good and powerful; while the belief in a hard heart has never been aught but an unreal phantom, false in every particular. Think of the joy in heaven over one hard heart dissolved through the power of divine gentleness demonstrated! Think of a world where all hard hearts shall have been proved unreal, where the power of gentleness shall have awakened men to hear always the voice of Truth and to see always spiritual good! Then let each Christian Scientist cleanse his heart of all that is unlike good, that he may prove more and more his own unity with the great, pure heart of Christ, where the power of the "gentleness of Christ" is fully demonstrated.

ELLA W. HOAG.

FROM THE DIRECTORS

[As published in the *Christian Science Sentinel*, June 2, 1923]

Unity Among Churches

Our Leader declares in "The First Church of Christ, Scientist, and Miscellany" (p. 274): "I am cheered and blessed when beholding Christian healing, unity among brethren, and love to God and man; this is my crown of rejoicing, for it demonstrates Christian Science."

The Directors wish to call the attention of the field to these words from the message which our Leader sent to the *Boston Herald* in April, 1908, as a premise to the all-important subject of unity of the churches, through universal fellowship and activity, in the entire field of Christian Science. Our Leader knew full well that the church our Master established was founded upon spiritual understanding; for he said, "Upon this rock I will build my church; and the gates of hell shall not prevail against it."

Many problems are brought to the Directors' table bearing specifically upon the question of unity, which is of such vital importance to the progress of Christian Science. Each branch church and society stands for this ideal; and when we recognize that the healing which is brought out through the understanding of the Christ, in Christian Science, denotes "unity among brethren, and love to God and man," it is of paramount necessity that the activity of the Christ or of the law of God should handle all differences among Christian Science brethren through demonstration.

When our Leader could say (Pulpit and Press, p. 21), "Our unity with churches of other denominations must rest on the spirit of Christ calling us together," it is very evident that the demand for unity among our own brethren in "the spirit of Christ" calls us together in true fellowship; but separation denotes lack of demonstration.

Having caught the spirit of Christian Science, either through the wonderful power of Truth in healing or through spiritual awakening, it is natural and right that Christian Scientists, to bring out a true sense of organization, comply with all that their Leader has given them.

The false beliefs of mortal mind should not interfere with that demonstration; but if the claims of animal magnetism be not handled and reduced to their nothingness, then turmoil will ensue, which would seek to drown the Christ-idea. Christian Scientists then become self-justifying for their actions toward others, and unity is forgotten. Our Leader declares in "Miscellaneous Writings" (p. 354) that "humility is the first step in Christian Science;" and our Master laid great stress upon forgiveness among the brethren, declaring that his followers should do good to those that hate them and despitefully use them. Since the Master's healing power depended upon this spirit of humility or meekness, it is certain that the healing power will be lost to Christian Scientists if they do not follow his example.

Our Leader was insistent upon the manifestation of love, which did not mean lack of correction when necessary, or just criticism when required; but it did mean that justice, mercy, and forgiveness should be exercised,—that the Science of divine Love should be learned by all Christian Scientists. Members never should become separated over petty questions or by differences arising because of personal ambition, domination, authoritative control, and such like. They should remember the Master's injunction of forgiveness and brotherly love. It would be wise on their part to weigh the questions without personal animus, bear and forbear with each other, continue to subscribe to and obey the by-laws of their branch churches or societies, and thus heal the breach. The activity of the Christ always brings about unity, never separation.

[As published in the *Christian Science Sentinel*, June 16, 1923]

Indorsing Books

In her Preface to the textbook, "Science and Health with Key to the Scriptures" (p. x), Mrs. Eddy refers to a few books based on the teachings of Christian Science as being useful, and she contrasts this statement with a reference to various books of which she says that most are incorrect. Christian Scientists know that Mrs. Eddy has fully elucidated her discovery in her writings. Many books have been written and published as an aid to Bible students, and a number of these have been prepared by individuals who had gained some knowledge of Christian Science and felt that their views or the results of their research would be helpful to others. A few of them are interesting or helpful, and our Leader on rare occasions commended a work based on the Scriptures which represented an enlightened thought; but to most of such works cannot be given the commendation that they are particularly helpful to Christian Scientists. The first Tenet of our faith reads, "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life" (Science and Health, p. 497); and, truly, the Bible and our Leader's writings explaining the Scriptures are complete and sufficient to enable us continuously to gain in understanding and application of the truth. It is not necessary for Christian Scientists to study voluminous Bible commentaries, dictionaries, reference books, and compilations of Scripture from various versions of the Bible. All of these must necessarily represent somewhat of the compiler's personal viewpoint or manner of approaching a subject, which may not be the best for others. Sometimes these so-called helps may tend to formalism and away from the initiative, inspiration, and revelation which should accompany individual effort. While some versions of the Bible other than the King James are helpful to the student, none of them has the place the King James Bible occupies among Chris-

tian Scientists or among the English-speaking peoples. That masterpiece, compiled by devoted and inspired scholars, has never been surpassed, and certainly cannot be by the efforts of a single individual. Our Leader studied it daily, and desired and required that it be used in all our public church services.

Because Christian Scientists had been importuned to purchase books for which Mrs. Eddy's indorsement was unwarrantably claimed, Mrs. Eddy caused to be inserted in the *Christian Science Sentinel* of May 8, 1909, the following notice:

"TO WHOM IT MAY CONCERN.

"In view of complaints from the Field, because of alleged misrepresentations by persons offering Bibles and other books for sale which they claim have been endorsed by me, it is due the Field to state that I recommend nothing but what is published or sold by The Christian Science Publishing Society. Christian Scientists are under no obligations to buy books for which my endorsement is claimed.

"MARY BAKER EDDY.

"Box G, Brookline, April 28, 1909."

These commercial efforts did not stop with our Leader's published notice, and since then, as before, there has been persistent effort to use kindly letters written by our Leader in appreciation of a publisher's or author's courtesy in sending her a complimentary copy, as a means of persuading Christian Scientists that they are not fully equipped, or are even not wide-awake and loyal, if they do not own and study a copy of the same book. Even a good book, promoted and urged upon the public through undue solicitation, suggestion, and questionable methods, may thereby lose somewhat of its value; and we may well look askance at advertising circulars using the terms Christian Science and Christian Scientists, and even quoting freely from our Leader's writings, or using her name without warrant in order to persuade the unwary.

CHURCH TREASURER

PER CAPITA TAX, as provided in the Church Manual, Article VIII, Section 13, is due annually from "every member of The Mother Church," and "shall be forwarded each year to the Church Treasurer." This tax of "not less than one dollar" may be forwarded at any time during the year. When a remittance for church dues is more than the amount required to balance one's account, the surplus is credited for the present year.

CONTRIBUTIONS to The Christian Science Benevolent Association are acceptable; and contributions may also be made to the General Fund and to the Real Estate Fund of The Mother Church.

Please make all remittances payable to EDWARD L. RIPLEY, Treasurer, and send them to him at 236 Huntington Avenue, Back Bay Station, Boston, Massachusetts.

TESTIMONIES OF HEALING

The statements with regard to healing made in the following testimonies have been carefully verified, and their truthfulness established. Records of the investigations are kept in the Publishing House.—THE EDITORS.

WORDS cannot adequately express my gratitude for Christian Science. When I appealed to my husband for a practitioner, I knew nothing of Christian Science. "Man's extremity is God's opportunity." I had previously struggled for months to free myself from the bondage of helplessness and sleeplessness. I was in a dazed condition, yet always mentally able to notice the good effect every pleasant smile, word, or deed produced, and the ill effect that every discouraging and unpleasant word had upon me.

For six months, with the best medical and material assistance, I had gradually grown worse. After that a specialist was employed. He told me that I was paralyzed all over my body. I realized the seriousness of my condition; so I talked to him about reading the Bible and looking to God for healing. He said I was insane. I heard his verdict as one hears a death sentence. Then followed two weeks of critical physical and mental torture; but during every conscious moment I prayed for divine guidance. The answer came telling me to put my trust in God and to send for a Christian Science practitioner. I could hardly hear, see, or raise my eyelids; my hands were drawn so that I could scarcely open them; my tongue was stiff; suffering in the head and spine caused loss of memory so that I could not write or read; and nightly I had spasms of the throat.

This condition, seemingly arising from years of ill health and a severe chill, followed by influenza, was beautifully overcome in Christian Science. My memory returned with the practitioner's first visit; and with his help a sincere study of the Bible, together with "Science and Health with Key to the Scriptures" by Mary Baker Eddy, was commenced. In one month's time I was enabled to take the street car to town and do some shopping, and began assisting with the household duties. I continued steadfastly to study; and in about six months I recovered from the drawn, paralyzed condition, which had extended from the back of my head to my feet. For ten years I had found it necessary to wear eyeglasses to read, but at this time I put them away, and I have not worn them since. I now read for many hours each day without a bit of eye strain. I have not taken a dose of medicine since the day before I sent for the practitioner, having depended entirely upon Christian Science, which has given me freedom. Its study is my greatest pleasure.

I am praying daily that all may be led to demonstrate Christian healing, and am striving to follow the two commandments, "Thou shalt

have no other gods before me," and, "Love thy neighbour as thyself." I am sincerely grateful for the spiritual uplift as well as relief from physical infirmities.—(*Mrs.*) *Lillie B. Butler, Seat Pleasant, Md.*

IT is with a deep feeling of joy and gratitude that I give in brief to the world my experience in Christian Science. Having been raised under the loving care and protection of a mother who depended entirely upon this beautiful truth, I knew that it meant a great deal to me each day, but I always depended on my mother or a practitioner for any special help needed.

Almost eight years ago I found myself suffering from a severe attack of gallstones. I called a Christian Science practitioner, and through his loving work received immediate relief; but the disease was not completely destroyed. It was not until the third attack (each time more severe) that it was entirely overcome. I never for a moment doubted, but knew that the truth as taught in Christian Science could and would heal me. Although I felt weak after these attacks, I did not lose any time at my work. I have never had the slightest indication of a return of this trouble since, and know that I am completely healed.

I am deeply grateful to Mrs. Eddy for this beautiful truth, which she has so faithfully and unselfishly given to us all. Christian Science teaches the ever-presence and omnipotence of God's love and its power to heal and save. It has been the only help or physician in our home for more than seven years, and has met our every need at all times.

The physical healings have been many and mean much; but it is the spiritual uplift that is greatest of all, —the peace, contentment, and happiness afforded us through faithful study and application of divine Principle. We have found that spiritual activity is the great means of growth. Using the good we already know, we receive more. However small or humble a task may seem, we need never be ashamed of God's work; and it always leads to something higher and better. Words can never express my gratitude.—*Ira D. S. Southwell, Salt Lake City, Utah.*

AFTER reaping innumerable benefits from the study of Christian Science, I feel that it is only right to add mine to the many testimonies of gratitude. Trained as a nurse, I found, after about twelve years of nursing experience, that my faith in medicine and doctors was leaving me. Faith in God went also, when prayer for the life of one I cared for was seemingly unanswered. Bereft of faith in both matter and Spirit, life lost all interest for me. Added to this, my health seemed to be failing, and I looked forward with dread to the time when I should be physically incapable of work.

After twenty-one years of nursing I heard of Christian Science from the relative of a patient I was then attending, and was struck with the purity of its teaching. Having just returned from witnessing the horrors of a world-wide war, and being tired of the sight of so much sorrow and

suffering, I saw in Christian Science the offer of something better than I had known hitherto. A month or two later I obtained a copy of the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and started to read it one evening. I read for many hours, lifted above a world of matter to a region of dazzling purity. No thought of physical healing came to me, but the next morning I found that a physical trouble of many years' standing had left me. For a few months all my old interest in life returned, and I thought that sorrow was a thing of the past; but in one year I lost all that to me made life worth living.

For the next three years I seemed to be denied all that would help to contribute to my happiness; but feeling that my only hope lay in Christian Science, I clung to it as a drowning man clings to his last hope. One day, while thinking and wondering why my life had turned out to be what it was, I realized that unconsciously I was looking to persons and places for good; hence all failed me. From that time I turned resolutely away from matter and looked only to God. In about a year's time my surroundings were more congenial. I became a member of a branch church and a class student, also a member of The Mother Church. For some years I had been wanting to give up my nursing, and now work in Science was offered me. This I accepted, feeling that it was a step out of materiality.

Though there are many problems still confronting me, I realize that I have learned the great lesson of absolute reliance on God, infinite good, and am experiencing a peace of mind which I never expected to feel in this world. I am grateful to the practitioners who lovingly helped me to lift thought above matter to Spirit.

With gratitude to God for having sent to this age the Comforter promised by Jesus, the divine Science revealed to our Leader, Mary Baker Eddy, I send this testimony, hoping it may help some one as much as other testimonies have helped me.—*(Miss) A. Bertha Conyngham, Pietermaritzburg, Natal, South Africa.*

I AM glad to express in this way my appreciation of and gratitude for what Christian Science has done and is doing for me and for my family. It came to me in a time of great need. I had been suffering for about eight years from the so-called after effects of typhoid fever, for which material remedies offered no cure. Our family physician, also specialists in Chicago, said I never would be well again, and that they could give only temporary relief. A neighbor, who had found help through Christian Science, gave me some *Christian Science Sentinels* to read, and told me the help her family had received from the study. I was not ready to look into it then, as I had accepted the physicians' verdict, and thought I had to go on suffering until the end. About this time, however, our daughter, who had never been strong, had a complete breakdown, and was unable to carry on her work as a school-teacher. Then I decided to look into Christian Science on her account. I visited a practitioner, and she told me God

was our loving Father, who never sent sickness or trouble to His children; and that we, as His children, could claim all His promises. I had a treatment, bought the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and took up the study in connection with the Bible. We sent for a practitioner for our daughter, who was healed in one treatment.

When I learned in Christian Science that God is not the author of suffering and death, that the right understanding of Him is life eternal, and that the promises of the Bible are for us here and now, it brought the joy that passeth all understanding, and the healing of many discordant conditions. I have been healed of indigestion, nervous sick headaches, neuralgia, a lameness of the lower limb, and many other things. It is now about sixteen years since we first looked to Truth for help, to God, who does heal all our diseases. The physical healing is not to be compared with the spiritual inspiration and understanding gained; and I can say with the Psalmist, "Bless the Lord, O my soul, and forget not all his benefits."

I am grateful to God, and to all who have helped me to find the straight and narrow way.—(*Mrs.*) *Mary B. Moorhead, De Kalb, Ill.*

SOMETIMES we have experiences from which we do not get the full import until in after years. Recently, while I was thinking over past experiences and the lessons they have taught, my attention was particularly called to the statement on page 147 of the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, which says: "Our Master healed the sick, practised Christian healing, and taught the generalities of its divine Principle to his students; but he left no definite rule for demonstrating this Principle of healing and preventing disease. This rule remained to be discovered in Christian Science."

About sixteen years before I heard of Christian Science, I had a continued spell of illness, during which medical aid was exhausted, including the services of a specialist; and then I was told that I had but two months to live. Realizing that earthly help had failed, I turned to the divine, though at that time I did not know that there had been a single case of Christian healing since the time of Christ Jesus and his disciples. Neither did I have any encouragement from the church of which I was a member. I was told that the days of miracles had gone. But turning to the Bible, the book I had learned to love, I read of many cases of healing in both the Old and the New Testament. Apart from the individual healings in the Old, the Psalmist said, "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases." And our Saviour healed all manner of diseases, and taught his followers to do the same. He said he always did that which pleased the Father. This was enough. In twenty-four hours I noticed something unusual had happened: God had healed me. I am grateful for this healing. It saved my life. It was

perfect and permanent. This healing occurred in 1880.

Now, when I look back to this healing with a better understanding, I can see that it carried with it no general betterment of health, as has been the case since coming to Christian Science—only the healing of that single disease. There was no knowledge of how this was done, other than mere faith; no rule to go by; so when I was again at death's door and was unable to repeat the former faith, like a drowning man grasping at a straw I again grasped materia medica. It utterly failed. I do not look upon these failures now with any regret, because, at that very moment there was an angel visitor knocking at my door, as it knocks at the door of every sufferer to-day, and I knew it not. But I soon found this visitor was Christian Science. Even its textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, was in the home and I knew it not, until a member of the household, a beginner in Christian Science, who was quietly reading this book, seeing my plight, handed it to me; and while I was reading it, I was instantly healed.

At once two great truths came into my life. One was that God had healed me; and the other, that it was done through the Christian Science plan, though at that time I knew nothing of the terms, or rule, as used in Christian Science. This healing brought the first conviction of a rule for healing. It was part of the healing itself. This rule was earnestly sought in the Christian Science textbook, and was found to be the rule of right thinking and right knowing about God and things. Then a general betterment of health began. One physical discord after another began to drop out of my life, including stomach trouble, which had troubled me for twenty years, until a condition of health was gained such as I did not ever expect before coming to Christian Science; but in Science I find it "divinely natural," to use the words of Mrs. Eddy as given on page 591 of Science and Health.

I am grateful for these healings. I am grateful for the privilege of living in this age, wherein, as Mrs. Eddy has told us on page 146 of the textbook, "divine metaphysics is now reduced to a system, to a form comprehensible by and adapted to the thought of the age in which we live." Above all, I am grateful that Christian Science teaches us of God.—*George C. Erisman, Benton City, Mo.*

WHEN Christian Science came to me I had no understanding of religion, but my great desire was to find some means of learning to know more about God, in order to teach my children the one thing that seemed to me most necessary in their lives. Mrs. Eddy tells us in "Science and Health with Key to the Scriptures" (p. 1), "Desire is prayer;" and after studying Christian Science for a little while, I realized that my prayer had been answered; for I certainly had found that for which I had longed. Christian Science has indeed been a priceless treasure to me; and I am deeply grateful for the help my children have also received from its teaching.

I should like to tell of an instantaneous healing when my baby boy was only a few months old. On returning home one morning I found my little girl looking out for me, to say that I was wanted immediately. She did not know why, but thought the baby was ill, as he had suffered a little from sickness that morning. When I entered the room I found the baby limp and white in the nurse's arms, scarcely breathing; and the nurse, in tears, said there seemed to be no life left. We were young in Science, and I was so filled with fear that for a moment I was tempted to call in a doctor; but, instead, I telephoned to a Christian Science practitioner begging her to help the baby at once, as he seemed so very ill. I went back to my room and read aloud out of Science and Health, trying not to think of material conditions, but to realize the presence of God. In a few moments I knew that the loving help had been given, for I heard the baby move; and as I looked up I saw the color come gently to his face. It seemed just as if a flower were unfolding in the warmth of the sun. In less than ten minutes he was perfectly well, dancing on his feet with all his might.

This is only one of the many healings which are teaching me that God is an ever present help in trouble. It is with deep gratitude that I take the privilege of sending my testimony as an expression of thanks to God for the many blessings that I have received. I am extremely grateful, too, to those who have shown so much love and patience in helping me to understand this wonderful truth, and for the Christian Science Sunday School. My desire is to prove my gratitude also to Mrs. Eddy for her great love for mankind in giving Christian Science to the world.—*(Mrs.) Marcelle M. O. Darby, London, W., England.*

[Original testimony in French]

TRUTH can be applied not only to the healing of disease, but to all the problems of daily life. We had trouble in connection with a bill, which we had paid, but the payment of which was contested. Being unable to justify our case by proof, we were obliged to pay a second time; and the bill being a fairly large one, this caused a serious deficit in our budget. It troubled us considerably; but having learned through Christian Science that God is an ever present help, we were able to deny the wrong. In a short time the man admitted having previously received the money, and offered many apologies. Later on, other business complications arose, and we again had a splendid demonstration through the application of the truth.

My mother had an acute attack of influenza, accompanied by symptoms of pneumonia. She was unable to move, and hardly able to breathe; also had fever. We asked for the help of a Christian Science practitioner, and through the understanding of our ever present Father-Mother God, prompt relief was obtained; so much so, that two weeks later my mother returned to work, and although it was quite strenuous, she felt stronger at the end of the day than she had previous to

the illness. Shortly before this illness of my mother I myself had suffered from bronchitis and pain, all of which vanished, thanks to our Father-Mother God, as revealed in Christian Science.

I am extremely grateful for these beautiful demonstrations and proofs of the presence of divine Love. I give thanks to God for His goodness, and to Mrs. Eddy for her devotion to humanity. I also sincerely thank my dear friend, who rejoices in helping me in an hour of need.—*(Miss) Therese Barbey, Lausanne, Switzerland.*

CHRISTIAN SCIENCE was presented to me at a most opportune time. After two years spent in studying Mrs. Eddy's writings, much relief was experienced; and a desire to help others to learn of the same healing truth caused me to seek church membership as a regular step of progress. When inquiry was made, it was learned that Christian Science churches do not usually receive applicants who have not been healed of smoking; but cigars and cigarettes had been my close companions for years, and self-justifying arguments were many. To keep away from tobacco seemed to me to involve merely the use of human will-power; whereas I honestly desired that this unfortunate belief of pleasure in matter should be destroyed through a right application of Christian Science.

We read on page 327 of our textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, "Reason is the most active human faculty." It was through this avenue of right reasoning that a few words from a Christian Science practitioner started my thought to working helpfully. Jesus' words, "Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it," corrected the false concept of will-power, and showed me that the effort to do God's will is, indeed, an expression of right desire, even that kind of desire which our Leader describes on the first page of our textbook as constituting prayer. It was seen that such right thinking is in harmony with God's eternal law, whereas it could be only a depraved and selfish human will that would express itself in clinging to the false belief of pleasure in matter, thus breaking the second commandment of the Decalogue. In two weeks all desire for tobacco had vanished, and it has never returned.

I am very grateful to Christ Jesus, the Way-shower, for his example in proving by demonstration the healing power of Truth; also to our Leader, Mrs. Eddy, for her unselfish and untiring efforts, which led to her rediscovery of the eternal truth, which has thus been made available to all mankind for every need.—*Robert Edward Smith, Sacramento, Calif.*

I wish to corroborate my husband's testimony, and to express my heartfelt gratitude for the many blessings received in our home through the study and application of Christian Science. The atmosphere of our home has been greatly purified as a result of this demonstration. For seven years we have looked to Christian Science for help and guidance; and it "has

not been found wanting," as Mrs. Eddy says in "Science and Health with Key to the Scriptures" (Pref., p. viii).—(*Mrs.*) *Flora M. Smith.*

I AM grateful for the joy and blessings received from God through the correct understanding of Him as divine Mind, as taught in Christian Science. Three years ago I took up the study of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, being prompted to do so for physical healing; and I am most thankful for the health I now enjoy. Christian Science has enlightened my views about all things, and I am knowing God's allness and goodness here and everywhere. This correct knowing of the truth frees me from many ills, lack, limitation, and so on. My earnest desire and prayer is that others may awaken to the possibilities of keeping their thought filled with Truth and Love.—*William Steen Swadley, Oxford, Ind.*

To me Christian Science means progress. What I am most thankful for is that in studying Christian Science we are forced to work out our own salvation, because I can see that if this were not so, I should still be leaning on a broken reed, instead of on the truth that makes us free, which is that God is All-in-all.

When I was taken to a Christian Science practitioner, I was prejudiced against Christian Science by statements that had been made by those ignorant of what this Science is; also, I was a member of a denominational church whose minister spoke against Christian Science, influencing me to hold back from letting the truth operate. I was, however, already beginning to think for myself, and had worked out the meaning of Christian Science as the Science of being Christlike. This evidently was the first glimpse of the truth. I consented to have treatments, at the same time privately rebelling against them. But, surely, we cannot serve God and mammon. The time came when a choice had to be made, else there would be disaster; and I chose God, with the result that I was soon healed of constipation and released from the necessity of an operation, which was supposed to be necessary for goiter. Soon I discovered that I was sleeping soundly all through every night without applying my many remedies for the relief of catarrh. As I grew in the understanding of Truth, I decided that glasses were not needed; so I took them off one Sunday night after returning from church. I was playing for the church services at the time, but never wore the glasses again. I do everything, and more than I used to do, without any inconvenience from my eyes.

Many smaller demonstrations were made along the way, all of which gave great joy, as each one was further proof of God's ever-presence. But the greatest joy was when the change for the better began to be seen and acknowledged by others, for that was a sign that I was letting my light shine. Then came the happy day when I could tell the practitioner to discontinue treatment, as I felt able to handle the case myself, which I have done ever since, only occasion-

ally asking for help when a problem seemed hard to understand. I am more than thankful to the kind practitioner who brought me up out of the depths, guided me so patiently and lovingly along the way, and was always ready and willing to give me a helping hand.

I am also most grateful to our dear Leader, Mrs. Eddy, for providing for us her wonderful writings, the Christian Science periodical literature, the Hymnal, the Lesson-Sermons, the lectures, and our church with its Manual, all of which have their place in helping us on our journey Spiritward.—(*Miss*) *Gertrude H. Trueman, Kingston, N. Y.*

When I first became interested in Christian Science, it was not because I wanted physical healing, but because I was dissatisfied and wanted a better understanding of God; and to my great delight I soon found joy and peace, far beyond my expectations.

In the winter of 1919, I was assisting in a large municipal kitchen fitted out with gas ranges, when I came in contact with a gas explosion from one of them. My face and neck were terribly burned, and I lost much of my hair from contact with the flames. My first thought was: God is my life; He is All-in-all, and ever present; and I have nothing to fear. Those present were very much alarmed. I was taken home, and urged to have medical aid. I refused, knowing that as a child of God I needed no other physician; but a doctor was sent, who gave instructions to bandage my face and keep the bandage on for perhaps a week or more.

After the physician left, I took my copy of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and went to my room. There I continued to read its loving messages of Truth far into the night, trying to realize that I was being governed by divine Love, which is always perfect and harmonious. When I awoke the next morning, I removed the bandage from my face and went about my household duties as usual, mentally denying all seeming sense of discord with the truth as I understood it. In a very few days I was out again, and went about as usual without any discomfort. Had I relied upon medical treatment, it would, without doubt, have been much longer before I could have left the house or removed the bandage.

Words fail to express my gratitude for this wonderful healing and for many others. I am indeed thankful for a better understanding of God, and for the sense of joy and peace which I have received through the study and application of Christian Science.—(*Mrs.*) *Jeannette Johnson, Rapid City, S. Dak.*

In 1918 my husband and I were spending the winter in St. Louis, Missouri. While there I had blood-poisoning in my foot. The foot became very much inflamed, and the pain was so severe I would cry, and could work for myself in Science but a few moments at a time. I could not tell where the pain was most severe: the whole limb was very pain-

ful. Two days and one night I suffered, and no relief came; and the second night I was suffering so much I could not rest for one moment. At last, at two o'clock, the thought came to me of our Lesson-Sermon that week, which told how Jesus walked along the road to Emmaus with two of his disciples. I seemed to forget myself completely, and walked along beside him. I seemed to hear him say, "What manner of communications are these that ye have one to another, as ye walk, and are sad?" Well, I kept on listening to him until he left his two disciples, and they departed to go to the other disciples. Then I came to myself, and saw I had been two hours with Christ my Saviour. I was entirely healed; and I arose and looked at my foot. All swelling had disappeared, and there was no more pain.

I can never be grateful enough to God and to Mrs. Eddy for the great gift of Christian Science. I pray God that I may grow in grace, and have that Mind "which was also in Christ Jesus."—(*Mrs.*) *Harriett A. Harris Weidle, Iowa City, Iowa.*

CHRISTIAN SCIENCE is more to me than words can express. I began reading the literature with the view of helping a member of my family, thinking at the time I did not need it; but I soon found out I did.

I have been studying Christian Science about eleven years, and have had many proofs of God's love and protecting care. One healing was that of a dislocated arm. The arm was instantaneously healed by knowing that no harm could come to God's child, thus proving, as the Bible teaches, that "the word of God is quick, and powerful, and sharper than any twoedged sword." Chronic throat trouble of many years' standing has been healed just by studying Christian Science, without any other direct effort.

I am indeed grateful for the innumerable blessings I have received, —grateful to our Leader, Mary Baker Eddy, and to all who have helped me. —(*Mrs.*) *Lola G. Roane, Amarillo, Texas.*

WITH deep gratitude I desire to give a testimony of the many blessings I have received through Christian Science. A *Sentinel* was sent to me by a friend to see if I could find anything in it that would help another in my home. Later on, "Science and Health with Key to the Scriptures" by Mary Baker Eddy was lent me. At this time I had been suffering for over a year and a half from what seemed to be a lump at the base of the spinal column, the result of a bruise. I could only sit down on an inflated rubber ring, and was never without pain. Two physicians said that an operation was needed, but also stated that the difficulty might return. I decided that I would have no operation; and later on I gave up all material means, as they were not helping me.

I started reading Science and Health, not knowing anything about Christian Science; but I read it deeply, sincerely, and drank in every word about God,—Life, Truth, and Love. About the third week, while I was reading, I felt under me to shift

the rubber ring and found that I had forgotten to place it on the chair; yet I had been sitting in comfort and free from pain. I was so astonished that I spoke outright the words, "What does this mean?" Truth answered; for I heard as plainly as if a voice had spoken, You are healed. This healing occurred in 1917; and I have had no return of the trouble.

I could never put into words my feelings at that time, or ever be grateful enough for this proof of God's omnipotence, made possible of demonstration through Christian Science. I am truly grateful.—(*Mrs.*) *Minna M. Royal, Ventnor City, N. J.*

CHRISTIAN SCIENCE came into my life at a time when I was utterly discouraged, and in such a weakened condition that I was not able to be out of bed all day at a time. My physician had done all for me that he could do, and said that I would have to undergo an operation before I would have relief. I had undergone two operations for the same trouble before, and felt a third would not do any more good. At this time my sister-in-law, who had been healed of chronic stomach trouble through Christian Science, in one treatment, asked me to read "Science and Health with Key to the Scriptures" by Mary Baker Eddy, saying she knew it would help me. I did not have any faith in it, for I had about lost faith in everything and everybody; but I picked the book up and began to read with these thoughts, saying, Well, I will see what is in it. I read for hours. Never before had I felt such peace and happiness; and from that day to this, over three years, I have never used a material remedy for myself or my children. I went to see a practitioner, and in two treatments was healed of the trouble I had had since early girlhood.

I am very, very grateful for this healing and for many others in our family since. I am so grateful for the Sunday school, for all the Christian Science literature, and to our beloved Leader, Mary Baker Eddy, for giving us this truth that makes us free by teaching us to know God aright.—(*Mrs.*) *Anna Mae Hohnstine, Cincinnati, Ohio.*

TESTIMONIES

Good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. They should be written legibly; and the addresses given should be complete; also, the source of all quotations should be given. Women should use the title "Miss" or "Mrs.," and married women should sign their own names in full, instead of the names of their husbands.

Testimonies should be verified by three members of The Mother Church; and in the case of a member or an attendant of a branch church, one of the verifiers should be the clerk or some other officer of that church, who has either witnessed the healing or can vouch for the integrity of the testifier. In the verification of testimonies by a church officer, the title of the office

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Compliance with the foregoing will greatly facilitate the work of the Editorial Department.

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The Tenets of The Mother Church, The First Church of Christ, Scientist, for use of branch Churches of Christ, Scientist, are printed on folded sheets, containing space for adding the application form for membership in branch organizations, or extracts from their by-laws. These may be obtained in the regular size, and also in a form suitable for binding into booklets containing by-laws. Either size may be ordered from the Clerk at seventy-five cents a hundred, the minimum order; but unless otherwise specified, the larger size will be sent. Remittances should accompany all orders; but postage stamps should not be sent in payment.

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THE
CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

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GOOD TRIUMPHANT OVER EVIL

SARAH BEATRICE SLOTE

THE spiritual seers of old believed that, whatever the situation, God was able to control it and to protect His followers. Often divided from their people,—as in the cases of Joseph and Daniel,—held captive in alien countries with institutions and religious beliefs opposed to theirs, in the serene security of spiritual understanding they demonstrated the beautiful spirit of their religion, while Truth reflected gave to their lives a marvelous dignity. Even those unable to accept the letter of their faith, acknowledged and testified to the power of their God.

The demonstration of Truth in human experience to-day, however difficult it may seem, develops the qualities of true selfhood in men and women, and unfolds God's methods as of infinitely greater value than human ways and means. As the struggle of human life is primarily a mental struggle, only the religion founded upon Christian metaphysics is of true value. Ideals and spiritual longings cannot live beneath the current of materialism, but must ever rise above it. That buoyancy of thought, based upon spiritual understanding of God, which reaches above the floodtide of human occurrences in a constant and cheerful endeavor toward righteousness, is the inspiration of human existence, discerning spiritual individuality apart from mere personality.

That good shall transcend and destroy evil is the hope of mankind. The world may not be ready to give up all its idols; and to attempt to force a position may mean a retrograde step; but men can obtain dominion over error, and they may retain this sense of spiritual supremacy by demonstration based upon absolute Truth, even while passing through human experiences. The aftermath of the war has left in its trail what appear to be new forces and new conditions, many of which seem to be of a greater degree of materiality than any before. The pendu-

lum swings from one extreme to another. The lid of the Pandora box of the past opened wide to expose innumerable evils. To the gaze, they are apparently more obnoxious and appalling than when under the lid. Yet the universal condition is the sum total of the individual conditions, and can be dealt with only by the individual. But it is no new thing in the world to meet with a contingency so unusual and astonishing that from a merely human standpoint it may seem almost impossible to cope with. Thus did Joseph the youth, son of Israel the prince, doubtless feel when he found himself alone in the slave market of Egypt.

To all seekers after Truth there comes a spiritual baptism of experience, which Mrs. Eddy thus describes in "Miscellaneous Writings" (p. 204): "The baptism of the Holy Ghost is the spirit of Truth cleansing from all sin; giving mortals new motives, new purposes, new affections, all pointing upward. This mental condition settles into strength, freedom, deep-toned faith in God; and a marked loss of faith in evil, in human wisdom, human policy, ways, and means. It develops individual capacity, increases the intellectual activities, and so quickens moral sensibility that the great demands of spiritual sense are recognized, and they rebuke the material senses, holding sway over human consciousness."

To each comes the time when he must be released from his early moorings, and face the outer world. It is often a hard awakening; it was a bitter one in the case of Joseph. But in that hour, if one possess spiritual substance or resource, he is safe. As a spiritual baptism, or education, did Joseph take his bitter trial in Egypt; for early upon his advent in that land he evidently had recognized the "great demands of spiritual sense." Faith in the power of evil undoubtedly had left him to a marked extent; and he used no human ways or means to accomplish his success. On the eve of the great spiritual awakening which must have swept over him, he knew that his work lay before him, and that he, and he alone, could do it, if his problems were to be fully solved. The great qualities with which he had been endowed were called into action, and developed as he rose to meet the occasion.

In divine metaphysics, there can be no recognition of an enemy except as one's own false belief. Jesus said, "I have overcome the world;" but as he did not use material armaments, he must have conquered his false beliefs about the world. The evil of the world would endeavor to press in from without; yet it is one's own acceptance of it which makes evil seem real. Evil accepted seems to augment; rejected, or denied and cast out, it has not even apparent life or existence. Having no place in divine Mind, evil can appear to obtain a foothold in human consciousness only when accepted. Joseph did not fear the test of his purity; nor when the butler forgot him did he repine: he patiently went on with his work, improving conditions wherever he was placed; and wherever he was placed conditions

became better, because he was there. He was never resigned to the acceptance of a false state; hope remained steadfast to the time of his release and the hour of his great achievement, although with him this was, evidently, to know that good work in the ever present hour is one's great achievement. The spirit of Joseph was that of obedient effort —a quickening spirit, which saw the meaning of that which, later, Jesus stated when he said: "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

Whether as the son of a wealthy chieftain, whether in prison or in servitude, or later at court, Joseph's clear demonstration of true manhood betokened that he had an understanding of the divine qualities, or true substance, the same in any place or position, and that this unchangeableness comes from an understanding of man's spiritual unity with the Father, who is eternal and immutable; and therefore the idea of sonship is not subject to change. As one comes to know that man is idea, image, and that man dwells in divine Mind, expresses the activity of divine Mind, and that Mind governs man, he becomes assured that man reflects that Mind. Man as the reflection of Mind therefore expresses Mind's own qualities of perfection,—intelligence, honesty, purity, mercy, justice, wisdom, efficiency,—all spirituality.

When the thought of Joseph had reached the stage at which he would not deviate from the demonstration of Principle, he was released and at once, no allusion being made to the charge against him. There can be no charge against man as the image of the Mind which is God; and error being met in the consciousness of Joseph, the false thought was obliterated in his experience. Thus, when he had proved his right to his divine inheritance in Spirit, when during thirteen years of patient endeavor he had held thought to the Shekinah of true Life, that

> "Place, beyond all place, where never ill
> Nor impure thought was ever harboured,"

Joseph's demonstration for that time was complete. Pharaoh was great enough to perceive the reflected ability of Joseph, and he said, "Can we find such a one as this is, a man in whom the Spirit of God is?"

Into the highest post in the kingdom Joseph stepped, the best thinker of his period, qualified not merely to compete with but to surpass the wisest in the kingdom—and Egypt then was at the height of her glory, a well-organized and civilized state. Joseph had gained what might be called his collegiate education as steward in Potiphar's house, where he performed his duties to the entire satisfaction of Potiphar, and where he was able to resist evil, to the praise of God. What might be called his post-graduate education was received in jail, where in the presence of criminals he was able to gain the confidence of the keeper of the jail and the good-will of the prisoners, while demonstrating the highest interpretative vision, which eventually carried him to the vicinity of the throne. Thus educated, did Joseph face the people of Egypt, democratic

in his Christly simplicity, aristocratic in his purity and self-abnegation. It has been said that Joseph may have been slightly arrogant when in his father's house, because of Jacob's preference for him; but if this were so, he certainly learned humility, or self-effacement, in the valley among the commoners, and his retention and practice of this beautiful quality kept him from pitfalls in his future life, for

> "He that is down needs fear no fall,
> He that is low, no pride,
> He that is humble, ever shall
> Have God to be his guide."

The world appreciates an able individual, all the more so if he is pure-minded, even as Pilate found no fault in Jesus; and neither the Babylonian nor the Median and Persian kings found fault in Daniel. To the able thinker, opportunity in the world is usually open to learn what he desires to know; also the world offers him the opportunity to conquer self. Through very deep ordeals some men have apparently emerged successfully, having dealt with reasonable fairness according to their indefinite and abstract ideas of righteousness; but how much happier and more valuable would their lives have been, had they possessed a definite understanding of the righteousness and availability of divine Principle.

That Joseph possessed something of this understanding and thus was fitted for the highest post in the kingdom is proved by his treatment of his brothers; for he was able to rise to the greatness of the Christ-spirit. In speaking of Jesus' crowning act of love and forgiveness, and its resultant development and growth to mankind, Mrs. Eddy says in "Miscellaneous Writings" (p. 124): "The last act of the tragedy on Calvary rent the veil of matter, and unveiled Love's great legacy to mortals: *Love forgiving its enemies*. This grand act crowned and still crowns Christianity: it manumits mortals; it translates love; it gives to suffering, inspiration; to patience, experience; to experience, hope; to hope, faith; to faith, understanding; and to understanding, Love triumphant!"

Like Daniel, Joseph proved that one may pass through the hardest of human experiences, may be surrounded by jealous officials, may be obliged to remain in an immoral atmosphere, but by the use of divine means alone one can come through these trials not only mentally pure, but successfully, even from the world's standpoint. Especially does Joseph's life point a lesson to those who grow impatient because of the disciplinary work to be performed before that dominion over self is gained which gives one his rightful place in human experience. Mrs. Eddy says in "The First Church of Christ, Scientist, and Miscellany" (p. 139): "Like the verdure and evergreen that flourish when trampled upon, the Christian Scientist thrives in adversity; his is a life-lease of hope, home, heaven; his idea is nearing the Way, the Truth, and the Life, when misrepresented, belied, and trodden upon. Justice, honesty, cannot be abjured; their vitality involves Life,—calm, irresistible, eternal."

Recognizing spiritual values as being truly substantial, the faithful follower of God, obedient to His commands, receives unmeasured blessings in lieu of merely false beliefs. Conscious of God's infinite presence, all may be about their Father's business, overcoming evil with good and thus be at peace with God, and with mankind.

WALK IN THE LIGHT

MARGARET T. CAMPBELL

IN going into a dark room from a lighted one, there is usually a sense of difficulty in finding one's way towards the farther side of the room; but on returning to the lighted room, one finds the light by which he can walk with assurance. All obstacles being clearly seen, they can therefore be avoided. This illustrates the change Christian Science brings about in human experience. A person knowing nothing of Christian Science is mentally in a dark room, as it were unconscious almost of any light until he turns toward the one ray, perhaps, that begins to shine into his thought. He walks toward it; and finally emerges into the full light, realizing light all about him,—the light of Truth.

The student of Christian Science recognizes the difference when conversing with one who is not yet a Scientist; and he knows the reason for the difference. For while both may be recognizing a material seeming,—the ordinary material environment, or some claim of sin or disease,—the one seeing no light can find no relief, and the uncertainty of all things in the darkness fills him with fear; but the student of Christian Science, in the degree in which he has experienced the light which Christian Science reveals, surveys mortal evidence in the light of Truth. With that light shining on the obstructions of so-called mortal mind, he is able to gauge them correctly. He is able to listen to a tale of distress calmly, without mesmerizing himself with false pity or fear, because he knows that the conditions are not real. His quiet sense of confidence will help the sufferer. He must be true to the light, and not sacrifice his Christianly scientific sense of being to a false sympathy. The woes of human sense, the stumblingblocks of darkened thinking, cease to be obstructions as soon as one is conscious of the light of Truth.

As beginners, we are sometimes like Thomas when he said to Jesus, "Lord, we know not whither thou goest; and how can we know the way?" Thomas was a disciple of the Master; and yet, he spoke these words out of the darkness of mortal mind. Jesus answered, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." Philip said, "Lord, shew us the Father, and it sufficeth us." In our work to-day, sometimes we find ourselves like Philip, and sometimes like Thomas. We ask, How shall we perfectly apply the truth? How shall we see the Father, divine Principle, operative in all things? Jesus knew

the answer to these questions, for he ever moved in the consciousness of Truth; and in the reflection of that true light he was able to estimate all things correctly. To his clear vision, all things fell into their rightful places, received their just award, their "righteous judgment." Then, if we follow his instructions to his disciples in the light of Christian Science, we, too, shall understand.

It is very important that we gain this true sense in our daily serving. The truth that shed light on Jesus' pathway must light ours also. If we are "cumbered about much serving," it must be because we are not fully enough in the light, but partially in the shadow of material sense. Is the new Reader of a Christian Science church burdened about his serving? Then he is not walking in the light as he ought, but is in the dark lane of personal responsibility. God alone is responsible for His truth; and His Word is already provided. The Reader need only read understandingly, letting the Word "have free course." The one divine Mind embraces both listener and Reader; the one intelligence is reflected by both; the one Mind includes all. Hence, it requires the same reflection of intelligence to listen as to read; and Reader and congregation are thus one in Truth and Love. It removes thought from self to realize the truth about this all-embracing Mind.

Is the practitioner burdened about his work? Do the fears and limitations of mortal mind loom up before him? Let him turn to the light, and realize that "the illuminations of Science give us a sense of the nothingness of error," as Mrs. Eddy tells us in "Science and Health with Key to the Scriptures" (p. 596). Is he tempted to feel satisfied, to slacken his efforts somewhat? As the sun, moon, and stars continue in their courses, reflecting divine Mind, so should he strive to realize that man's reflection of the activity of Mind cannot cease, but is forever sustained and harmonious. We need continually to be at-one with the harmony, the joy, the order, of spiritual activity, allowing Mind to govern us, and to do the healing. So, with every worker in the vineyard, the light of Truth serves to correct and to readjust the many details of service.

Sometimes it is the student's share of so-called material work that seems to lie too heavily on him. Again, the remedy is to realize the presence of the light of Truth, and to illumine duty with spiritual understanding. Mrs. Eddy's words on page 427 of Science and Health are refreshing: "Immortal Mind, governing all, must be acknowledged as supreme in the physical realm, so-called, as well as in the spiritual." Nevertheless, it behooves him to be even more faithful, more conscientious, in regard to his daily duties; for it is the spiritual qualities developed in any service that fit us for greater work. It takes in some degree the same qualities of devotion to duty—patience, love, true intelligence—to manage a farm or a household successfully, as it does to govern a city or a nation. The quality of service rendered may be identical. In building a house the same spirit is required that one needs in reading the service

at church. This we possess when we are walking in the light. Our perfect Exemplar showed us how to obtain it. Jesus paid his taxes with the same grace that he healed the blind or unfolded a parable to the listening multitude. He learned and grew spiritually while doing a carpenter's work. Men may build, or fish, or cook; but the spiritual status of man, his standing in the kingdom of heaven, remains inviolate. Man is the reflection of Mind. The fact that Jesus plied the carpenter's trade had nothing to do with his spiritual mission. Then, what our hands find to do outwardly can in no way affect our spirituality; but our state of spirituality affects what we do with our hands. It lifts the tasks, transforms them, gives them their right importance and significance; and then they serve mankind in a more spiritual way.

The great Hebrew leader, Moses, prepared himself for his stupendous task through forty years of spiritual work, while incidentally keeping sheep in the desert. The qualities which fitted him to become the leader and deliverer of Israel unfolded during that preparatory period; and he was a man of eighty when he returned to Egypt to undertake his work. Moses as a man of forty and Mrs. Eddy in so-called middle age began consciously to prepare themselves for their wonderful tasks; but could any human circumstance of age or occupation hinder the divine intention? These intrepid workers saw all obstructions to a higher career disappear in the light of which they were always conscious.

Then let us of to-day take courage. Our opportunity for fitting ourselves for the best of which we are individually capable is present, here and now. It is important that each one of us should do his best. No one grows, except by rising to the height of his own vision. Let the light of Truth shine on our daily duties, whatever their form may seem to be, until we estimate them correctly and see them in their true proportions; which means that they cannot assume such dimensions as would overshadow the spiritual sense of life. When we are capable of doing spiritual work, we shall have it to do. As we are waiting in the market-place for the Master of the vineyard to come and hire us, we find many of our fellows there too, with the same hope and longing to be called to work for Him. Who knows, as he looks about him, but what this or that unpretentious one may be cherishing a desire to work in the vineyard, to be a Christian Scientist, to give all for Christ? This is what is happening every day. Now one, now another, beholds the inability of seeming obstructions to hinder him from advancing. When he once is in the light, the light itself makes progress easier. Jesus assured his listeners, in the parable just alluded to, that whether the workers were called in the first hour, or in the tenth, would make no difference in their wages; but he evidently expected that they would be willing to work, and that they would prepare themselves for the call.

When we are working in the light, we know that all things are going forward under God's guidance; so that

in any seeming lull of activity, we are not waiting for work, but getting ready for further tasks. Man cannot do anything for God in or of himself; but being a partaker "of the divine nature," he finds his rightful activity according to the provisions of spiritual law. He finds it by reflecting God at all times. The light of Truth reveals to him what he must do, and he takes up, step by step as he can, the duty of obeying this stern—and tender—law. He sees the goal long before he reaches it. This is the ineffable beauty of Christian Science, that it reveals the goal, and then points out each individual step which must be taken in reaching it.

"Walking in the light, we are accustomed to the light and require it; we cannot see in darkness," Mrs. Eddy says on page 452 of Science and Health. Just as, to our material sense, light seems necessary, so much more does the light of Truth become necessary in order for us to advance intelligently. To the student of Christian Science, the need of light becomes greater, while the sense of being supplied with light increases correspondingly.

[Written for the *Journal*]

SYMPATHY

CASSIUS M. LOOMIS

Pray listen, friend and neighbor, may I ask
Just where God's sunshine enters thy domain?
Thy welcome smile, in which I love to bask,
Brings twofold healing to my bed of pain.
Is 't through thy trusting heart that thou receiv'st
The cheer that only heaven can bestow?
Or is it through thy healing words thou leav'st
A sense of quiet rest where'er you go?

Perhaps thine eyes, so filled with hope, may be
The windows to thine inner realm, and through
Them shines the light that helps thee well to see
Thy brother's daily need with clearer view.
Must not the Power that moves thy hand of love,
That guides the far-off planets on their way,
Bring countless joys to thee from skies above,
Like manna justly earned from day to day?

However this may be, dear friend, for thee
My earnest prayer goes forth that thou may'st find
Reward in full, and that thou liv'st to see
Abundant fruitage for thy Christly mind.
A tear of pity for a heart forlorn,
Is Love made manifest; and when we ask
True guidance for the day, each early morn,
The lighter seems our God-appointed task.

JESUS AND THE CHRIST

STOKES ANTHONY BENNETT

AN intelligent, accurate, and unprejudiced study of the life of Jesus the Christ is invaluable, because it enables one to understand and to follow the example of the most righteous character in history, and thereby to work out one's own salvation. In pursuing this study one should know at the very outset that the word "Jesus" and the word "Christ" are not synonymous, though they are frequently so regarded. As a well-known Bible authority points out, Jesus is the Greek form of the Hebrew term Joshua, and was our Master's proper name, just as Peter, James, and John were the proper names of three of his disciples; and the name Jesus was not an uncommon one among the Jews. In both the Hebrew and Greek tongues the words for Christ have an identical meaning,—"Messiah, the Anointed," and "the Anointed One." The authority goes on to say: "Christ is not, strictly speaking, a proper name, but an official title. Jesus Christ, or rather, as it might be rendered, Jesus the Christ, is a mode of expression of the same kind as John the Baptist, or Baptizer. In consequence of not adverting to this, the force, and even the meaning, of many passages of Scripture are misapprehended."

One should, therefore, always remember that the life of Jesus the Christ presents a twofold nature: that of humanity and that of divinity. One should make sure not to underestimate or to overestimate the human side of Christ Jesus' career, and also not to lose sight of the spiritual import of that career. By this is meant, that while the student should never fail to give proper consideration to the humanity of Jesus, still, on the other hand, he should not dwell wholly upon this humanity and make it the exclusive basis of his findings; and most certainly he should not regard lightly the spiritual side of the Master's life. If the work be conducted after this comprehensive yet discriminating manner, the student will gain helpful knowledge, capable of scientific demonstration. Thus will he become rightly acquainted with the Nazarene Prophet, and recognize him to be indeed the Way-shower of the human race.

In considering the physical or human, and the metaphysical or spiritual, as impressively manifested in the career of Jesus the Christ, one should learn to discern and to obey the requirements of wisdom. In this important regard one must be well poised; and he can reach this stage only by patiently and persistently striving to gain a right understanding of the words and the deeds of the great Exemplar, at the same time endeavoring to demonstrate his understanding. Here the teachings of Christian Science—the Science underlying both the sayings and the doings of Christ Jesus—will, if one accept and apply them, point him to that straight and narrow way of practical demonstration which the Master himself walked, for the sake of his followers.

To appreciate the Nazarene's mission in the world, one needs to understand his humanity. To get a clear glimpse of the spiritual or metaphysical, which lay behind all that Christ Jesus was, and all that he said and did, one should not fail to see that the human, acted upon by spiritual understanding, was apparently the way whereby the Saviour disclosed to mankind certain of the facts of real or immortal existence. Therefore, to perceive the practicality of Christian Science, one must pay legitimate attention to the ability of the spiritually metaphysical to regenerate, heal, and transform; in a word, to understand the effect of the spiritual Christ and the Christ-power, one must know and understand the teachings of Christ Jesus, who revealed the Christ and proved its power.

In that wonderful chapter, Atonement and Eucharist, which forms part of the Christian Science textbook, "Science and Health with Key to the Scriptures," Mrs. Eddy says of Christ Jesus (p. 54), "Through the magnitude of his human life, he demonstrated the divine Life." Now, since the demonstration of the divine Life is the sum and substance of salvation, it behooves the student of Christian Science to have a clear knowledge of what is meant by the word "magnitude." Coming from the Latin word *magnitudo,* which signifies bigness or greatness, also grandeur and importance, we see at once the value of the term. And we see, too, the very high estimate put by our Leader upon the humanity of Jesus, which was, as she avers, the means whereby the divine Life—that is, God and His Christ—was discovered to mortal view. To grasp the deep significance of the foregoing quotation, and to be guided by it in following the great Master, is worth more than mere language can portray.

Now let us consider briefly the "magnitude"—that is, the greatness and grandeur—of Jesus' human life, in order that we may see just how "he demonstrated the divine Life." He appears to have been ever conscious of the pertinent fact that he could not apprehend and rise into the fullness or completeness of the divine or spiritual Life except as he expressed Godlikeness. So we find him on all occasions putting into practice the very best he knew, at the same time seeking a still higher understanding of the eternal verities of spiritual being.

Jesus never neglected an opportunity to do good and he never disregarded a moral obligation. He never deserted his post or shirked his duty. Awake, active, alert, he performed his part faithfully and well. When he saw a chance to say a kindly word or to do a kindly deed, he took advantage of it. When approached in a fair, just way for aid of whatever sort, he gave it willingly and gladly. When sought to help the poor, to comfort the sorrowing, to befriend the unfortunate, he responded tenderly and compassionately. When summoned to awaken the sinner, to heal the sick, to uplift the distressed and the downtrodden, he acted promptly. When required to meet temptation (and the Bible declares he was tempted in all points as we

are), and to stand unflinchingly for divine Principle, he did it heroically and triumphantly. When bidden to return good for evil, to conquer with pure, unmeasured love the bitter envy, jealousy, hatred, and malice which were daily directed against him, he rose matchlessly to the occasion. When called upon to bear and to forbear, to forgive and to forget, to cheer and to bless, he responded in a manner which ever has been and ever will be the admiration of all his followers. When finally summoned to take up the cross and climb the hill of Calvary, and thereupon seemingly to surrender his temporal life for the good—the awakening and the enlightenment—of others, he meekly obeyed, thereby disclosing his unbounded affection for all mankind. Thus do we come to understand something of the "magnitude"—the bigness and the greatness—of Jesus' human life; and to see that through the "magnitude" of it he proved the reality of the divine or spiritual Life. Thus do we begin to discern the meaning of the Scripture, "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

It may not be amiss for us also to meditate upon the earthly career of the Discoverer and Founder of Christian Science, Mrs. Eddy, who followed Jesus so closely and demonstratively. As God's chosen messenger for this age and for succeeding ages, she, too, through the magnitude of her human life, demonstrated in a wonderful manner the power and presence of the divine Life. And, surprising as it may seem to some persons, the magnitude of Mrs. Eddy's life, like that of the Master's, had its basis in the true humility, simplicity, and gentleness begotten of spiritual understanding. Those who knew personally the Leader of the Christian Science movement testify to her beautifully simple, modest, childlike ways; and those who were not thus acquainted with her may learn of these ways by pondering "The Life of Mary Baker Eddy" by Sibyl Wilbur. In this book will be found a concise record of events and achievements which is remarkable throughout; and he who examines it with honest, unbiased thought and purpose will begin to know and to appreciate aright the most spiritually-minded woman of modern times. Thus will he be the better prepared to apprehend and to apply the Christ, Truth, as revealed and taught by her in Science and Health and her other writings.

It was, indeed, the sweet, simple humility of Mrs. Eddy which made her mighty enough to discover the Science of divine Life, and to give it to a needy world. It was also this which rendered her capable of proving in practice what she had discovered and stated in precept. Following closely in the footsteps of the perfect Way-shower, Jesus the Christ, Mrs. Eddy learned her lessons patiently and well: first, the indispensable lessons in the school of human experience, and, secondly, the higher lessons in the school of divine metaphysics. In her thought and in her action she was wondrously wise

and divinely natural; and may we, as her adherents, always remember this. Unselfish, kind, and charitable, she had a sympathetic consideration for each and all. Self-sacrificing, merciful, and just, she manifested continually the Master's spirit of tender, holy compassion, and obeyed the Golden Rule. Through realizing the importance and the possibilities of a rightly ordered human life, she beheld the infinite spiritual goodness, love, and perfection of the divine Life, and succeeded remarkably in demonstrating these possibilities. Thus it was that Mrs. Eddy worked out her own salvation, and helped her brothers and sisters to work out theirs. Thus it was, too, that she was led to pen those illuminating, forceful words given in "Unity of Good" (p. 49): "The more I understand true humanhood, the more I see it to be sinless,—as ignorant of sin as is the perfect Maker. To me the reality and substance of being are *good,* and nothing else. Through the eternal reality of existence I reach, in thought, a glorified consciousness of the only living God and the genuine man."

With the example of Christ Jesus and also that of our revered Leader before us, we as Christian Scientists should be wise unto salvation. That is, in solving each individual problem we should be quick to discern the way the Master and his faithful follower, Mrs. Eddy, solved their problems,—problems which were so similar to our own. And this means that in seeking to spiritualize consciousness and to demonstrate the divine Life, we must not lose sight of the secret of true, scientific progress, —namely, the magnitude of a spiritually governed human existence.

But, be it remembered, the magnitude of each human life is just what one makes it or permits it to be; and the power of the divine or spiritual Life is unfolded in the proportionate degree that each human life leads up to and patterns the divine. To stress this point, let us ask ourselves a few searching questions. Is it not plain that in each individual case the human sense of things must be evangelized and transformed, in order that the real facts of spiritual existence may be established? Is it not plain that the so-called human understanding must be purified, renewed, and redeemed in order that the divine understanding may be mirrored forth? Must not the carnal, fleshly mind be displaced to make room for the divine Mind "which was also in Christ Jesus"? Must not all wrong or material thinking be relinquished to let right or Christianly metaphysical thinking express itself? Must not all the claims of mortal error be detected, uncovered, and destroyed, in order that immortal Truth may be demonstrated? Must not the belief in the reality and the potency of matter be annihilated, in order that the omnipotence of Spirit may be proved? Do not the requirements of human affection and kindness have to be obeyed honestly and sincerely, if we would rejoice in the unlimited wonders of divine Love? Do not the highest and best in our own personal affairs, and particularly in our everyday relationships with others, have to be understood and observed if we would be-

hold the demonstration of the perfection and harmony of absolute divine Principle? In brief, is it not clearly evident that one's human life must be regulated aright if the divine Life is to be made manifest? In directing attention to the great influence of the "divine energy" upon the career of the Master, Mrs. Eddy says on page 166 of "Miscellaneous Writings": "This spiritual idea, or Christ, entered into the minutiæ of the life of the personal Jesus. It made him an honest man, a good carpenter, and a good man, before it could make him the glorified."

The advancing Christian Scientist is ever grateful for the understanding of the dual nature of Jesus the Christ, which he gains from a diligent study of the Bible and of the Christian Science textbook, and which is enabling him in some degree to follow the great Exemplar both in word and in deed. If Christianity is anything at all, it is practical; and practical Christianity naturally implies a practical Founder thereof. Therefore a comprehensive, practical understanding of Christianity must of necessity include a comprehensive knowledge of its Founder.

Because the world at large has in tragic measure lost sight of this significant fact, it has failed to make Christianity do what its Founder said and proved it could do,—heal every human ill and meet every human need. But, thanks to that inspired, consecrated woman, Mary Baker Eddy, the world is beginning at last to apprehend, through the revelation of Christian Science, the real truth about Jesus the Christ, and also about the perfect system of Christian metaphysics which he taught and illustrated. It is beginning to see that "through the magnitude of his human life, he demonstrated the divine Life," and that not otherwise could he have worked out his own salvation and pointed the way for others. Thus is the high importance of a right perception of Jesus and the Christ dawning upon the consciousness of mankind.

[Written for the *Journal*]

OUR PETITION

ALICE JACQUELINE SHAW

We ask not, God, for greatness, to be thrust
  Upon us as we walk Thy way:
Not for acclaim, nor yet for heads bowed down;
  No, not for these we watch and pray.

But this we ask of Thee with midnight tears,
  With prayerful hearts and longing strife,
That we may walk with Thee in gentleness,
  And show the tenderness of Life.

"EAT WHAT IS SET BEFORE YOU"*

W. CYPRIAN BRIDGE

WHEN instructing the seventy as to the nature of the service required of them during that epoch-making tour which he bade them undertake to the glory of God,—that is, for the purpose of demonstrating the power of the Word by healing the sick and the sinning,—our Master enjoined them, "Into whatsoever city ye enter, and they receive you, eat such things as are set before you." Now it may very well be that Jesus intended them to obey this injunction literally. Remembering, however, his frequent employment of metaphor, and notably in connection with the verb "to eat," it is justifiable to believe that he also meant his words to be taken in a double sense, particularly because when used figuratively they would have a direct and practical bearing upon the problems likely to confront his students during the course of their mission. We know from the continuation of the narrative that those students of the great Teacher took to heart and obeyed his precepts so lovingly and faithfully that they returned to him in a state of spiritual exaltation and gratitude, reporting joyfully, "Lord, even the devils are subject unto us through thy name."

That being so, it is scarcely to be questioned that at a very early stage of their pilgrimage the fame of their wondrous achievements as healers of the sick would spread far and wide through all the towns and villages of Palestine in the rapid way news is always disseminated in Oriental lands. The result would be that the simple people would at once begin to regard these disciples of our Lord as men endowed with supernatural powers and to flock to them, not merely to obtain physical healing but in order, after the manner of the East, to seek guidance and advice with regard to their many and various worldly troubles and perplexities.

Under these circumstances, the seventy would find themselves called upon to solve all manner of problems in connection with the daily life of the people. Having regard to the nature of their mission, they might well have been inclined to refrain from dealing with these matters in their desire to devote themselves more completely to the work of healing physical troubles. In that case, however, there would assuredly recur to them the Master's injunction, "Eat such things as are set before you." This might well be taken to mean, Face and resolve, in the light of the increased spiritual understanding which my teaching has conferred upon you, every problem, of whatever kind, as it is presented to you. There could be no place for fastidiousness in carrying out this behest. Mrs. Eddy has declared, in "Science and Health with Key to the Scriptures" (p. 373), that "it is easier to cure the most malignant disease than it is to cure sin;" and since mankind is prone to follow the line of least resistance, it might well have hap-

* Science and Health, p. 222.

pened that even the Way-shower's immediate and personally instructed followers would almost unconsciously yield to the subtle suggestion of error to place the healing of mere physical claims in the forefront, under the false belief that in consequence of the large numbers of the halt, the maimed, and the blind who came to them for relief, they had no time available in which to deal with other than bodily troubles.

We know from those sublime, comfort-bringing words contained in the sixty-first chapter of Isaiah, and recalled to his hearers in such emphatic fashion by the Master himself in the synagogue at Nazareth, that he proclaimed it as his earthly mission not only to banish bodily ills, but to heal the broken-hearted, whose mental sufferings often transcend those of the body. Since he unreservedly commanded his followers to do the works that he did, there seems to be no room for doubt that he expected those who acted in his name to offer that deliverance from ills of every kind which he himself always effected.

Herein lies a practical lesson for Christian Scientists, who, as the professing emulators of the Saviour, in accordance with the rules enunciated by their Leader, Mary Baker Eddy, as the outcome of her diligent and divinely directed study of the holy Scriptures, are to-day once more endeavoring to raise aloft the banner of Truth and asking their fellow-men to judge of the genuineness of their faith by their works, rather than by their mere professions. It is for them to make manifest to a suffering world that, in the words of one of our beautiful hymns, "earth has no sorrow but Love can remove."

The honest, thinking skeptic,—and there are many such,—viewing the conditions prevailing to-day among the communities which call themselves Christian, points to them as proof of the inefficacy of Christianity to banish the woes and right the wrongs of mankind. To those uninstructed in the teachings of Christian Science this contention may appear lamentably true. But those who know that eternal Truth is now, as it always has been and always will be, all-powerful in overcoming every ill, and that Christianity pure and undefiled cannot fail to help in trouble of every kind, can readily supply the explanation of the ordinary failure of religion to meet the world's needs. It has practiced our Lord's teachings only in part, employing material means for effecting cures. This method of cure has not concerned itself with the moral and spiritual betterment, but has looked largely to the alleviation of merely physical ills.

It is generally conceded that the great majority of the testimonies given at our Wednesday evening meetings or published in our periodicals make it abundantly clear that, grateful as Christian Scientists are for the overcoming of their bodily ailments, it is the better understanding of God, Truth, and of man's relationship to Him, for which those who testify are chiefly thankful. It is also true that an ever increasing number of people who are not in need of release from disease are turning to Christian Science, because they observe how it improves men morally,

purifies and uplifts character, replaces fear with a cheery, confident expectation of good, and turns mourning into joy. This putting off of the old man is what differentiates spiritual healing and regeneration from the cures said to be effected by material methods, by frequent repetitions of a formula or other appeals to the credulity of mortal mind. It must be remembered that in the case of some of the healings which our Master effected he conveyed the assurance of emancipation from their physical ills to the sufferers in some such words as, "Thy sins are forgiven thee." That, after all, is the most essential thing.

Students of Christian Science whose privilege it is to minister to the needs of others should avoid conveying the idea that the chief aim of Christian Science treatment is to provide a substitute for a medical attendant and his drugs. It seems necessary to emphasize this point because some of those who are claiming to emulate the healing works of Christian Science by means of autosuggestion, faith healing, and other counterfeits of the spiritual method, convey the impression that this is the belief not only of these professing healers but also of large sections of the general public as well. In our textbook (pp. 418, 419) Mrs. Eddy writes: "Include moral as well as physical belief in your efforts to destroy error. Cast out all manner of evil;" and she goes on to declare: "A moral question may hinder the recovery of the sick. Lurking error, lust, envy, revenge, malice, or hate will perpetuate or even create the belief in disease. Errors of all sorts tend in this direction." It is important, then, that it should be known that the remedy for a "mortal disorder" consists, as Mrs. Eddy tells us (Science and Health, p. 184) in "probing the trouble to the bottom, in finding and casting out by denial the error of belief which produces a mortal disorder."

Christian Scientists are as ready to deal with all other moral ailments as they are with mere bodily suffering. Indeed, they know that when such ailments are present their eradication is absolutely necessary for physical healing through divine Love. Those, therefore, who are the slaves of sin, even where they may not be in need of physical healing at the moment, should understand that they can turn to Christian Science for emancipation. Likewise, it needs to be more generally emphasized that sorrow, misfortune, a sense of loss, and every other form of mental affliction can be as completely overcome by the aid of Christian Science as can bodily suffering, and that students of Christian Science, when appealed to for help in such cases, are as prompt and able to give it as they are in cases of sickness and disease. They are, metaphorically speaking, always prepared to eat what is set before them.

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A man might in truth live like an unskilled laborer, and do the work of one, and yet count as one of the noblest of God's creatures.—*William James.*

OVERCOMING SELF-CONDEMNATION

VIOLET KER-SEYMER

IN striving to conquer sin, one should pray with courage and inspiration drawn from our Master's great command, "Be ye therefore perfect, even as your Father which is in heaven is perfect." The mistaken habit of believing one's self to be identified with evil rather than with good may appear not to be broken either easily or quickly, but every temptation overcome is Truth's victory over error for that individual who persists in

> "Still treading each temptation down,
> And battling for a brighter crown."

Every desire inspired by divine Principle is also sustained by that Principle.

Christian Science enables one to distinguish between the self-knowledge which is needed to arouse a heretofore callous and complacent sinner to repentance and reform, and that wrongful accusation or self-condemnation which, in the guise of suggestion, at times tries to deceive the honest student into surrendering his well-earned sheaves. Reference is made by our Leader to "moral idiocy," which, in its early stages she describes as a "loss of self-knowledge and of self-condemnation,—a shocking inability to see one's own faults, but an exaggerating sense of other people's" (Miscellaneous Writings, p. 112). To such a state of thought as this, the improved belief of self-condemnation would bring the first ray of Truth, the first opening of the door towards freedom and regeneration. To such a one, Christian Science holds out both the vision of perfection and the method of demonstration. It shows the need of keeping one's gaze on the goal, while at the same time watching to see that, through integrity of purpose and perseverance, the human footsteps are kept in the straight line of progress. All alike need to follow the white road heavenward, and to rest assured of Love's rod and staff to guide and guard them all along the way. When one's footsteps have faltered or deviated, one can always return to the pathway with renewed faith, courage, and consecration. We may even wander from the pathway; but that pathway ever awaits our return. Both the opportunity and the divine means of reform remain within reach of every individual.

On the other hand, the earnest student, burdened by too personal a sense, sometimes allows self-condemnation to enshroud him and, so, hamper the buoyance of his upward footsteps. This one needs first to separate and then to burn the tares of false belief, by realizing that he can and should bring forth only the harvest of Mind's sowing. The high standard of Christian Science brings error out from under cover; and there is immense comfort in the assurance that Truth destroys whatever phase of unreality it exposes. This teaching shows us that the belief in sin must neither remain covered nor be feared, since our efforts should always be directed towards conquest, towards the demonstration

of man's God-given dominion. The zealous Christian Scientist will not allow himself to be duped by recurrent suggestions of self-condemnation. Because he has not yet conquered in all directions, he should not forget that he already is the victor in some ways. He will not allow himself to be deceived by a false signpost which would turn him backward just because he is actually going forward. If beset by this suggestion, the student must awaken and handle the suggestion, in order that he may continue to proceed, undismayed and undelayed. If a mist would attempt for a time to obscure his pathway, let him dispel it by reflecting the sunshine of joy within his own thinking. The prophet Isaiah points out that joy and praise are the qualities which open the gates, in order that water may be drawn from the wells of salvation.

The First Commandment, when obeyed, will annihilate sinful indulgence, enabling an individual to condemn the sins which have sought to condemn him to a false sense of existence. In this divine warfare against the common enemy, delay is inadmissible. If we are at present indulging any bad habit in either thought or action, we must resolve to check it to-day, and every day, until not a trace of it remains. There is but one perfect way of escape from self-condemnation, and it is through ceasing to sin. Who has not drawn deep breaths of thankfulness when experiencing release from some form of bondage through the grace of God! "By grace are ye saved through faith," the apostle assures us; "and that not of yourselves: it is the gift of God." If we are casting down error, it can no longer argue that we are the downcast. The continuance of a belief in self-condemnation may point to the need of greater obedience and alertness to divine Principle. Error or evil being unreal, nonintelligent, unrelated to God and man, its nothingness is just as demonstrable as a mistake in arithmetic. Let it be remembered that in Christian Science the denying of sin's reality through the understanding of the reality and allness of good must lead to honest demonstration. Neither ignorance nor laziness can prevent the sincere student from correcting mistaken beliefs; and when overcome by Truth, not a trace of them will remain either in thought or in expression. Let us open our thoughts to Truth, and close them to all erroneous suggestion. Let us be vigorous in banishing error from our actions as well as from our thoughts, and let us remember that morbid introspection has no place in Christian Science, whose positive teaching shows that the world must be redeemed through the spiritual understanding and demonstration of perfect God and perfect man.

One of error's lying arguments, and perhaps the one most reluctantly relinquished by mortal belief, is self-condemnation in connection with the past. On the plea of bygone faults and mistakes, error would try still to bind us in the present, both physically and morally; hence the advice of Paul that the things of the past be denied and forgotten. Neither his great achievements nor those of Peter would have been possible had they

not faced the light, and left the black shadows of sin behind,—had they not courageously looked forward, and ceased to think backward. Since God is the same yesterday, to-day, and forever, there is no accusing past in infinite Love; and, provided that an individual has ceased voicing, believing, and indulging the errors of yesterday, his opportunity for good is boundless, his to-day is free.

Paul aroused the Romans to the joys of demonstration when he wrote, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." This glad promise carries with it a condition, and those only unfailingly inherit the promise who comply with the condition. What does it mean, to be "in Christ Jesus"? It signifies that we shall neither fear matter, nor be in sympathy with material sense. It means that we shall seek to trace the footsteps of our Master in his demonstration of love and selfless devotion to the right. It means that, as we awaken daily to the insistent demands of Truth, we shall be less and less lenient with error; that we shall confide our every motive, purpose, desire, to divine Love, truly eager to respond to God's demands, whatever surrender or whatever achievement they may entail. Mrs. Eddy says (Retrospection and Introspection, p. 86), "There is but one way of *being* good, and that is to *be* good!"

FEAR'S ROOT DESTROYED

ELIZABETH CHALLIS ADAMS

THE history of word-development often runs parallel with the progress of human thinking. To trace the origin and history of words, therefore, is often to throw light on the evolution of human concepts.

Prof. Max Müller in his book on the Science of Language gives an example of this when he traces the various branchings of an ancient Indo-European word-root, which became in Sanskrit *anh,* meaning "to choke," hence *ahi,* meaning "throttling serpent," and *anhas*, meaning "sin." Professor Müller shows also how this same ancient root branched into the Latin *angor,* meaning "suffocation"; into *agos,* the Greek word for "sin"; into the Gothic *agis,* meaning "fear"; and finally into the English words, "awful," "ugly," "anger," "anxiety," and "anguish." Commenting on two of the oldest known branches of this ancient fear-connoting root,—namely the Sanskrit word for "throttling serpent" and its derivative which means "sin,"—Professor Müller aptly says, "All who have seen and contemplated the statue of Laocoön and his sons, with the serpent coiled round them from head to foot, may realize what those ancients felt and saw when they called sin 'anhas,' or the throttler."

It is hardly necessary, however, for most of those who are going through the ordinary human experiences to look upon the Laocoön group in order to picture sin as a throttler or choker of love, life, and happi-

ness; but it is interesting to find that, even philologically considered, the root of sin branches out into anger, anguish, and anxiety, indulgences of feeling which moderns had condoned as natural to men, until Christian Science stripped off their disguise and exposed them in all their naked display of faithlessness and distrust of God's goodness and allness.

That the ancient Indo-Aryans, leading their simple lives and longing for God, had some conception of the sinfulness and impiety of fear, there is no doubt; and it might be interesting from the historical point of view to trace the wanderings of the word "anxiety" to find when and where it put a veil over its face and became respectable in the eyes of society! However that may be, as far as modern times are concerned all branches of the root *anh,* whether they were bluntly called sin or politely termed anxiety, were uncovered and correctly placed by the author of the Christian Science textbook, "Science and Health with Key to the Scriptures." In the Glossary of this book, on page 594, Mrs. Eddy interprets "serpent," in part, as "the first audible claim that God was not omnipotent and that there was another power, named *evil,* which was as real and eternal as God, good."

The serpent—the lie which creeps in and throttles all happiness—is the belief in a power, life, substance, or mind apart from the one God, Spirit. This belief being the root of all sin, it is eminently appropriate that the ancient Sanskrit word for sin should have been derived from the same root as the word for the "throttling serpent," and that these words should have borne the fruit which Mrs. Eddy gathered under one head in her Glossary, on page 586 of Science and Health, when she gives, as a portion of the metaphysical synonyms of fear, "Heat; inflammation; anxiety; ignorance; error."

Mrs. Eddy, having uncovered the root of fear and all its progeny, turns on them the light of that perfect Love which casts out fear, that Truth which destroys sin, root and branch; and, leaving ancient thinking behind, she goes on, holding aloft the banner of God, "the great I AM; the all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal; Principle; Mind; Soul; Spirit; Life; Truth; Love; all substance; intelligence,"—the God that Christian Scientists find thus defined on page 587 of Science and Health; and it is this correct knowledge of God which destroys, in so far as it is gained, all fear, all false beliefs which claim to-day as of yore to throttle health and life and happiness.

This is the great blessing which the Discoverer and Founder of Christian Science, Mary Baker Eddy, has given to humanity; namely, the absolute confidence and happiness which come from understanding that the cause and source of all reality is "our Father which art in heaven;" and that whatever is not Godlike is illusion,—the result of a false belief in a possible separation from God! What is more, Christian Science teaching is arousing mankind to know that every one can choose whether he will believe in the

lying whispers of a mythical talking serpent, or in the voice of God, whom Christ Jesus declared and proved to be divine Love, who never changes, the one Spirit, who is all-presence and all-power, the One altogether good, who knows no evil.

The proof of this glorious truth, which shows that man is free from the false law of sin and death, was furnished to a suffering world nearly two thousand years ago; but the picture had been neglected and painted over by mere copyists; and parts of it had remained unnoticed until one came who loved enough to see the hidden power and beauty of the original masterpiece, and to clean off, painstakingly, the dust of ages, strip off all unauthorized varnish, and interpret the picture so that to-day each one may again see man, as Christ Jesus proved him to be, the beloved son of God, made in His image and likeness, heir to all that belongs to the Father. The ancients found the root of sin to lie in the speechless tongue of a fabulous monster. Christianity, as revealed by Christian Science, explains that all reality remains eternally protected by God, perfect divine Mind.

[Written for the *Journal*]

PRAYER

IVA B. LINEBARGER

When the earth-clouds gather 'round me
  And my path I cannot see,
As a child that gropes in darkness,
  Reaches out my sense for Thee.
Then within a still voice whispers:
  God is with me where I go,
And His presence lights my pathway;
  Prayer pleads not,—it doth know.

Just to feel Thy presence with me,
  Is to know a peace sublime;
Just to know Thy wisdom guides me,
  Is to lose my will in Thine;
Just to know Thy power protects me,
  Is to find my refuge sure;
Just to know Thy love enfolds me,
  Is to rest in peace secure.

Just to know Thy life eternal,
  Is to break all fleeting ties;
Just to know Thy life immortal,
  Is to know life never dies.
But one prayer I have to offer,
  And it brings me blessings rare,—
Just to know that God is with me,
  Then I lose all earthly care.

A FRIEND OF GOD

JOY E. R. ZINT

IT has been said that there is no sense of loneliness greater than the loneliness of a great city. Without the understanding of the one Mind, as taught in Christian Science, even one's normal faculty of safe and sane thinking would there seem sometimes to be taken from him, and a sense of fear, confusion, and friendlessness substituted as a result of the hurry, noise, and self-centered interest of commercial activities. But however isolated one may feel in the midst of onrushing humanity, this false sense of loneliness is only a different phase of the same belief of loneliness that may be experienced in the small town or in the country. It is the result of wrong thinking, and is not dependent upon geographical location nor necessarily upon the absence of human companionship.

With the dawning of Truth in consciousness, this seeming aloneness begins to disappear; one finds friendliness in faces, in voices, in trees, and in birds. One now looks for expressions of divine activity, for service and cheer everywhere; and one assuredly finds that for which he is looking, and hears that for which he is listening. The artist is apt to detect the glint of sunshine which illumines a bit of beauty perhaps in a gloomy corner of the courtyard; and the naturalist to hear the chirp of a cricket amidst the roar of city traffic. As Christian Scientists, we are seeing more of man and the universe as God's reflection, wherever we may be, and rejoicing in the happiness and freedom which result from this recognition.

When Abraham was called to go out into a "strange country," the Scriptures tell us that "he went out, not knowing whither he went." Later, we are assured that he was not alone as he seemed to be; for, being the "Friend of God," he was conscious of ever present Love. In learning to be a friend of God, we find satisfying friendship in every position or condition in which we may be placed. This friendship does not depend upon what some one else does or says. It is a divine relationship finding expression; and one cannot be deprived of its comfort and inspiration, if he realizes that the law of Love is ever operative, and that it is his privilege and duty to be ever conscious of his unity with divine Love.

Every Christian Scientist is called upon, as was Abraham, to go out into a "strange country;" for spiritual consciousness seems, indeed, an unknown country to the unenlightened thought. Our first step is to face the light and to turn away from sense-testimony; then, step by step, to journey toward our goal. Each must take this mental journey alone, so far as human companionship is concerned. However sincere may be the desire to help another on the journey, each must take his own footsteps; and there will come the time when he will ponder Mrs. Eddy's words in "Science and Health with Key to the Scriptures" (p. 266): "Would existence without personal friends be to

you a blank? Then the time will come when you will be solitary, left without sympathy;" but the promise follows that "this seeming vacuum is already filled with divine Love." This is an opportunity for proving our friendship with God.

Not only was Abraham a friend of God, but God was also the Friend of Abraham. If we study the definition of Abraham in the Glossary of Science and Health, we may gain some proper understanding of the qualities of thought requisite to become a "friend of God;" and as this unfolds to us we shall never again believe that we are friendless or alone. The argument which error brings to one of not being understood, of not being needed, or of friendlessness, is very subtle; but it is powerless and ineffective through our friendship with God. We must awaken to the realization that one can find his happiness and immortality—in fact, can find his real selfhood—only through the desire to give, not merely to receive; for man is the reflection of God. God is the infinite Giver of all good, and man expresses this God-like quality.

Do we feel the need of tenderness, kindness, or loving interest? Then, let us express these qualities to others. Do we feel that we lack the opportunity to do so? We can always find opportunities for doing so mentally by kindly, constructive thinking, if not in outward service; and soon the way will open for further expression. The words, "friend of the friendless," as used by our Leader in her Communion Hymn (Poems, p. 75), express the loving compassion in her Christlike thought, and her recognition of humanity's earnest longing. Let us wrest a blessing from every experience, however trying it may appear to be, saying as did Jacob, "I will not let thee go, except thou bless me."

The human sense of friendship, based solely on personality, presents grave dangers and perilous joys. It places reliance upon the temporal and material, instead of upon the eternal and spiritual. Both our joys and our friendships must be spiritualized; and this end can be attained only through the understanding of friendship with God. Then, as this understanding unfolds, we can say with conviction:—

Not alone was I called to go
  Far from the ties which earth deems dear;
I'm journeying onward with a Friend,
  Whose presence all the way doth cheer.

I could not be content to stay,
  Where earth-ties kept me closely bound;
For thought was reaching out to find
  That man was never of the ground;

That all earth's honors are but dross;
  That all earth's pleasures are but dreams.
In humbly taking up my cross,
  A light athwart my pathway gleams.

Love, 'stablish Thou my trust in good;
  My faith to understanding bind.
Fidelity my watchword is—
  'Tis thus I find my life in Thine.

Secure, I gladly onward go;
  Should joy attend or grief impend,
I'll never swerve; for well I know
  I'm not alone,—God is my Friend!

DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE

HERBERT W. BECK

AS two joined mountain peaks stand forth above the lowlands, so Mrs. Eddy, in benefiting mankind, may be said to present two points of divine inspiration, having a dual capacity for good, whose unity cannot be destroyed. To separate this unity would destroy both points; even to eliminate one would immediately affect the other. This dual capacity for good lies in the fact that Mrs. Eddy was the Founder as well as the Discoverer of Christian Science. "In the year 1866, I discovered the Christ Science or divine laws of Life, Truth, and Love, and named my discovery Christian Science," writes Mrs. Eddy on page 107 of "Science and Health with Key to the Scriptures." Here she refers to the discovery of Christian Science, and to herself as the Discoverer; but at the time—1866—she had founded neither her movement nor her church.

Shortly after her discovery, through its application Mrs. Eddy began to heal the sick; and later, she taught one student, thus laying the first stones in her foundation work. She tested many plans for the future progress of the Christian Science movement, one of which was that it should have no organization. She found, however, that she must not build upon sand, but upon the rock, so that the storms of subtle evil suggestion could not wash her work away. Step by step, through the next forty-four years from the time of her first patient and student, through the establishment of the different activities of her church which help us to be loyal Christian Scientists, up to and past the launching of the great international newspaper, *The Christian Science Monitor,* she was founding her work. Each step was taken under divine guidance; and so it has been proved. She founded her church and its various activities; but seeing the possibility of schisms and their results, she warned her church members against them.

Mrs. Eddy's work as Founder is of the utmost importance, because it is the vehicle for her discovery. Without the activities which she established, her discovery would have been largely limited to her own sphere of influence. To bring this discovery to humanity, she must needs form or found her church. Without this foundation and its activities, the discovery might have been lost or obscured. The great Cause of Christian Science moves on, step by step, with a solid front; and there will never be a Leader of this movement, save Mrs. Eddy herself.

The error of statement that accepts Mrs. Eddy as the Discoverer of Christian Science, that accepts her writings in support of the Bible, whose inspired Word she refers to as "our sufficient guide to eternal Life" (Science and Health, p. 497), that acknowledges her as the Leader of this movement, but claims to have grown beyond her as the Founder of Christian Science, is one that would endeavor to destroy the discovery. This subtle error must not lodge in

the student's thought. It would be just as permissible to accept the impossible position that Mrs. Eddy founded the Christian Science church and its activities, but did not discover Christian Science, as it would be to accept her as Discoverer but deny her as Founder. The two must not, indeed cannot, be separated. Well may the words of Christ Jesus be used as applying to the completed, rounded unity of Mrs. Eddy's work: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

The destiny of the Christian Science movement is in God's hands; and His protection never fails. Any attack on it must fail because of the very falsity of its character. Its only effect is upon those who would endeavor to part this seamless garment of Discoverer and Founder. Mrs. Eddy was as certain regarding her work as Founder as that she was the Discoverer of Christian Science. Nearly thirty years ago she wrote what is now to be found in "Miscellaneous Writings" (p. 383): "In 1896 it goes without saying, pre-eminent over ignorance or envy, that Christian Science *is founded by its discoverer,* and built upon the rock of Christ. The elements of earth beat in vain against the immortal parapets of this Science. Erect and eternal, it will go on with the ages, go down the dim posterns of time unharmed, and on every battle-field rise higher in the estimation of thinkers and in the hearts of Christians." This prophecy is now being fulfilled; and The First Church of Christ, Scientist, with its branches, is daily becoming the church triumphant, founded to carry to the sick and sinning the blessings of the discovery of Christian Science.

JOY

ANITA WELLS

JOY is man's eternal heritage from God, in whom he lives, moves, and has his being. Joy flows naturally and copiously from its divine source to man, with no impediment or interruption to its perpetual activity. It eternally belongs to man, through reflection; and belief in its opposite, or its counterfeit, can never for an instant replace it. Mind is expressed; and it is forever expressed joyously. Therefore man, God's man, lives in a constant state of rejoicing.

What to so-called mortal mind appears as joy is but the antipode of this spiritual state of bliss. A material sense of joy produces suffering and sorrow, teaching mortals the falsity of so-called material pleasures. Mrs. Eddy tells us in "Science and Health with Key to the Scriptures" (p. 536): "Through toil, struggle, and sorrow, what do mortals attain? They give up their belief in perishable life and happiness; the mortal and material return to dust, and the immortal is reached." The only true and certain way to escape the suffer-

ings of material sense is to know but one Life, God, and His joyous idea, man,—to possess the spiritual understanding of reality. When mortals attain to the knowledge of the veritable nature of joy and its origin, they will find that "joy is no longer a trembler" (Science and Health, p. 298); but that it is as unchangeable and invariable as its divine source, and abundantly available to all. The giving up of personal joys may seem to the false sense of mortals to produce pain; but, through the destruction of belief in false joys, and the winning of unchangeable, unlimited, and eternal joy, mortals obtain—to the degree that they accept the real—the reign of harmony in their lives, reach the kingdom of heaven, untouched by sorrow and undisturbed by any claim of error. Every belief of life in matter, with its attendant material pleasures, being a denial of real Life with its concomitant joy, will produce its own suffering; and were it not so, mortals would be content to continue in the pursuance of an illusion, to go on dwelling in material darkness, instead of rising above this untrue sense into spiritual understanding, which includes true happiness.

God, whose command is to "rejoice evermore," will never fail to fulfill this command. The heart that continuously expresses gratitude for the manifold blessings of God will spontaneously rejoice, and will ever find in God the cause for rejoicing. Could a joyous cause produce an unlike effect? God's infinite universe joyously expresses its creator; and man, the highest of God's ideas, must necessarily express the maximum of joy. God created all things for His pleasure; and it is His eternal mandate that man shall rejoice to express His pleasure. Then, let us be His witnesses, and manifest such unbounded joy that the sorrowful world will see and acknowledge that our God is Love,—infinitely and eternally loving,—and that sorrow and trouble have no abiding place in Love, are never active, never true, never having a real cause or Principle; for God is the one and only cause of everything that exists. Since God alone is the source of man's joy and of everything that man has or is, let us lay hold of this true substance, and let go of those fleeting pleasures which are but illusions of mortal mind,—dreams of sense to be cast aside. Then the joy of Spirit will be realized.

All the so-called vicissitudes of life are unreal. There is but one Life; and it is man's prerogative to acknowledge no Life but God, to know that any belief in life apart from Him is but false belief,—a lie, the Adam-dream, which our Leader tells us is "the parent of all human discord" (Science and Health, p. 306). If the path sometimes seems dark, the Christian Scientist will rejoice because God gave to this age one who was so spiritually receptive to Truth that she was able to show us the way out of darkness into the glorious light of spiritual understanding, and to interpret for us the import of the sacred Word, so that finally we can attain the complete understanding which reveals man as harmoniously and eternally dwelling in divine Love.

Through the teachings and works

of our great Exemplar, Christ Jesus, we are given the rules whereby to acquire the joys of Spirit; and through the writings of our Leader, Mrs. Eddy, we learn how to put those rules into practice. Thus, we learn to realize the ever-presence of Love and the falsity of any argument that would claim to separate, for an instant, Love and its idea, man.

"Now are we the sons of God." Let us declare the eternal fact that man is the joyous manifestation of his heavenly Father now. God has promised us His kingdom, and His Word "endureth for ever." Let us abide in His love, where there is rest and freedom from everything unlike Him. When the carnal mind claims we are burdened with sorrow, let us remember Jesus' words, "Your heart shall rejoice, and your joy no man taketh from you." Those beautiful words were spoken for us; and we should claim as our privilege the ability to accept them now.

Jesus was acquainted with the sorrows of mortal sense. He was tempted to believe in their reality just as we are; but he rose above them into the consciousness which joyfully acknowledges divine Mind as the only cause, and which gives thanks for its ever present activity. He rejoiced and taught his followers to do likewise. After his wonderful lesson on man's at-one-ment with the Father, and the impossibility of finding reality outside of Mind, he said, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." So let each student of his words strive for the joy that is God's eternal gift to His children, and prove for himself the gracious promise, "Ask, and ye shall receive, that your joy may be full."

[Written for the *Journal*]

WAITING

LAURA GERAHTY

TIME was when waiting seemed such idle play—
To fold the hands and, hoping still, to weave
The future's gold and silver threads, and leave
All that we dreamed by night, or wished by day,
For other hands to do. Misunderstood,
God's will seemed seldom good! Pain, sorrow, care,
Seemed sent from heaven to purge and make us good,
And fit us for a future journey there.
But now, the skies have brightened. All the mist
That hung around earth-theories has fled;
The light has come! And every stone is kissed
By some immortal gleam of Truth, instead.

Great joy! to know that waiting is not vain;
Supreme content! to list Love's voice again;
To waive aside anxiety and fear;
And, waiting, know that good is always here!

"AN ARM–CHAIR CHRISTIAN"

ANNE CLEVELAND CHENEY

IN a recent book the descriptive phrase "an arm-chair Christian" is used; and it may well be applied to some Christian Scientists who have long been resting, resting in the deep comfort of our Leader's demonstration, and, with all her blessed books telling of Truth and Love in a little rack close beside them, have—to turn about an old quotation—dreamed noble things, not done them, all day long. But how our Leader stresses the demand of Science for demonstration! "Be active," is her rallying cry. She says, "Be active, and, however slow, thy success is sure: toil is triumph; and—thou hast been faithful over a few things" (Miscellaneous Writings, p. 340). Could there be a message more heartening? However long or twisting and twining the problem may seem, each effort to reach the Christ-way of solving it—though it be a faltering effort—cannot fail to bring the triumph of added assurance.

On page 204 of "Miscellaneous Writings" our Leader has used the phrase "deep-toned faith in God." Each demonstration leads to this, the scientific certainty by which we prove that what we name Christian Science is in very fact Science,—divine, immutable, absolute, glorious, bringing out sure harmony throughout all the variations in human affairs. If we could but realize more constantly and clearly that demonstration does not consist in making anything different, but in bringing out that which is, by means of the activity in human thought of the divine Principle of all harmony,—the divine Principle which silences the discords of sense, one jarring note after another, until the rhythm of Spirit becomes manifest! In "Science and Health with Key to the Scriptures" (p. 510) our Leader has told us, "To discern the rhythm of Spirit and to be holy, thought must be purely spiritual."

Such spirituality of thought, constantly, steadfastly, applied to every experience, brings out scientifically by means of its fixed Principle all the sweet concord of true being, the eternal reality and unity and continuity of good. There is nothing comparable to the joy of discerning the rhythm of Spirit; and no theoretical arm-chair meditation can sound it.

Just as the musician practices over and over, and continually adds to whatever he has acquired of the science of music, so the student of divine Science endeavors unremittingly to use whatever of Truth he has accepted. The only activity there is or can be, we know, is in divine Mind; and the quiet hours spent by the practitioner in the office, and by all true Christian Scientists in the home, the Reading Rooms, wherever and whenever they can, bear fruit; but the arm-chair sort of ecstatic reverie over our Leader's mighty achievement, without bringing the purified thought to bear definitely upon some problem, individual

or collective, is not the toil which brings triumph.

Now that our Leader, through her supreme revelation and years of ceaseless toil, has applied the Science of Truth to the discordant claims of error, the complex clang seeks harder than ever to drown the rhythm of Spirit. Never was "deep-toned faith in God" more greatly needed to demonstrate the triune Principle of Life, Truth, and Love, and make manifest the law-governed reality of spiritual existence. It is imperatively incumbent upon each Christian Scientist, from the very humblest follower to the most tried disciple of Mrs. Eddy's teaching, to rally to her standard, and obediently work, work, work!

They of the plush rocker type are finding it harder and harder to keep rocking these days. More and more in the thought of the world the arm-chair Christian is being forced into activity, where he must use faithfully, constantly, fearlessly, whatever of Truth and Love he has in the least degree acquired. With all the humanitarian endeavor,—never so widespread as now,—faith in material methods is breaking down, and the complete fallacy of matter is being pressed home to the heart of humanity.

Medical practice frankly admits that it has arrived at no solution whereby some of the most serious forms of disease can ever hope to be cured, or more than temporarily relieved. With war, pestilence, and famine, and the world-cry of the little children sending their unanswerable challenge to material methods, there should be no arm-chair Christian Scientist; but each must endeavor to the very utmost to triumph through toil. We must not and we cannot judge, however, of another's effort. Some may recall the story of those who lived and labored in a sterile land and finally, by dint of much toil, garnered a small heap of fruit, which they bore, in deep thankfulness, to give to the distant king, whose gardens were filled with rich fruitage; but how precious, how dearly won, was the humble offering none but themselves, the toilers in a sterile land, could know! It is not for us to judge or outline, but to work!

Only through Christian Science can the heavy-laden world come to understand our Saviour's blessed demand and assurance when he said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." The coming is by way of divine Science; the highest, more perfect rest is in the demonstration thereof.

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I cannot help telling the truth as I view it, describing what I see. To describe it otherwise than it seems to me would be falsehood in that calling in which it has pleased Heaven to place me; treason to that conscience which says . . . that truth must be told, that faults must be owned, that pardon must be prayed for, and that Love reigns over all.—*Thackeray*.

THE MAN OF FAITH

GRACE HOFFMAN WHITE

WHAT is a man of faith? Mrs. Eddy shows us in "Science and Health with Key to the Scriptures" (p. 23) that faith is an active spiritual quality, whose existence can be proved by demonstration. She says true faith "demands self-reliant trustworthiness, which includes spiritual understanding and confides all to God." Surely, then, Noah may be called a man of faith. From his birth he seems to have been dedicated to serve and comfort the world; while the various experiences of his human childhood and manhood appear but to have developed in him a greater realization of the transitory nature of material things, and a stronger faith in the permanency and immortality of that which is spiritual.

It was this faith and spiritual understanding that gave Noah whatever power he had to resist evil, so that he could do God's saving work when the time came. This time came when the Adam-dream had multiplied and the false testimony of the senses increased, till "every imagination of the thoughts of his heart was only evil" and had begotten greater evils, until "there were giants in the earth in those days." Having no basis in Truth, they contained the elements of self-destruction. As error multiplied, it corrupted the earth; for deterioration had already set in, and violence and strife were the natural results. Fear had overtaken them.

But Spirit is never without its witness. Throughout all this turmoil of so-called mortal mind, Noah was not deluded by the seeming power of material things. Through his recognition of the powerlessness of evil and his faith in good, he became a witness of Spirit, of the governing power of omnipotence. Every trial of his faith but made it stronger, until he was able to express God's protecting power in an ark of safety that would ride the waves of error and withstand whatever storm mortal belief might claim to produce. This ark, conceived by divine inspiration, —the command of God,—Noah built while as yet the flood had not overtaken them. Steadily, day by day, its building went on, despite human laws and opinions, despite mockeries and railings, according to measurements of righteousness as given by God. Thus Noah proved for all time that by adhering to divine Principle, measuring our work by the divine standard, as far as we are able, our Father does open the way for its accomplishment. He showed that nothing can hinder one if he obey the truth that is in him; for, as John declares, "Greater is he that is in you, than he that is in the world."

The triumph of Noah's active demonstration of faith was at hand. As the darkness, the mists of error, deepened, we are told that God repented having made men, and a flood arose that destroyed them. In reality, as Mrs. Eddy points out in Science and Health (p. 293), this so-called "anger of the Lord" showed the self-destruction of error and the permanency of Spirit.

Noah, having obeyed God, was ready to meet this destroying flood. He had finished the building of the ark. He had taken all the necessary human footsteps in his demonstration of faith in God's protecting power, and was now ready at the command of God to enter this place of refuge, taking with him all those of the household of faith, and also those creatures which typified the lesser ideas of God, that no link in the chain of spiritual development should be broken. Here Noah and those with him remained in perfect safety, despite the flood of error that rose about them, till God made a wind to pass over the earth and the waters were dried up. Error sank into its native nothingness.

In this we see symbolized the renewing wind of Spirit preparing the way for the clearer understanding of God's government and the unfolding of His power that makes all things new. The ark now came to rest on mount Ararat, which typifies the altitude of their spiritual consciousness. It was as if God had said, "Be still, and know that I am God." So they waited on God, even after the dove, which had been sent forth in faith and hope, returned with an olive branch, which told of a purified world at peace. They waited to be sure that it was His voice that called them forth to test their spiritual strength once more in the world where their faith must again be illumined by works.

When this call came, a glorified sense of earth stretched before them. Here, with hearts overflowing with gratitude, they raised an altar of thanksgiving and praise to God for His all-protecting power. The sincerity shown in this act of gratitude and worship by Noah and those with him received its quick reward from ever present divine Love. First there appeared the blessing of confidence in God that sincerity of thought and deed always brings. Then God established a covenant with them, a token of His love,—"I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth," not for any limited time, but for every creature for all generations. Thus the ark has become a prototype of that spiritual ark of salvation built without hands,—the spiritual understanding of the Christ, Truth,—whereby all who will cast aside their materialistic beliefs and exercise faith in God may be saved from error of every kind.

We may then take heart, if we are living the faith that is in us, that however heavy the clouds may be, or however loud error may thunder, nevertheless His bow of light and of promise will span the heavens, a sign of God's omnipotence, of His protecting power, and of His love. Let us respond with greater faith and understanding to Mrs. Eddy's words in "The People's Idea of God" (p. 3), where she says: "Let us rejoice that the bow of omnipotence already spans the moral heavens with light, and that the more spiritual idea of good and Truth meets the old material thought like a promise upon the cloud, while it inscribes on the thoughts of men at this period a more metaphysical religion founded upon Christian Science."

THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY MARY BAKER EDDY, AUTHOR OF THE CHRISTIAN SCIENCE TEXTBOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ALBERT F. GILMORE
Editor

ELLA W. HOAG, DUNCAN SINCLAIR
Associate Editors

EDITORIAL

DIVINE SONSHIP

THROUGHOUT the centuries Christians in general have been content to interpret the words of John, "For this purpose the Son of God was manifested, that he might destroy the works of the devil," as applicable alone to Christ Jesus. It has been, apparently, quite forgotten that the Nazarene taught that his followers were likewise the "sons of God." No phase of his teaching did Jesus emphasize more than the fact of man's sonship with God. "Your Father," "Our Father," were words frequently on his lips; and he undertook to impress upon all his hearers that God is the Father of all, the universal cause and creator of a perfect universe. Moreover, he demonstrated the possibilities of the recognition of that sonship in a manner that has held the attention of mankind ever since, and that has engendered among men an intense desire to emulate him in all his ways.

Under the marginal heading, "Jesus as mediator," Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 316), "The real man being linked by Science to his Maker, mortals need only turn from sin and lose sight of mortal selfhood to find Christ, the real man and his relation to God, and to recognize the divine sonship." In these unmistakable words our Leader has told us how we may find our true relationship with God, and establish the fact of man's sonship with Him. Who can doubt the importance of recognizing this relationship? And who can fail to appreciate both its possibilities and its obligations? To be the son of God! Untold millions, looking with longing eyes upon the words and works of the Master, have been awed by their majesty, unaware, apparently, that a due recognition of man's true relation with the mighty God makes possible the repetition by them of these very works.

Paul clearly recognized man's sonship with God and was sustained thereby through extreme hardships, enduring trials that might have overcome one less aware of God as his strength and constant support. "We are the children of God," he wrote to the Christians in Rome: "and if children, then heirs; heirs of God, and joint-heirs with Christ." If "joint-heirs with Christ," then are we not capable of doing the very works which Jesus did? Great is man's

blessedness because of his divine origin; great also is the demand to work the works of the Father. One may well inquire, What is demanded of me, when recognizing man as the son of God? The great Exemplar answered that pertinent question long ago; and his example before men today, as twenty centuries ago, presents the necessity to perform the same works, to follow in his footsteps, in all respects to do likewise.

Christ Jesus left a record of his three years' ministry filled with works of love, of compassion, and of power in demonstration of the presence and availability of God to destroy the works of the devil,—sin, sickness, and death,—in short, every phase and form of discord to which men have conceived themselves to be subject. And we are to do likewise. Christ Jesus is no Exemplar to those unwilling to follow his precedent. Christian Scientists are enlisted to follow his example in letter and spirit. Being witnesses of the beneficence of the Christ-healing, they are imbued with the desire to gain an understanding which will enable them to do likewise. Therefore they are constantly turning away from the evidences of the personal senses, from their indulgence and gratification, toward the light of spiritual attainment. Thus are they overcoming the claims of evil, expressed as sin and disease, as discordant and unhappy existence, and are finding in their place the kingdom of heaven to be a present fact and possibility, attainable here and now.

This is somewhat of the result of recognizing man's sonship with God. That we have not already demonstrated all that Jesus did should be no cause for discouragement. Because of the conditions of his birth he possessed a degree of spirituality which enabled him to meet and master the most virulent forms of error; and he found the way out for all humanity. At the beginning of his career he recognized the fatherhood of God; and he has showed the way for all to enter into the same state of spiritual blessedness which he himself possessed and demonstrated.

In *The Christian Science Journal* for April, 1889, in an article entitled "Christian Science and its Revelator," occurs this illuminating sentence: "Christian Science proves that equality with Jesus is the spiritual estate that he showed us the way to enter into." Then to be "joint-heirs with Christ" means to partake of the same spiritual quality, to share with him the divine power incident to the state of sonship, to assume the privileges, and to share the obligations and rewards, of that exalted condition. Does not the recognition of man's equality with the spiritual Jesus entail the same obligation to destroy evil that fell upon him? How wonderful the opportunity! What possibilities and what responsibilities are revealed to the thoughtful observer of humanity's distresses in the knowledge that he has available the same means whereby Jesus destroyed the misery and sufferings of mankind! This understanding of a necessity arouses a sense of obligation to do one's part as the beneficiary of the healing Christ, to bring the same blessedness to others.

In the gospel of John we read how the resurrected Jesus, appearing to the faithful Mary, instructed her to go to his brethren and say, "I ascend unto my Father, and your Father; and to my God, and your God." He had no doubt as to man's relation to God. In "Miscellaneous Writings" Mrs. Eddy has clearly set forth what this divine sonship is, and how it comes to each individual who learns to know God through the revelation of divine Science. In this article, on page 182, she says, "When the Word is made flesh,—that is, rendered practical,—this eternal Truth will be understood; and sickness, sin, and death will yield to it, even as they did more than eighteen centuries ago." Let us ask ourselves: Are we fulfilling the prophecies of our dear Leader in destroying the manifestations of evil, of discord of every type, in our own lives and those of others? Nothing less than this fulfills our duty to God, to Christ Jesus, and to the Discoverer and Founder of Christian Science. In no other way can we prove our sonship with God.

ALBERT F. GILMORE.

INDIVIDUAL WORK

NO one ever uttered a wiser, truer word than did Mrs. Eddy when she said, "Each individual is responsible for himself" (Miscellaneous Writings, p. 119). Paul also declared for individual work and responsibility when he wrote, "Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another." The failure to understand and act upon this necessity for individual endeavor is the cause of many of humanity's dissensions. It sometimes seems as though most people are either trying to shoulder responsibility for others, or to find others who will assume responsibility for them; always some one is seeking to do another's work for him, or to have his own work done for him by another. While this intrusion into another's work apparently goes on quite generally, it is often not so much from an intention to interfere as from an ignorant effort to give unrequested aid.

There is only one way in which one can fulfill his own responsibility; only one way in which he can win his own freedom; and that is through learning, as Christian Science teaches, to prove his own unity with God, divine Mind. Each one's individual work is to know and do the will of God, for this is the purpose for which God created man. Man as the expression of the will of God can never do aught but reflect God's perfection; and the individual responsibility of demonstrating this every one must finally fulfill. This way of light and Life can be attained only through the perpetual laying down of the beliefs in evil. Because the divine is always present it is discovered and realized in just the proportion that the false is recognized and relinquished.

No one can ever do another's work. Since each one is an individual reflection of God, each must demonstrate this truth for himself. In "Science and Health with Key to the Scrip-

tures" (p. 18) our beloved Leader tells us that Jesus "did life's work aright not only in justice to himself, but in mercy to mortals,—to show them how to do theirs, but not to do it for them nor to relieve them of a single responsibility." While he did his own work so perfectly, there is no record that he ever made himself responsible for his human relatives, or even for his disciples. He did not condemn himself for Peter's inconstancy, for Thomas' doubt, or for Judas' sin. On the contrary, he must have seen that to accept such false responsibility would have been to acknowledge these evils as real; and this would have rendered him totally unfit to complete his own stupendous work.

Jesus, at the same time, knew how to bear "another's burdens, and so fulfil the law of Christ." One can only serve another as he understands that each individual is responsible for himself. Each must turn to God in every instance as the All of being, since no one can ever do aught for himself or another except as he reflects the one omnipotent, omnipresent, omniscient Mind. All one can do for another is to aid—when such aid is requested—in finding this out and pointing the way to its fulfillment. No one, therefore, need ever be disturbed or imagine that his individual work can be interfered with. In "Retrospection and Introspection" (p. 86) Mrs. Eddy tells us: "A student desiring growth in the knowledge of Truth, can and will obtain it by taking up his cross and following Truth. If he does this not, and another one undertakes to carry his burden and do his work, the duty will *not be accomplished.* No one can save himself without God's help, and God will help each man who performs his own part. After this manner and in no other way is every man cared for and blessed."

Friction sometimes seems to result even among Christian Scientists because of a failure to see clearly that each is responsible only for himself. Really there should be no fear or disturbance either because of mistaken efforts to aid or of lack of willingness to accept such efforts. The one to whom uninvited advice may be offered can listen lovingly and patiently, understanding that it is his responsibility to accept or reject what is offered. He alone can do this. Then why should he fear what another may say, or think, or do? While the one who desires to aid may know that his responsibility certainly ceases when he has expressed what he has hoped would be helpful. It might also be well to remember that unrequested aid is rarely if ever acceptable, or accepted. Then why waste effort?

Christian Science, in showing parents that each child must learn to be true to his own responsibility and must work out his own salvation with God's help, makes it possible to lead the child to depend on divine Principle for guidance in the working out of every problem. Thus the parents may be delivered from mistaken responsibility, and the child be encouraged to do his own work under the care of divine Mind. This course brings about a sweet unity of purpose between parents and children

which increases as they progress spiritually. The complete demonstration of total reliance on Principle may not always be quickly accomplished, since the highest efforts of the parents to turn the children to dependence on God may at first be misjudged and resisted; while it may take constant prayer and many a deep struggle for the parent to learn how to lay down false responsibility and leave the child to God's guidance. Patience and love, unselfishness and forbearance, cannot fail, however, to win glorious results.

As Christian Scientists we need to exercise much tender consideration towards each other while each is learning how to assume and demonstrate his own responsibility. While each is responsible only for bringing his every thought, word, and deed into obedience to Christ, it often takes much floundering and slipping, much clambering and climbing, before he gains the secure ground where his efforts are always a blessing to his fellow-traveler. But the heights of correct individual work will be attained; for thus and thus only shall we "come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

ELLA W. HOAG.

"HE SHALL GIVE HIS ANGELS CHARGE OVER THEE"

THE ninety-first psalm from beginning to end expresses the trust of the writer of it in God. It is a pouring forth in song of faith steadfastly established in the Almighty as refuge, protector, deliverer. And what untold consolation it has brought to unnumbered thousands, both before and since the Christian era began! The weary, heavy-laden heart, unable to find rest and peace in the material theories of men, has turned time and again to the inspired verses of this psalm, listened to their glad spiritual cadences, and been revived, strengthened, delivered, healed. Many, very many, have experienced such results throughout the generations since the psalm was written, and long before the scientific method of deliverance and healing had been revealed to the world by Christian Science. These three verses alone, in their exquisite phrasing, as well as in the spiritual truth they embody, could hardly be surpassed: "Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways."

His angels! How can God's angels take care of us? Are there such things as angels at all? have not we all asked, perhaps many times? The Bible certainly contains many references to angels, and recounts several of their missions to men. Those who saw them or heard them had no doubt as to whence they came; and although they may have seemed to present themselves in human form, they were inspired thoughts coming to

consciousness,—as probably those to whom they came knew. To refer to a single reference to angels in the Bible: after Christ Jesus had been betrayed by the kiss of Judas and "one of them which were with Jesus" had "struck a servant of the high priest's, and smote off his ear,"—a condition which the Master had to heal,—he said, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" The Master had, however, to fulfill the Scriptures; but had it been otherwise, the warrior legions of Rome would have been rendered absolutely impotent before the angels of God.

The angels of God are available still; more so, indeed, than ever they were before; for we know more about them now, since Christian Science has revealed their nature to us. What, again, are angels? Mrs. Eddy, in "Science and Health with Key to the Scriptures" (p. 581), tells us exactly what they are. She writes: "ANGELS. God's thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness, purity, and immortality, counteracting all evil, sensuality, and mortality." Truly, a wonderful revelation! Now, when we consider that God is all-inclusive, and that man is therefore never separate from Him, we can understand how God's thoughts pass to man, or, in other words, how man reflects divine Mind, since God is Mind. Suppose, then, a case to arise where one is in difficulty or danger. What is the so-called danger? Is not God, good, all-inclusive Being? He is. Then what we may call a difficult or dangerous situation—and it may appear to take the form of sickness or accident—is, as Christian Science explains, nothing but an error of belief, an illusion, an unreal condition of mortal thought. Whenever this is clearly seen and we realize the allness of God, an "angel" has come to us; and as surely as it has come, it will dispel the false belief, destroying contagion, banishing plague, averting disaster. That is the manner of spiritual protection, which is farther removed from the poor material methods of mankind than the stars are above the earth.

In a short article on angels in "Miscellaneous Writings" (p. 307) Mrs. Eddy identifies them with God's spiritual ideas. "God gives you His spiritual ideas," she writes, "and in turn, they give you daily supplies." Here, angels are actually referred to as giving us our "daily supplies." And the language is not merely that of poetic imagery. It is a true statement of what takes place in human experience when one "in the secret place of the most High" becomes conscious of truth, of God's spiritual ideas. Not only is protection to be found there from sickness and sin,—from evil beliefs of every kind,—but also the "daily supplies." That is the way spiritual understanding blesses even the human sense of existence.

"Behold, the Lord's hand is not shortened, that it cannot save," saith the prophet. And Paul, after exhorting the Corinthians to avoid idolatry, continues, "I will receive you, and will be a Father unto you, and ye

shall be my sons and daughters, saith the Lord Almighty." Paul was telling them about an angel, about God's love, which comes to those who do His will,—the love of the Father to His sons and daughters. It is no difficult thing for the spiritualized consciousness to summon the angels of God. They are ever present, because God is ever present. But for us to recognize them, we need to conform to God's law, which inculcates purity, humility, and love; otherwise, we are not ready to receive and welcome them. The "angels of His presence—the spiritual intuitions that tell us when 'the night is far spent, the day is at hand'—are our guardians in the gloom" (Science and Health, p. 174). We can always depend upon these angels. Divine Principle has endowed them with omnipotent power; and they are with us the moment we realize man's indissoluble unity with God, good.

DUNCAN SINCLAIR.

CLERK OF THE MOTHER CHURCH

The Tenets of The Mother Church, The First Church of Christ, Scientist, for use of branch Churches of Christ, Scientist, are printed on folded sheets, containing space for adding the application form for membership in branch organizations, or extracts from their by-laws. These may be obtained in the regular size, and also in a form suitable for binding into booklets containing by-laws. Either size may be ordered from the Clerk at seventy-five cents a hundred, the minimum order; but unless otherwise specified, the larger size will be sent. Remittances should accompany all orders; but postage stamps should not be sent in payment.

The Tenets may also be obtained in either size printed on alternate pages in English and German or in English and French.

Correspondence relative to the Tenets should be addressed to GEORGE WENDELL ADAMS, Clerk, 236 Huntington Avenue, Back Bay Station, Boston, Massachusetts.

CHURCH TREASURER

PER CAPITA TAX, as provided in the Church Manual, Article VIII, Section 13, is due annually from "every member of The Mother Church," and "shall be forwarded each year to the Church Treasurer." This tax of "not less than one dollar" may be forwarded at any time during the year. When a remittance for church dues is more than the amount required to balance one's account, the surplus is credited for the present year.

CONTRIBUTIONS to The Christian Science Benevolent Association are acceptable; and contributions may also be made to the General Fund and to the Real Estate Fund of The Mother Church.

Please make all remittances payable to EDWARD L. RIPLEY, Treasurer, and send them to him at 236 Huntington Avenue, Back Bay Station, Boston, Massachusetts.

FROM THE DIRECTORS

[As published in the *Christian Science Sentinel*, June 30, 1923]

Partial Views

Students of Christian Science should be watchful not to accept partial views of the truth found in our Leader's teachings, all of which are based upon the Scriptures. Christian Scientists often have special illuminations in which they gain new views of Truth; and if faithful they will continue to have more and more of such experiences. It should not, however, be forgotten that while some phase of truth may be seen more clearly from a new viewpoint, this does not mean that it must necessarily become the experience of others; and if it be given out as a new revelation without which our Leader's teachings would be incomplete, it is apt to work much harm.

When one gains a new view of Truth, he should remember that others, doubtless, have similar experiences. Those who are wise subject their new sense of reality to the test of actual demonstration, and continue to do so until its relation to divine Principle is clearly established. Even then it should not be offered as a new teaching; for if it is true it will be found that it is already established in Mrs. Eddy's writings, which include in themselves the steps needed in the advancement of our great Cause.

Christian Science unquestionably brings a great change of thought to all students of Mrs. Eddy's writings in respect to God, man, and the mission and character of Christ Jesus. The old sense begins to disappear, and perhaps Jesus may be less talked of than formerly, for the simple reason that the student has found that his former beliefs about the Master must have been incorrect, since they did little or nothing for him in the way of the healing of sickness or the overcoming of the many other ills of mortal experience. False views or beliefs, therefore, begin to fade out as the truth of man's being takes their place. This may be regarded as one stage of the student's progress. Another stage brings the understanding voiced by our Leader on page 26 of "Science and Health with Key to the Scriptures," where we read: "While we adore Jesus, and the heart overflows with gratitude for what he did for mortals,—treading alone his loving pathway up to the throne of glory, in speechless agony exploring the way for us,—yet Jesus spares us not one individual experience, if we follow his commands faithfully; and all have the cup of sorrowful effort to drink in proportion to their demonstration of his love, till all are redeemed through divine Love."

Throughout Mrs. Eddy's entire writings the Scripture record of Christ Jesus' life and teaching is sustained at every point, and nothing can be added to it by any student of Christian Science, except the obedience which was demanded by the Master himself when he said, "If ye love me, keep my commandments."

As we give up partial and material views of all things, including the Scriptures, we become conscious of the endless unfoldment of Truth's ideas; and these ideas should be loved and humbly lived, rather than given out as authoritative statements of Christian Science.

[As published in the *Christian Science Sentinel*, July 14, 1923]

Distribution of Literature

The distribution of Christian Science literature with its health-giving message offers a rare opportunity for our churches and societies to do much toward promoting and extending the religion of Christian Science. Through the pages of our periodicals, the public may become acquainted with the teachings and practice of Christian Science and be led to read its textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy.

Mrs. Eddy was a sincere and consistent distributor of Christian Science literature. When an article appeared in our periodicals which she thought especially helpful, she requested that marked copies containing it be mailed to persons whom she designated. Our Leader did this with the sincere conviction that to place our literature in the hands of an interested reader was one of the most effective means that could be employed to spread the gospel of Christian Science.

In the early days of our movement the work of distribution was done mainly through individual practitioners acting on their own responsibility. This work was greatly encouraged by the Publishing Society, which sometimes furnished literature to the practitioners at a reduced rate, and sometimes gratuitously, for that purpose.

The only time our Leader interfered with the distribution of literature was in 1891, when she advised against the continuance of a distribution project, under the control of one or two individuals, whose country-wide activities were intended to be carried on under no restraint or control of Christian Science churches, of which there were about one hundred and thirty-eight in existence at that time.

Since the more general organization of churches and societies, it has been found that the distribution work can be done much more effectively and intelligently through these organizations than can be done by individual effort. Churches located in the same state can confer harmoniously on this action, when they deem it necessary.

Christian Scientists should be alert that they do not respond to the suggestion that nothing is to be gained by distributing our literature. It is our duty to do this work, and therefore we must know that aggressive mental suggestion cannot cause us to forget nor to neglect any duty that we owe to God, to our Leader, or to mankind. (See Manual, Art. VIII, Sect. 6.)

If we hesitate to take this forward step, under the belief that the public does not seem to be ready for our

literature, let us remember the opposition encountered by Jesus, even to the extent that his opponents sought to slay him. Our Leader informs us, on page 473 of Science and Health, that "in an age of ecclesiastical despotism, Jesus introduced the teaching and practice of Christianity." Centuries after, when Mrs. Eddy was engaged in presenting her revelation to the world, she wrote in "Christian Healing" (p. 1), "We have asked, in our selfishness, to wait until the age advanced to a more practical and spiritual religion before arguing with the world the great subject of Christian healing; but our answer was, 'Then there were no cross to take up, and less need of publishing the good news.'" Let us not be deceived with the specious arguments of error that the time is not ripe for the work of distribution. There are many who will eagerly receive what we are now enjoying, if we place it within their reach.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

Applications for admission to membership in The Mother Church may be sent to the Clerk at any time throughout the year. The receipt of an application by the Clerk does not make the applicant a member. Applications are acted upon by the Board of Directors, only at their semi-annual meetings for the election of new members, as provided by the Manual of The Mother Church, Article XIII, Section 2.

The next meeting of the Board for this purpose occurs November 2, 1923. Applications to be acted upon at that time should reach the Clerk by October 19, 1923. Applications received too late for consideration in November will be placed on file for the May 30, 1924, admission.

The receipt of all applications is acknowledged by the Clerk; and on the date set for consideration, notice of acceptance or rejection is sent to those whose applications have been received in time for the essential preliminary attention. Should an applicant not receive such notice, he is requested to communicate with the Clerk before forwarding a second application.

Additional application forms may always be obtained by addressing the Clerk, George Wendell Adams, 236 Huntington Avenue, Back Bay Station, Boston, Massachusetts.

TESTIMONIES OF HEALING

The statements with regard to healing made in the following testimonies have been carefully verified, and their truthfulness established. Records of the investigations are kept in the Publishing House.—The Editors.

The words from Scripture, "The word of God is quick, and powerful, and sharper than any twoedged sword," were proved to me when, a short while ago, I received a very great physical healing.

Having undergone two major operations, followed by intense suffering for several months, I was brought home from the hospital in a very emaciated condition. Upon discovering that I had no use of either of my legs, and that a continuous sharp pain prevented me from using my right hand and arm, discouragement crept into my consciousness. It was at this point that a Christian Science practitioner took the case. As a result of her clear understanding of my true relationship to God, seeing me only as His perfect child, incapable of manifesting aught but good, in less than a week the pain in the arm had entirely disappeared; and a few days later I was able to use the hand as I had previously.

During the illness, conditions at home had not been as pleasant as they might have been, and I found myself holding thoughts which were fast molding into resentment. Needless to say, my progress was somewhat impeded. The practitioner pointed out to me that it was necessary to replace every thought of resentment and self-pity with a declaration of love and gratitude in order for the truth to be demonstrated. This was no easy task; but the words from a hymn, "He always wins who sides with God," came to me with new spiritual meaning. As a result, to my unspeakable joy, I could take a few steps; and daily I advanced. Constantly I tried to keep close to divine Principle and declare that man reflects the perfect activity of divine Mind and, as the practitioner so often said, of that fact there can be no reversal. My family considers my quick recovery a miracle; but to one who believes that "all things are possible" to God, it is divinely natural.

My gratitude is without bounds for this healing; also for the practical understanding which I have received of the Bible through the study of "Science and Health with Key to the Scriptures" by Mary Baker Eddy.—(*Mrs.*) *Florence Terry Lewis, Dorchester, Mass.*

One winter day I went with my little grandson to one of the parks of the city, where he joined fully a hundred boys and girls who were coasting. The coasting field was down the incline of a steep bank, out over at least a hundred yards of level ground, to a ten-foot terrace, at the bottom of which was an iron fence. At the brow of the terrace were several trees, and it was at these trees the coasters aimed to stop their sleds.

The little boy had made several trips across the level space, and had always succeeded in stopping himself at the clump of trees. On the last run, however, his sled went over the terrace. My first impulse was to run to him; but, seating myself again, I tried to think and know the truth of Mrs. Eddy's statement in "Science and Health with Key to the Scriptures" (p. 424), "Accidents are unknown to God;" and again on the same page, "Under divine Providence there can be no accidents, since there is no room for imperfection in perfection." I tried to realize that as our lives are a reflection of the divine Life there can be no accidents in the lives of God's children, for He made them all in His image and likeness; and a prayer of thankfulness went up to God that this realization had been mine.

When I looked up the little fellow had reached the top of the terrace and was coming toward me. "I am all right, grandmother," he called, and smiled. I did not ask him if he had hit the fence. A few moments later we left the park and went home. Soon after our arrival a member of the household (not a Scientist) called to me: "Come here and look at the boy's head. He must have cut it in some way, for his hair on top is all matted with blood." After the child was asleep I continued my prayer of gratitude that by the scientific realization of the allness of God, gained through the teachings of our beloved Leader, Mary Baker Eddy, we have been given the opportunity to interpret aright the saying of Jesus, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also."

A few hours later, when I spoke of the occurrence of the afternoon to a companion, the question was asked, "Are you sure the cut did not need some stitches taken by a surgeon?" Before I could close the door of consciousness that lurking, insistent devil, fear, stood before me. What if there should have been some stitches taken by a surgeon? What if the wound would not heal? What if there had not been enough transparency for the all-active Mind to shine through? It was only after several moments of continued repeating of "What Our Leader Says," in "The First Church of Christ, Scientist, and Miscellany" (p. 210), that I was able to calm myself. In the morning when the boy's hair was brushed there was no sign of any bruise. The hair was in its usual soft and silky condition. We do know that, as we read in the gospel of Mark, "with men it is impossible, but not with God: for with God all things are possible."—(*Mrs.*) *Maude Smith Lamberton, Mountain Home, Idaho.*

With the help of a Christian Science practitioner I was healed of smoking, drinking, and the use of profanity the second week after I began treatment. The Bible and the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, began to unfold their treasures to me; that is, the spiritual significance of incidents and sayings was revealed, showing me the purpose and ultimate of life as spiritual, not material. I was

instantly healed of a severe attack of influenza during the epidemic three years ago; and many other troubles have been overcome in my work, making life more worth while.

I am grateful for membership in The Mother Church and for the opportunity of serving as usher in our local church. When I apply this understanding to my daily problems, of whatever nature, I am able to prove in some degree an harmonious spiritual condition in place of discord. In loving gratitude for God's revelation of Truth to us through Christ Jesus and Mrs. Eddy, and acknowledging the faithful help of practitioners and friends, I submit my testimony.—*Henry F. Mundt, Chicago, Ill.*

PAUL says, "Be ye transformed by the renewing of your mind." Through studying "Science and Health with Key to the Scriptures" by Mary Baker Eddy, I am becoming a new creature, as old thoughts pass away, leaving me free to do greater work for God and my fellow-men; and this is bringing me more peace, joy, health, and happiness than ever before.

When I first read that wonderful book in 1912, I knew it contained what I had been seeking all my life. I read it continually for about three weeks, and then returned it to the one who had so kindly lent it. Two months later, I seemingly broke down completely, and had to be carried home. On reaching home I knew if I could have that little book I should soon be all right; but as there were objections, I stopped talking about it. I continued to grow worse, until I was sent to a sanitarium in an advanced stage of tuberculosis. The thought that God is Life stayed with me constantly. I would read the Bible, and try to remember what I had read in Science and Health. How I longed for that book, which indeed leads into all truth! But it was six years later, after having passed through many seeming ills, before I broke the bonds which were holding me from the truth; and oh, the great joy and peace I felt the first Sunday morning on entering the Christian Science church!

During the influenza epidemic I was instantaneously healed of a very severe attack. It was during this illness that I gave up the doctor and the nurse; and when the thought came to me to know and prove God, I immediately arose, dressed, and went out on the porch—completely healed. Two months later, when alone, I was taken with a hemorrhage. The thought came: "Fear hath torment;" but God is Love, and "perfect love casteth out fear." I realized I had been in torment for the past eight or ten years from a consuming fear, and that there was nothing to fear, for God is Love and ever present. Since He is Life, there is no life in blood. In two days I was up, and have not spent an hour in bed from sickness since, a period of over three years. The previous winter I had spent three months and a half in bed from similar attacks. By reading this book the second time, I was healed in about three weeks of tuberculosis, stomach disorder, and abdominal trouble, for which I had undergone an operation

but received no help; in fact I was healed of every ill that I then had.

For all these blessings I am deeply thankful; but for the spiritual understanding of God's Word I am gaining each day I am even more grateful. I have found that God is a God of love; that He is always with us, giving us every good and perfect gift; and that that which does not reflect Life, Truth, and Love does not come from God, and we do not have to bow down to it or serve it.—(*Mrs.*) *Estelle E. Pollard, Richmond, Va.*

THIS testimony is an obligation which I have owed for some time, for I have often received much benefit from reading of the experiences of others.

Some thirteen years ago I turned to Christian Science for help, as I was a great sufferer. Through this means, and with the aid of a practitioner, I was healed in three weeks of long standing physical ills, among them neuralgia of the head, sties, boils in the ear, stomach trouble, weakness, and many other minor ills; also of an impediment in my speech, which not only caused me annoyance, but was a constant source of mortification and shame. I am also happy to state I have overcome fear to a great extent; and a very ugly and hasty temper has been mastered.

I am grateful to the practitioners, although I have asked for help only three times in all these years, since this comforting religion has enabled me to help myself and others. My gratitude for membership in The Mother Church and a local Christian Science church, also for class instruction, knows no bounds. My life can best express the love and gratitude I feel for Mary Baker Eddy, our Leader, who made all these channels possible that we might learn to know God, and realize that these blessings are offered to all mankind.—(*Miss*) *Florence Behrman, Monroe, La.*

I FEEL I should express gratitude to God, and to our revered Leader, Mrs. Eddy, for the beautiful way in which my dear wife and I were led to know of the glorious truth of Christian Science. God had prepared my thought for this heavenly light, which was brought to my notice at the right time, when I was bowed down with the false beliefs of the flesh.

I have had many beautiful healings in Christian Science without the slightest thought of material means. My love for the doctors is still the same, as I know they do the best they can. Severe colds have been overcome through Science in a few hours. Back trouble, sensitiveness, dizziness, blood poisoning in the finger (which was healed without missing work), fatigue and exhaustion have also been overcome.

I should like to say a word about an accident in which I was able to prove God's allness. While taking part in some decorative work, and working at a height of about twelve or thirteen feet from the floor, I took hold of a loose piece of timber, which I thought was a fixture, and fell on a hard concrete floor, landing on my feet. It gave me a great shock; but I tried to gain a thought of good, and in this way was able to

walk home; and I am sure God was with me all the way. This was on Friday. I was at the time First Reader at our services. On Sunday morning I got out of bed and tried to walk. At first it seemed impossible; but by the time for the service I was able to fulfill my duty, which was glorious to me; and with the help of a loving practitioner I was perfectly sound again in a few weeks.

I must also give thanks to God for His sustaining power in sorrow. In Christian Science I have learned to prove that there is no loss to a consciousness filled with Love. My loving Father has been close around me all the way, and His promises are perpetual, everlasting. Christian Science has taught me to try to do unto my brother as I would have him do unto me.

As a student of Christian Science, I am grateful for the privilege of membership in The Mother Church, and also for class instruction. I must say how grateful I am for all the literature; also for the Lesson-Sermons. My one desire is to know more and more of the Christ.—*Samuel Devey, East Kirkley, Nottingham, England.*

I AM so glad to have found the God who is Love, "who healeth all thy diseases." Several years ago our daughter, who was a little past three years old, was so weakened, having had measles, bronchial trouble, and pneumonia, that she could not walk, and seemed to take cold and have a light form of fever almost all the time. Needless to say, we did everything that was told us to do, giving her medicine of one or more kinds every day; but there was no improvement, and we were advised to take her to a warmer climate. About that time, my husband's sister talked to us about Christian Science; and we decided to try it, so that we should not have to give her anything in the way of material remedies. We began treatment, not knowing what to expect. In two weeks the child began to walk again, and to eat plenty of food. As soon as she was able, we put her in the Christian Science Sunday School; and she has attended there ever since, having been a pupil for seventeen years. She is now a teacher in the Sunday school. All this time Christian Science has been our only physician. Every one of our family has been healed many times.

Only a few weeks ago, while preparing the evening meal, I opened the gas oven before lighting the gas, which I had turned on, and it caught fire from the flame on the top, causing an explosion which knocked me down. My face, eyebrows, and the edges of my hair were burned, but the pain left me in about half an hour.

Words can never tell what Christian Science has done for me. It has given me a higher standard, and created in me a desire to think better thoughts, to live a cleaner life, and to love more all that is good and worth while. The Bible is a new book to me; and the Lord's Prayer is very dear to me with the spiritual interpretation that Mrs. Eddy has given to the world on pages 16 and 17 of "Science and Health with Key to the Scriptures."—(*Mrs.*) *Harriet L. Moss, Kansas City, Mo.*

I am deeply grateful for the healing my mother relates, which brought us into Christian Science many years ago. I am glad that Mrs. Eddy was so gentle and so unselfish that she was able to give us such a practical religion; it matters not where we are or what we may be doing, it helps us in every way.

It is such a satisfaction to me to know that I have a good foundation for time to come, because of having had the privilege of attending the Christian Science Sunday School for some seventeen years; and I find it very interesting, in turn, to be able to help the other children to receive the right kind of instruction in the Sunday school. When quite small I did not appreciate so much the things I now know; but I find, as I grow older, that Christian Science is very helpful in every way.

When, a few years ago, I took up telegraphy, I had to pass a physical examination before I could enter the school where it was taught. A few months previously I had had an attack of inflammatory rheumatism, but through the help of a Christian Science practitioner and my mother's constant care, I was healed so completely that when examined by the company physician I was passed successfully. Christian Science has made a different person of me altogether, because where I was once sickly, now I reflect health and happiness.

How much Christian Scientists have to be grateful for when they but stop to count their blessings! Mrs. Eddy has given us the Church Manual, "Science and Health with Key to the Scriptures," and our Christian Science periodicals, including a wonderful newspaper, all of which are a constant blessing to all mankind, in proportion as they partake of even a crumb of the truth which these reveal.—(*Miss*) *Ruth E. Moss, Kansas City, Mo.*

I HAVE received much joy and help in reading the testimonies of healing, and should love to give mine, hoping it may bring comfort and healing to others.

The first time I heard of Christian Science a dear niece, who had been a great sufferer, called at our home and told us of her healing in Christian Science. A little later, a very discordant condition manifested itself, and I wondered if Christian Science could heal it. Our family physician was consulted, and pronounced it a cancerous tumor. He advised an operation at once, and made arrangements for me to go to a hospital on Saturday. On Thursday the same niece called again, and asked me to think it over before having an operation. She proposed my going to her home and having Christian Science treatment. I was not long in deciding, as I did not wish to be operated on. I went to her home, and a practitioner was called. I asked her if Christian Science could heal me, and her reply was, "There is no cause or necessity for this false condition, because God never created it; therefore it can be destroyed through the right understanding of God and your relation to Him." The practitioner always encouraged me to keep rejoicing. At the end of the third week I felt I was healed, and have enjoyed

perfect health ever since. This healing took place over six years ago.

I am very grateful for what Christian Science has done and is doing every day for my dear husband in so many ways; also for my dear son, who is a very earnest student of Christian Science, and has been and is protected every day.—(*Mrs.*) *Emma E. Swett, Roxbury, Mass.*

MRS. EDDY says in "Science and Health with Key to the Scriptures" (p. 407), "Puffing the obnoxious fumes of tobacco, or chewing a leaf naturally attractive to no creature except a loathsome worm, is at least disgusting." I am especially grateful to be enabled to tell of my healing, through the operation of Christian Science, of the tobacco habit. Smoking may seem, to those who have never been a slave to it, a habit of minor importance; but to the confirmed user of the weed, as I was for a period extending over forty years, it seemed the one big thing in my life. My joy is therefore great to be able to announce, not only that I was released from this bondage, but that I was released painlessly and without any reaction, craving, or distress.

For several years I had wanted to stop smoking, because I realized it was contrary to the teachings of Christian Science; but with every human effort on my part came only defeat, combined with a severe nervous reaction. A few months before my final healing I made a most strenuous attempt to give it up, but after a week or ten days of suffering I gave up the struggle in despair. When I asked a Christian Science practitioner for help to overcome this habit, I said I should be only too anxious to do everything I could to assist in the work, but that she must not ask me to stop smoking suddenly. To my surprise the practitioner said nothing about it until the conclusion of the interview, when she simply said, "If you feel the desire to smoke, will you please call me immediately, at any hour of the day or night, so that I may help you to overcome any such desire?" With such assurance, interest, and willingness on her part, it seemed that the least I could do would be to make an honest effort. One can hardly imagine my great joy when I realized that I was then and there instantly healed of the obnoxious habit.

My gratitude to Mrs. Eddy is very great, in that she has unfolded to mankind in this age the method of healing practiced by Christ Jesus; and I am also grateful to the practitioner who has made this testimony possible.—*Eugene Cooper Batten, New York, N. Y.*

I AM deeply indebted to Christian Science. Our beloved Leader assures us, in "Science and Health with Key to the Scriptures" (Pref., p. vii), that "to those leaning on the sustaining infinite, to-day is big with blessings." My greatest blessing was received about six years ago, when a copy of Science and Health was placed in my hands with the loving assurance that if I would give it careful study it would surely prove a blessing to me. I was also told at that time, "Seek ye first the kingdom of God, and his righteousness; and all these things

shall be added unto you." Blessing after blessing has been added since first I began "leaning on the sustaining infinite," and I have learned to rejoice in all things.

Many ills have been healed. Mastoid abscess was overcome in one week's time by absent treatment, although specialists had insisted an operation was essential for recovery, and that the outcome would be doubtful. A badly lacerated hand, which was cut deep into the fleshy part of the palm, was healed in a few days, by holding fast to the truth and declaring the "scientific statement of being" (Science and Health, p. 468). This healing was accomplished without the aid of a practitioner; immediate help being necessary, I put what understanding I had into practice, and found ever present Love to be my sufficient remedy. All fear was eliminated, and the healing was complete. Stubbornness and resentment have been overcome. My husband has been healed of a very severe case of heart trouble, and has been restored to perfect health by the reading of Science and Health and the kind and loving assistance of friends.

For the many healings we have experienced since taking up the study of this wonderful truth, we are indeed grateful; and the spiritual uplift received has also been a source of great comfort. Christian Science came into our lives at a time when it was much needed. We were weighed down by material cares, and sought spiritual enlightenment and peace, which we have received; and our needs have been met through a right understanding of God and His law.

The Christian Science literature is another added blessing, from which much understanding of Truth is gained. The daily study of the Lesson-Sermon is truly a spiritual feast. I am grateful for my understanding of the healing power of this beautiful truth and for my ability to help others; for as we put into practice the understanding we have of Christian Science, and use it in our daily lives, we come into the fuller understanding of the allness of God.—(*Mrs.*) *Ella M. Powell, Detroit, Mich.*

I FEEL deeply grateful for the wonderful sustaining power and protection I have received from the right understanding of God, as taught in Christian Science. I was healed of chronic sick headaches and bowel trouble of many years' standing. I also had a very quick proof of God's presence and care one evening while in the mountains with a company of friends. I stepped into a deep hole and sprained my ankle. By quickly declaring the truth the severe pain left in a few minutes; and I was able to take a long walk which had been planned for the next morning, without any inconvenience. All the swelling and discoloration disappeared the next day.

Christian Science has been a great help in business life. I am having proofs of God's care each day; indeed, it would take too long to enumerate the many blessings I have received through Christian Science. I am most grateful, however, for the spiritual awakening, and the truth

that is unfolding to me through this study. Christian Science is indeed the truth that makes us free.—(*Mrs.*) *Vinnie Christensen, Wyola, Mont.*

[Original testimony in German]

IN the year 1919, while in Switzerland, I became acquainted with a Christian Science practitioner. I had always been ill, and my wife suffered from a lame leg, which for years we had tried to have cured by various means. She also had some abdominal trouble. My earnings were very small, and I had to support a large family, one of whom was not normal. I am even this day firmly convinced that God had brought me by wonderful ways to Christian Science, although at times they were beset by thistles and thorns. After I had grasped the teaching of Christian Science, both my wife and our little son were suddenly healed without an operation. My despondency changed into a bright peace, and now I have no fear or anxiety that I shall lack the necessities of existence; for the light of God shines on our path.

Our twelve-year-old boy was caught in a machine and his scalp partially torn off. Everybody thought he was dead when I took him in my arms. The wound on his head was eleven inches long; but to the great astonishment of the doctor the child experienced no pain when the wound was being washed out and the hair cut off. The following day the boy was up and doing as usual. At another time I asked for help from a Christian Science practitioner, and an abscess on the neck, as well as the spotted typhus which the doctor feared would develop, disappeared, to the great surprise of the doctor. Both he and the nurse had to leave without having used their operating instruments and the bottle containing the anæsthetic. I was overawed at seeing Truth and the love of God so near. To Him belongs the glory!—*Christian Rolli, Seiferdau, Schlesien, Germany.*

HAVING received so many blessings through the study of Christian Science, I should like to express my gratitude through the periodicals. My first healing was of a throat trouble, from which I had suffered all my life. Physicians had said they could help me only temporarily; but I was completely healed through Christian Science. I was also healed of severe headaches supposed to have been caused from defective eyes. I had worn glasses for six years, but was soon able to lay them aside; and I have never needed them since. This healing took place about nine years ago. Many times my children have been exposed to so-called contagious diseases, but the correct knowledge of God has protected them.

Numerous other healings have blessed our home through the understanding of Christian Science, which is not only a curative but also a preventive of discord. I am grateful for this truth that makes us free.—(*Mrs.*) *Augusta B. Kewley, Columbia, S. C.*

A NUMBER of years ago I contracted a contagious skin disease, which was very annoying, and so tenacious that I found it necessary to

ask for help from a Christian Science practitioner. The help was lovingly and faithfully given, and the disease was overcome.

For several years before I became interested in Christian Science I was sickly and taking medicine most of the time, without being benefited in the least. Then I gave up using medicine and began studying Christian Science, with the result that my health was soon greatly improved; in fact, to such an extent that it has not been necessary for me to lose a day's work on account of ill health since the day I began studying this Science, now a little over thirteen years ago. I can truthfully say that Christian Science has made me a healthier and happier man by giving me a better understanding of God and of man's relationship to Him.

I am indeed grateful to our revered Leader, Mary Baker Eddy, for her wonderful discovery, which has taught me humbly to turn to God for health and happiness, instead of seeking for them in matter, where they are not.—*Daniel Kratzer, Canton, Ohio.*

Six years ago, when I was suffering from throat trouble, the "still small voice" kept saying, Try Christian Science. Needless to say, I did; and I not only was healed of the physical condition, but experienced the spiritual uplift, which was more than the healing. Fear, worry, and discouragement are also being overcome, and I am beginning to know a God who is at hand and not far away. My son, who was considered a backward child, is being healed through Christian Science of imperfect speech.

Another demonstration I am very grateful for is the position I have in the business world. I was led to it through an advertisement in *The Christian Science Monitor* about four years ago. During that time I have lost only two hours from my duties on account of any physical ailment. For the many healings and the many blessings I have received I am grateful; and I am also grateful for what Christian Science is doing for mankind generally.—(*Mrs.*) *Lavinia Eastman, New York, N. Y.*

It gives me great pleasure to give the testimony of my healing of a very severe attack of pneumonia. I had not been feeling well for some time, though had not called for the help of a Christian Science practitioner, as I had previously been able to do my own Science work. This was a problem, however, I did not seem able to solve, and I became seriously ill. I seemed conscious of my suffering, though not of what went on around me. The lady of the house, who was interested in Christian Science, heard me and came to my room. She realized at once that I needed help, and asked if she should call a practitioner. When I realized what was said, I answered, Yes. In a short time the practitioner was at my bedside. She remained a while, and said she would treat me that day. In a short time I was easier. The next morning the practitioner came again; and as I was still in a serious condition, she continued working for me. By eve-

ning I was much better. It was wonderful the way my lungs cleared up, without any effort on my part. The second evening I was quite comfortable; and the third day I was out in the living room.

I am very thankful to God for this healing, and for all the help I have had in many other ways. Indeed, I have not words to express the gratitude I feel to-day for the many blessings that have come to me through Christian Science. The physical healing is but a small part: the spiritual unfolding and uplifting is the "pearl of great price."—*(Mrs.) Nettie E. Race, Bellingham, Wash.*

It is with gratitude to God and our beloved Leader, Mrs. Eddy, that I offer the following testimony of physical healings.

Several years ago I was seized with an acute attack of appendicitis, followed by peritonitis. No material remedies whatever were used, and the healing came in a comparatively short time through Christian Science. Later my entire family of four were healed of influenza. Though two of the cases seemed most serious, they were soon completely healed. I was also healed of chronic bronchitis, which had manifested itself several times each year since girlhood.

For these healings I am most grateful; but I am even more thankful for the peace and comfort which have come with the understanding of the Bible, through the light thrown upon it by our textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. I also wish to express gratitude for the faithful work of a Christlike practitioner in these times of need.—*(Mrs.) Besse N. Perkinson, Norfolk, Va.*

Last year, when going at a high rate of speed on roller skates, I fell, seriously injuring my leg, which proved to be fractured. An X-ray picture showed that the shin had two large cracks lengthwise, also one crosswise at the ankle. Fears of dangerous complications were expressed by the X-ray doctor, but every inharmonious condition was met through Christian Science treatment. I have also been healed of colds, ear trouble, and influenza.

I am very thankful for this beautiful healing truth; also to the faithful practitioner who so lovingly helped me. I have been a Sunday school member many years. I am just a lad.

James Perkinson.

While visiting my mother, my boy was taken ill with infantile paralysis. Owing to the fact that this epidemic was very pronounced and some of the physicians had stated it was useless to call them and I had been interested in Christian Science for only about two months, I was very much alarmed when the boy came home from school ill, with all of the symptoms, including a high fever. Never having had a Christian Science treatment, and realizing it would be useless to call a doctor, I hardly knew what to do; but I finally decided to place my trust in God. I picked up a *Journal* I had been reading, selected a practitioner, and went out immediately to telephone

her to come to the house. Upon my return I found the child asleep. The practitioner arrived in a short time, and stayed at the house working in Science about one hour. Shortly after the practitioner left the child awoke and asked for something to eat; then got out of bed. He was completely healed. This instantaneous healing was a wonderful demonstration to me and to the rest of the family.

For this healing and the many other blessings which we have received, I am indeed truly grateful.—(*Mrs.*) *Lina Gerlach, Tucson, Ariz.*

TESTIMONIES

Good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. They should be written legibly; and the addresses given should be complete; also, the source of all quotations should be given. Women should use the title "Miss" or "Mrs.," and married women should sign their own names in full, instead of the names of their husbands.

Testimonies should be verified by three members of The Mother Church; and in the case of a member or an attendant of a branch church, one of the verifiers should be the clerk or some other officer of that church, who has either witnessed the healing or can vouch for the integrity of the testifier. In the verification of testimonies by a church officer, the title of the office should be given. An affidavit made before a Notary Public is acceptable, if the testifier does not know three members of The Mother Church.

Compliance with the foregoing will greatly facilitate the work of the Editorial Department.

Correspondence relating to testimonies should not be addressed to individuals, but to the Editorial Department, The Christian Science Publishing Society, Back Bay Station, Boston, Massachusetts.

ANNOUNCEMENT

Announcement is made by the Trustees under the Will of Mary Baker Eddy of the publication of the following poems by Mrs. Eddy, set to music in solo form:—

"O'er waiting harpstrings" (Christ My Refuge); music by Ferdinand Dunkley.

"O gentle presence" (Mother's Evening Prayer); music by William Arms Fisher.

"Shepherd, show me how to go;" music by Rossetter G. Cole.

Each solo is published in three keys, for high, medium, and low voices. Price, 60 cents each; in quantities of six or more, 40 cents each. Orders for six or more may include all three solos. Orders, accompanied by remittance, should be sent to Harry I. Hunt, Publishers' Agent, 107 Falmouth Street, Back Bay Station, Boston, Mass.

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Orders for Mrs. Eddy's Works should be addressed to and remittances therefor made payable to HARRY I. HUNT, Publishers' Agent, 107 Falmouth Street, Back Bay Station, Boston, Mass., U.S.A.

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The Publishing Society is glad to announce that the following subscription rates for our periodicals have been fixed for the convenience of those living where the English Pound Sterling is the established money standard. These rates are based on the fixed exchange rate of $4.86 to the Pound Sterling, and will be effective until further notice, as follows:—

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THE
CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

VOLUME XLI OCTOBER, 1923 NUMBER 7

LAW AND CHURCH

ANNA S. BROWN

WHATEVER is revealed of God is God expressed. The mode of God's expression constitutes spiritual law; and spiritual law governs God's idea or expression, man. What God said, as recorded in the first chapter of Genesis, is His declaration of Himself and His creation, expressed in His spiritual universe of infinite ideas. But since the Adam-dream seemingly recorded itself in human consciousness, revelations of God have appeared to men as divine law unfolding the way of deliverance from the dream.

What are some of the divine unfoldments of law; and how have they become established among men? The earliest permanent mandate given to humanity was the Ten Commandments. These definite Thou-shalt-nots determined at once a mental boundary over which the Israelites were not to pass, and which cut them off religiously from all the other peoples of the time. The first four of these statutes, the fiat of the great I AM, define our relationship to our Maker. The six following commands define our relationship to our fellowmen; and though commonly known as the moral law, the Christian Scientist understands that all moral mandates have a common root in spiritual law.

In the degree that the Jews were obedient to this moral code it became the means whereby God was their guide and protector. In it they found health, moral and physical cleanliness, individual and national prosperity. Contrariwise, every step in disobedience thereto brought the exact reverse. Thus they proved for themselves, through repeated experience, that the only way of safety and happiness lay in obedience to divine law. Chronologically first in God's plan for mankind's redemption, the Ten Commandments are and must ever remain first in each individual's redemptive process as the basic foundational law, without which the spiritual superstruc-

ture is impossible. They are the first stones in all spiritual building and healing, and are never to be lost sight of.

The ancient fathers and prophets all had a grasp of spiritual law; hence their works. God could speak through them, and so reveal Himself to mankind. Indeed, the Commandments themselves were the result of Moses' understanding of divine law, as applied to human needs. They had first to be graven deep upon the tablet of his own heart before he could give them to the people on tables of stone. Had he not proved God to be omnipotent at the Red Sea, and times without number in the wilderness?

As human thought was obedient to these commands, it advanced spiritually; and Isaiah and others among the prophets were able to look forward confidently and joyously to the next further unfoldment of divine law, which was to appear in the teaching and demonstrations of Jesus the Christ. They knew that God would then speak—be manifested—more fully to mankind. And when thought had risen sufficiently to receive His Word, it was indeed manifested abundantly. What a revelation of Spirit broke in upon materiality through Christ Jesus! Every so-called material law fell before it. It was God illustrating spiritual law through His Son; or, as it is stated in the epistle to the Hebrews, "God, who . . . spake in time past . . . by the prophets, hath in these last days spoken unto us by his Son." It was inevitable that Jesus should make clear the unity of past and present divine revelation by declaring, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." It is, therefore, essential to see this unity of the law and the gospel.

Unfoldment, however, is always progressive; and human thought had risen, through obedience, to receive the Commandments couched in the spiritual terms of Love. There is no mistaking the Messianic message,—God's revelation of Himself as Love. The new commandment, "That ye love one another, as I have loved you," runs as a golden thread through all the gospels. How could one steal or kill or covet, who loved another as himself? Does not this make another's good identical with one's own? Are we not, then, to be jealous for our brother's good, not of it? Love indeed fulfills the law, and makes obedience, not an irksome restraint, but a joyous acquiescence, a glad response, a loving to love, wherein the desire to live for self falls away, and sin becomes repellent. Freedom lies within this law; it is without where bondage lurks. Jesus' wondrous life of love, exemplifying spiritual law in its fullness, must ever fill the Christian Scientist with reverence, until he himself becomes increasingly and demonstrably at-one with it, and step by step discovers its divine naturalness.

In spite of the Master's full revelation of divine law, the explication of that law was not as yet fully made; and it was he himself who first indicated that another and final unfoldment of Truth was to follow

—an unfoldment so complete that it should lead us "into all truth." Not more definitely prophetic was Isaiah's glorious pæan, "Unto us a child is born," than was Christ Jesus' repeated reference to the other Comforter whom the Father would send. It was this last revelation of law which John concretely saw embodied in the "little book." Thus was prophecy again carried forward and the link again established, revealing God's plan for mankind's redemption from all evil. As Mrs. Eddy states in "Science and Health with Key to the Scriptures" (p. 271), "Christ's Christianity is the chain of scientific being reappearing in all ages, maintaining its obvious correspondence with the Scriptures and uniting all periods in the design of God."

And what of the "little book," and of her through whom God spake? We can estimate our revered Leader's goodness and spirituality only as we recognize how fully divine Spirit did speak through her, giving forth God's revelation purely and completely. The "little book" is as surely what God spake to mankind as were the Ten Commandments; and Mary Baker Eddy listened, as Moses had done before her, and obediently recorded. Not until the publication of Science and Health could it truly be said (Science and Health, p. 174): "Truth is revealed. It needs only to be practised."

Thus the issuances of the great I AM have appeared through the Bible and Mrs. Eddy's writings (our only textbooks), revealing fully God's plan of redemption, His Word to us, or His law. But this is not all. God not only has spoken through His own chosen channels, but likewise has protected for us that which He spake,—protected it in ways divine, until it should become established in human consciousness, beyond any possibility of loss through the lawlessness of so-called mortal mind. This divine protection, therefore, is next in importance to the revelations themselves; and, in a sense, it is one with them.

One of God's ways of caring for His own, since earliest times, has been through what is known as "church." To see church thus as a mode of protection of the idea is to rise to a truer sense of it in its perfect spiritual nature. It has been beautifully defined as "the guardian of the oracles of God." It is enlightening to trace the history of this God-given guardian. The twenty-fifth chapter of Exodus throws a flood of light upon it; for we find therein that shortly after the Ten Commandments were given unto men, God bade Moses rise again into the mount of revelation, when he said to him: "Let them make me a sanctuary; that I may dwell among them . . . and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee." And so, under the divine command, this outward manifestation of Church came forth in order that God's Word might be established and His followers remain uncorrupt amid seeming corruption. Of the form and the government of this tabernacle, and of the mighty part it played in the Israelites' spir-

itual progress, all may read; and who so reading will doubt that it was of God? Then, as now, only those obedient to it, in its highest spiritual sense, were prepared to receive the Christ.

As idea, Church is eternally the same; but externalized to human consciousness it has had to unfold, rising ever with spiritual development to embrace the higher revelation in a higher guardianship. The advent of Jesus the Christ, casting its flood of light on God and man, cast also a flood of light upon Church. Said the Master of the spiritual idea, "Upon this rock I will build my church." Creedless and without ritual; presenting works, not words; sacrificing animality, not animals; consisting of a priesthood of right thinkers,—this was the ideal fit to guard his message and guide his followers in the approach to the divine idea. It is inconceivable that the churches founded by the disciples, from Jerusalem to its farthest branches, were not established as a direct result of Jesus' teaching and of divine demonstration. Is it not evident, as we read these records from Acts to John's inspired letter unto the churches, that they well knew the value—yea, the necessity—of Church?

When expanding thought rose to receive Love's last revelation in the form of Christian Science, it rose also to receive through the same pure transparency His fuller revelation of scientific Church. This unfoldment, with all its activities based wholly on the teachings of the Bible and of Science and Health, is known as the Christian Science movement, which is governed by the Manual of The Mother Church. Not more directly did God speak to Moses to build the tabernacle than, step by step, He unfolded to our beloved Leader the Manual, by which this last human manifestation of His Church should be formed and governed.

And so, since this is God's way to lead men up to Him, can they travel safely outside its protection, or find in self-willed fashion a better, quicker way? The answer must ever be, No! The Bible itself offers no other solution; and God's Word has been spoken definitely. All His revelations are one in essence: part of them cannot be cast aside; none can be overthrown. The Church Manual is based entirely on the Ten Commandments and the Sermon on the Mount. As long as we entertain beliefs of a finite body, so long will our church be necessary. Withholding one's self from membership when one is spiritually equipped for its work, or separating one's self because of seeming discord, is to cast aside glorious opportunities. Might such a one not well ask himself, What does the Bible teach? Can the voice be God's that bids me depart from His plan; or is it error's attempt at separation? It has been well said that wherever in a community there is to be found one who has a right concept of God, there will be found an active worker for a Christian Science church. True Church consciousness is the mightiest vehicle in the world to-day to lead mankind out of its night of doubt, suffering, and despair. In the incident of the moneychangers, Jesus spoke of the temple as "my Father's house." Surely all right de-

sires flow here, gaining clearness, alertness, and sturdy growth.

Even from a human standpoint we cannot be too grateful for our Christian Science church organization and for the rightful place of dignity to which it has elevated our movement in the eyes of a skeptical world. All religions invest themselves with some form of church as an element in the worship of Deity. Our church stands as outward evidence that our Cause is inseparably linked with the Christian religion. Christian Science must be recognized as the Christian religion, revealing God's Word and following Jesus' command to heal the sick as well as cleanse the sinner. Every activity of the Christian Science movement stands to give proof of its healing power, and is a beacon light to every suffering heart. Each individual's recognition, through Christian Science, of the true spiritual idea hastens the coming of that longed-for time when there shall be "one shepherd and one fold," and that seventh day of fulfillment when, with corporeality proved unreal, Church, as our Leader says in "Miscellaneous Writings" (p. 145), "shall exist alone in the affections."

[Written for the *Journal*]

THE MOUNT OF VISION

ALICE JACQUELINE SHAW

The hall was quiet for the priests were done;
The people crouched obeisance,—all save I,
Call'd son of Pharaoh's daughter; for a voice
Spake in mine ear in accents half unknown:
Moses, fare forth upon the winds of thought.
Then I brake forth, until I saw the sky
Above me, where into the firmament
The planets burned, while from the banks of Nile
Rose, to their God, the cry of Israel.
Moses, fare forth upon the winds of thought!
What was the law of Egypt, but to bind
Men to their fellow-men? Yea, all were slaves:
Egypt to Pharaoh, Pharaoh to the priests
Drunk with their own desires,—all slaves to death.
And Israel? To Egypt, and to death.
Moses, the law of Abraham will guide;
There is a law leads not to death but Life;
Man is not bond, but free,—not slave, but king.

. . . . . .

Yet, ere another moon had passed, I fled,
Red with the blood of Egypt on my hand.
And now, alone, I tread the desert, slave
To Jethro, and the keeper of his sheep.

Oh, learned one of Egypt, wilt thou die
Here in the desert? Or wilt rather rest,
Embalmed with spices in the sepulcher
Of all the Pharaohs, with my work undone,
My thoughts untraced? For these long forty years
In Midian, my thoughts burnt; and thoughts can
burn,
Aye, burn as fire; yet am I not consumed.
I shall not die till I have seen the law.
And if the law lead but to Life? Why, then
I shall not die; nor die shall Israel.

. . . . . .

So Moses spake, and, mayhap, turned to free
A lamb caught in a briar; but as he turned,
He saw a wondrous thing: a bush that burned,
And burning still, yet still was not consumed;
And a voice called to him, "Put off thy shoes,
The place whereon thou stand'st is holy ground."
Then mid the thunders of Mount Sinai
Spake forth the great I AM; and Moses knelt
Before the living and eternal One,
The ever present and all-powerful. There
Came forth from God the freedom of the world.
And his great heart was filled with love for men.
The power of sin was broken; and he saw
Egypt no more a serpent, but a staff,
And Israel cleansed of all her leprosy.
Then fell the mantle of his learning and
The pride of Egypt; and he stood a man
Of God—son, not to Egypt, nor to Israel.

. . . . . .

So was he left alone on Horeb's height,
Leaning upon his staff. The lamb cradled
Within his bosom as he mused; the sheep
Quiet 'round him, for the mount was still,
Until he turned his eyes and saw afar
Egypt athwart the sky, with the Red Sea,
And, close against the mount, the wilderness.
Then like unto one awakened, he moved
Down from the mountain; and his face was set
To wilderness, to Egypt, and to sea!

THE TRUE COURSE

MARY ALEXIA CUSACK

ONE day, visiting a cinema display, I was impressed by an interesting picture, which must have taken weeks of patient watching to complete. It portrayed the habits of a cuckoo, the bird that, in some countries, shirks the duty of parentage by laying its egg in another bird's nest. This particular cuckoo laid its egg in the nest of a little wren. When the egg was hatched, the uninvited guest began by taking the food from the rest of the family. The greedy interloper grew until he found the little wren's nest too small for him; and in order to accommodate himself, he one day pushed out one of the wee birdlings; and as he continued to thrive, he continued this selfish procedure, until he had pushed out, one by one, the whole legitimate family. He continued still to grow, spreading himself over the entire nest, being much larger than the bereft parents, who, seemingly quite unconscious of their loss, fed untiringly the intruder who had disposed of their offspring. This voracious creature's whole time was spent swallowing the food so industriously provided by his adopted parents, ever opening his mouth for more.

In thinking of this picture, we find it illustrates, among several lessons, the necessity of observing the rule given for our protection on page 392 of "Science and Health with Key to the Scriptures" by Mary Baker Eddy: "Stand porter at the door of thought. Admitting only such conclusions as you wish realized in bodily results, you will control yourself harmoniously." When we are unwatchful, is not the intruder permitted to enter our mental home, bringing thoughts of malice, jealousy, envy, hate, hurt pride, wounded feelings, self-pity? Is not this interloper nourished by listening to its pleadings, which insist that resentment is natural and justifiable? And when the suggestion is admitted, the legitimate family—right thoughts—is deprived of its rightful nutriment, that "hidden manna" which is the knowledge of divine Love's omnipresence and man's unchangeable at-one-ment with divine Principle, God,—the true consciousness, which feeds and rightly nourishes the hungry heart.

When resentment is admitted, this illegitimate belief "grows by what it feeds on," until it and its brood of evils fill the entire home, pushing out the rightful inmates,—spiritual joy, harmony, trust in good. The atmosphere is darkened by selfish, self-centered thoughts; consciousness is deadened by the poison of suspicion; the judgment becomes warped with jealousy; the understanding is clouded with hate. Unless we awaken to the knowledge of the error we have admitted, cast it out, and entertain and feed instead the true owners of the home, love, joy, tenderness, kindness, peace, and harmony will be destroyed. Shall we continue to feed these enemies to our peace, which have no right or place in the true home?

How often does hurt pride or re-

sentment try to justify its existence by saying, I cannot associate with this one, my feelings have been too deeply hurt? Who is this intruder that speaks? Who is so deeply wounded? Not the true qualities of Mind—love, unselfishness, kindness. No, it is the foe to our true happiness, voicing selfishness, wounded pride, a belief that a self exists apart from God, good. When listening to this argument of evil, we are feeding the false sense of self, the usurper of our peace. We are nourishing the very thing which should be cast out of the home and destroyed. In Science and Health the instructions are clear! There we are told (p. 419), "Your true course is to destroy the foe, and leave the field to God, Life, Truth, and Love."

If error has stolen in unawares, there are two steps to be taken: first, it must be detected; and then, destroyed, so that the entrance of Truth be not barred. We ask why we do not wish to associate with or meet certain persons. We find it is because that false claimant, the belief in a self apart from God,—hurt pride, self-love, fear,—is begging that its life be spared; is pleading for existence, for consideration; asking that its feelings be pandered to and cared for. When we succumb to the mesmerism of this plea, its demands increase; for error grows if acceded to. As Mrs. Eddy explains in "Miscellaneous Writings" (p. 348), in one terse sentence, "Error, left to itself, accumulates." In the light Christian Science gives, our work is to cast out the foe, to give no quarter to its pleadings, to recognize it for what it is—an intruder. The voice of the tempter, who has gained admission surreptitiously and is now desirous of occupying the whole home with its evil suggestions, keeps us busy attending to its desires. Instead, our work is to rise instantly, turn out the enemy of good, and learn that all that ever can be hurt is our own false belief. The actions of others have no power to take us out of the kingdom of heaven for one moment. Error's destruction is assured when we see it as impersonal evil—nothing; for all that exists is God, good, the one Mind, divine Love, whose government of man is reflected in love for good in all its manifestations.

This illustration may be applied to other errors which creep undetected into human thought and make large demands, which, if given way to, may claim to assume huge proportions, making the task of their elimination seem more difficult. At times, love of ease may come with its suggestion of need for rest, for more care, more comfort, with the argument that work is too continuous. If this foe is allowed to deceive, and we begin to make concessions to its demands, in its train will follow lethargy, apathy, indolence, mental laziness, procrastination, dilatoriness, and indifference, with their attendant host of self-indulgence, called love of pleasure. How grateful should we be for Christian Science, which teaches us how to rout the enemy by showing us that these suggestions are the result of the belief of life in matter,—the evil one, whose temptations lead to bondage, and whose mesmerism is broken by

the knowledge of God as the one and only Life, which is reflected in joyous activity and love for good, wherein no weariness or fatigue can follow its holy activities. If these errors of indolent sensuousness be indulged, and allowed to absorb rightful energies, their expulsion may seem a hard task; for their nature is to take possession of human thought and deprive us of the desire to overthrow the paralyzing effect of their mesmerism.

Jesus said we must "first bind the strong man" before we can enter his house and "spoil his goods." Is not "the strong man" the belief of life and intelligence in matter, with its emissaries, the beliefs of pleasure and pain in matter? Is not this the basic error, the one that needs destruction day by day,—yea, hour by hour,—to free ourselves from its insistent thralldom? We see how Jesus met temptation. He did not allow the enemy to his peace to enter thought and sow the seeds of worldly pride, vanity, lust. Instead, with alertness, promptness, and decision, he met the various suggestions of the foe, recognizing these efforts as impersonal evil, entirely apart from his existence as the Son of God. He denounced evil and cast it out. We are told he "was in all points tempted like as we are, yet without sin." He recognized the subtle wiles of the one evil, knowing the temptations of worldly desires were not his own thoughts but the evil suggestions of the one liar and all lies. Recognizing evil as without selfhood, he destroyed it on the basis of its nothingness and of his full conviction of the infinite allness of God, the only power governing man.

Also, we see how, under the subtle guise of good, the intruder enters with its suggestion of desire for worldly riches, which also entails fear of loss. If this be not summarily dealt with, through the knowledge that spiritual good is all that is worth striving for, since it is the only good, we find stealing into thought greed, parsimoniousness, avariciousness, meanness, pride of possession, the latter a most stultifying thought accompanied by self-admiration for achievements wrought, self-righteousness, and willingness to allow the tongue of flattery to poison. When error is given place in thought, it gains ground like all interlopers whose mission is to paralyze good. But we thankfully acknowledge the searchlight of Truth, which allows no subtle error to abide unseen in any hidden place of thought. Truth takes away its seeming power by showing it for what it is,—the enemy of man, which would rob him of unselfed love and joy, and of every generous impulse that belongs to Love's activity. An awakening must come. It may be sharp; but however it comes, as followers of the humble Nazarene we welcome any experience that may lead us nearer to a correct understanding of God.

Again, at times, we may fear to give up our worldly pleasures and enjoyments, reasoning that their indulgence is harmless, and that their elimination would separate us from our friends, and deprive us of all that constitutes companionship in daily life. We argue that they are just a normal part of life, to eliminate which would mean to be designated as a crank or a faddist. So the whispering

of the serpent goes on; and if listened to and believed, we are lulled to sleep, mesmerized into the continuance of false pleasures and false appetites. The intruder has entered through subtle reasoning; we have deserted our post; our study of Truth has become half-hearted, and is sought only for its hoped-for benefits. Then the "still small voice" of Truth, which is ever watchful, may again be heard, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Then we see that the understanding of Truth has not entered the heart to help us to settle down into the belief that joy is material.

Christian Science did not come into our lives to make us comfortable in materiality, but rather to reveal the reason for working out of the false claims of material joys and material pleasures, into the knowledge that true satisfaction is found only in Spirit. "I shall be satisfied, when I awake, with thy likeness," we read in Psalms. Where could awakening be but in Truth? Dreaming in materiality is not living. The spiritual idea, which is guiding us from darkness to light in our upward journey, is also awakening us to our duty to God and man. Do we not owe it, in gratitude for Christian Science, to show in our daily lives the spiritualizing power of Truth, by ceasing to indulge in so-called harmless vices? How can our friends, our associates, better know of Christian Science and its regenerative power than from our example? Many who were weary and footsore, wandering in the wilderness of human beliefs, needing comfort and help, have been attracted to Christian Science by the consecrated lives of its followers, who have cast out to some degree the foe of selfishness; and through their help, these weary ones have found peace and true satisfaction in divine Love. Yes, with Truth's coming also comes individual responsibility, that we so live that others may be helped onward and upward.

Healing in Christian Science is mental; and often when healing seems slow or delayed, lurking in thought there may be some of these evil beliefs, so subtle as almost to deceive the very elect. The world says that one is obliged to endure one's temperament and disposition! If one accepts this claim of law, one will indulge many unpleasing traits of character and excuse one's self in so doing. Now that Christian Science has illumined the Scriptures, and shown us the mental cause of disease, the necessity has arisen to see these errors in their true light, and not allow that which saps vitality and embitters existence to occupy consciousness and be called harmless or natural. We must awaken to the danger of the foe that has stolen into our thinking. This awakening often comes through suffering, which indicates the process whereby evil is self-destroyed.

The joy of overcoming self comes through spiritual understanding, as the result of prayer and watching and working. The promises are to "him that overcometh." It is he who will receive the crown of rejoicing. We should no longer submit to error's enticements, for Christian Science has uncovered its disguises; and the Scriptures show the result of yield-

ing to its delusive voice, for they tell us that "the wages of sin is death." We must meet the artifices of evil with Truth. The battle of dealing with our faults of character may at times seem disheartening, for it means the denial of material selfhood; but there is encouragement in knowing that evil's hour is short, since it is being robbed of its seeming power by the revelation of Christian Science, which proves its nothingness. Fidelity to Truth brings the "peaceable fruit of righteousness"—the real inhabitants of the home, which are true satisfaction, contentment, peace, trust, confidence, joy, harmony, faith, strength, spiritual understanding. When these qualities of Mind are expressed, we have on our whole armor, which is our sure defense against the deceitful encroachments of the beliefs of evil. Then will God's government be manifested; Love will reign in our dwelling,—"the secret place of the most High;" for God is indeed near to them who love and sincerely obey Him.

[Written for the *Journal*]

GOD'S DEAR FORGET-ME-NOTS

MARY J. ELMENDORF

I do not long for power, nor lordly place;
I do not sigh for jewels, nor for minted gold;
I would not grieve if gifts of worldly grace,
If land or houses or a large career,
If luxury or plaudits men revere,
My days of earthly pilgrimage should never hold.

Yet, oh! within me wakes a craving deep
And confident, like woodland wings that skyward start
At dawn, the wish that I may find and keep
Uplifting thoughts along my lowly way,
Serenely heralding an inward spring—
God's dear forget-me-nots a-blooming in my heart.

Power and laureled fame are fitful fires
Soon spent; and worldly wealth an unavailing store,
Whose hoarding marks the loss of high desires.
The pride of station is a scentless rose,
Thorned with illusions, falling as it blows;
And learning, minus love, a stultifying lore.

Yet, oh! at heaven's gate on heavenly steeps
He stands, of never waning light a waxing part—
At heaven's gate he stands who, finding, keeps
Unsullied, sweet, through all his earthly span,
Love and compassion for his fellow-man—
God's dear forget-me-nots a-blooming in his heart.

LAW AND ORDER

LONGLEY TAYLOR

IT stands to reason that unless the instructions which our Leader, Mrs. Eddy, has given are carried out according to what she has written, the movement of Christian Science might seem to be torn away from her demonstration and become derelict. Christianly obedience to the Manual of The Mother Church is the means of drawing all Christian Scientists together in unity. Disobedience separates them. Paul gives a wonderful illustration of unity of action, or cooperation, when he says: "The body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body." As each member of the so-called physical body is called upon to do its work, so is each member of the church called upon to bear witness to the truth, and thus prove the collective unity of the whole, one with each other in the support of all right ideas by the simple process of individually being and doing good.

"Goodness," says Mrs. Eddy in "The First Church of Christ, Scientist, and Miscellany" (p. 165), "never fails to receive its reward, for goodness makes life a blessing. As an active portion of one stupendous whole, goodness identifies man with universal good. Thus may each member of this church rise above the oft-repeated inquiry, What am I? to the scientific response: I am able to impart truth, health, and happiness, and this is my rock of salvation and my reason for existing." This goodness may be made practical in all our church relationships. It is the individual right thinking and right acting of the many which alone makes possible the collective unity of the whole. An office, like an individual, is important only in so far as it functions for the good of all, not for the elevation of itself. A clearer vision of true cooperation dawns upon us to-day as our desires grow purer and we begin to understand and work for divine Principle, for the one God, and therefore for all good, rather than for personality.

The world argues for matter. Christian Science reasons for Spirit. And because Spirit is real, we have authority to deny the arguments of evil, which would keep the world in bondage to material beliefs. In its ignorance so-called mortal mind is running to violent excesses in these days, in order, so it thinks, to save itself or, at least, to palliate the effects of its own idiosyncrasies. Little by little, the human sophistries which offer temporary relief are being found wanting, and there is being

evinced less desire to save the false sense of existence, and more desire to prove and hold to the true. The Christian Science church stands for law and order. No one ever rises above the need for law and order. In proportion as we understand divine Principle and spiritual being, our human and material concept of law and order may change, but not law and order themselves. They cannot change, because they are based on Principle.

In connection with the human thought of law and order, it is well to remember the Golden Rule. We must learn to love our neighbor as ourselves, and cannot afford to hold aloof or to attempt to dominate. The more we know of Truth, the more we see the necessity of organization at this time. Organization based on the understanding of Truth leads us gently into the apprehension of divine law by teaching consideration for others, patience, perseverance, cooperation, individual responsibility, and the meaning of true democracy. If we desire the protection of organization, we must be willing to support organization. Unless organization is supported, it loses its value to those who refuse to support it. Opposition to organization is at enmity with the present demonstration of Christian Science.

The Christian Science Monitor, being an intrinsic part of our organization, let us consider its mission in bringing before the thought of the world the general question of law and order. Look into the *Monitor*, and one looks as into a mirror at the best in world-thinking. Not only do we find what the world at its best is thinking, but our eyes are often opened to what we are thinking about the world. It brings before us an extraordinary opportunity to meet and master in our own thinking that which is negative or erroneous, as well as to cherish that which is progressive. Then an earnest desire very naturally comes into the heart to prove what God is knowing about His own creation. Thus we find the *Monitor* to be a trumpet-call. It awakens us to conditions as they appear to be and as they should be. Therefore, it is very true that to read the *Monitor* gives the Christian Scientists mental work to do, because it shows what is to be done to help mankind. And that is a wonderful feature of the *Monitor*. Reading through and between the lines, we distinguish many delicate touches of spiritual color, in God's love for man. The *Monitor* is not a political, but a moral factor, teaching us what there is to do for the world and helping us to do it.

If we do not pay attention to the things of to-day—resisting the devil, and holding to the truth in legislative work, for instance, as in all other activities which are still the legitimate way of world-government—is it not possible that we may be classed as unprofitable servants? In this great mission which we are called upon to perform, let each one of us bear witness to the fact that Christian Science makes a good citizen, a good brother or sister, a good husband or wife, a good friend; and as we think of government, let us remember what Isaiah says about it: "Unto us a child is born, unto us a son is given: and

the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever." Then we shall understand our legislative work to be governed by Principle. We are supporting good government, not aggressively to proclaim ourselves, but to protect our Cause from the arrogance, selfishness, and fear of special interests. "Unto us a son is given: and the government shall be upon his shoulder!" This sense of government leads us to Principle, does it not?

In his Gettysburg address Lincoln said "that this nation, under God, shall have a new birth of freedom; and that government of the people, by the people, for the people, shall not perish from the earth." Wycliffe and Hereford in the Preface to their translation of the Bible, in the year 1384, make use of very much the same language: "The Bible is for the government of the people, by the people, and for the people." As we hold to this sense of government we are not, in legislative work, called upon to enter into any alliances with any set of people, except in so far as we are working for the same good end as they are. Wherever Christian Science goes in the interest of humanity it proves the government of God, and sets free the thought fettered by materiality. It is well to remember that the practice of Christian Science is the practice of religion; and the practice of religion should be free. National and state constitutions alike guarantee freedom to religious exercises. Our Federal Constitution declares that no state shall pass a law abridging the exercise of religion. It is the greed of special interests, the bigotry of preconceived ideas, the stubbornness of false theology, the lax habits of world-thinking, which often bring out in politics the worst forms of aggression. These phases of resistance and resentment are what Christian Scientists are endeavoring to meet and overcome by common consent and through action in obedience to divine Principle.

We know Christian Science to be the truth; therefore, it is our duty to defend it against attack. We say that the fundamental laws of the land, founded upon the Mosaic Decalogue and supported by our Federal Constitution, shall form the basis of our Bill of Rights; but that laws made in the support of special interests are unconstitutional, and therefore unrighteous. We declare that by standing for our own constitutional rights we are standing for the constitutional rights of all others. More laws are being enacted than ever before; yet the enforcement of law has seldom, if ever, been so lax. We have many laws upon our statute books which would never stand if they were judged by Abraham Lincoln's idea of government, much less by the standard set forth in the Sermon on the Mount.

It is the defiance of actual law, the

perversion of it, which brings nations and peoples into a state of banditry, where each one takes the law into his own hands, so that the Golden Rule is forgotten in a jungle of selfishness. We must learn to have righteous respect for law and order; hence the necessity of the call to each one to do his or her duty in regard to the questions of voting, legislation, and government.

We are often led to take the line of least resistance by such subtle arguments as: "What's the good?" "A Christian Scientist should not be in politics," "One vote won't count." "Is it not more scientific to remain at home and do my mental work than to go out and vote?" "Let those who are interested in politics vote; I do not know anything about it." One and all of these are very apt to be but selfish arguments. The Christian Scientist is called upon to do his work where he is. He is called upon to do good work,—the work God requires of him,—to be a good citizen, and to help his brother. In "Science and Health with Key to the Scriptures" (p. 518) Mrs. Eddy says: "God gives the lesser idea of Himself for a link to the greater, and in return, the higher always protects the lower. The rich in spirit help the poor in one grand brotherhood, all having the same Principle, or Father; and blessed is that man who seeth his brother's need and supplieth it, seeking his own in another's good."

More than most people, Christian Scientists should be able to vote intelligently, for their love of God should lead them unselfishly to put forward an effort to see where the error is and to rectify it. If we stand aloof, are we meeting the error at all? or, in such a case, are we not really giving support to the enemy? We can enter what is called politics in a righteous manner, as we enter business or art, not to carry elections or to secure public offices, not to be one with party intrigues, political wire-pulling and trickery, but, with the spirit of God in our hearts, to deny that these wretched qualities of so-called mortal mind can longer victimize mankind, and with the living vision that our government is founded upon the government of Him "whom to know aright is Life eternal" (Science and Health, Pref. p. vii). Then, in spite of the seeming maelstrom of the supposititious resistance of evil, we shall be able to do our individual work as good citizens of our country.

The signs of the times promise good things in store for God's children, but let us keep our lamps well filled; let us not hide our talents; let us be worthy servants in the vineyard, so that when the Lord of the vineyard comes, He will say, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy lord." Do not let us delay in making a beginning to support that which is nearest right. If we do nothing, waiting until things are better, are we doing our duty by either God or man? The mere fact that we support the best we see, will help that best to be better still. Our individual responsibility is being called into action; therefore the necessity of understanding Paul's

words, "Let this mind be in you, which was also in Christ Jesus." Here let us turn to three profound statements which are to be found on what may be termed the dedication page of Science and Health. The first one is from John, "Ye shall know the truth, and the truth shall make you free;" the second from Shakespeare, "There is nothing either good or bad, but thinking makes it so;" and the third from Mrs. Eddy:—

"Oh! Thou hast heard my prayer;
And I am blest!
This is Thy high behest:—
Thou here, and *everywhere*."

Jesus said, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

"THEY THAT HEAR SHALL LIVE"

S. ELLA SHELHAMER

AS God is Mind, true hearing consists in listening to God's thoughts. Mrs. Eddy writes in the Christian Science textbook, "Science and Health with Key to the Scriptures" (p. 284): "Thought passes from God to man, but neither sensation nor report goes from material body to Mind. The intercommunication is always from God to His idea, man." Although the master Metaphysician succinctly pointed out that having ears did not constitute the ability to hear, Christians have gone on believing that hearing depends upon the condition of the auditory nerve. Since the advent of Christian Science this belief has in many well-authenticated cases been shown to be a mistaken one, for the deaf have been made to hear in spite of the physical diagnosis of surgery and medical practice.

Deafness, blindness, and all other ills of the flesh will continue to harass mankind until the mesmerism of the mortal dream, the dream that there is something apart from God, is broken. Material living is always a limited state of existence, whether as a state of health or one of sickness. Whether mortal mind says of itself, "I am well" or "I am sick," "I am deaf" or "I hear," it must be educated to see the falsity of its own declarations and to learn the facts of divine Mind. The so-called deaf person turning to Christian Science for healing is doing vastly more than he who seeks help from an aurist, though the latter may at times apparently succeed in restoring material hearing; for healing is not founded on fact so long as it is based on the falsity of mortal beliefs. Absolute harmony and freedom can never be attained until one learns to differentiate between the perfect, spiritual man and the Adam-dream or man of dust. To pray aright is to draw near to God, and this uncovers the falsity of either so-called physical perfection or imperfection.

What the divine Mind knows is reflected by its idea, man; and this reflection can never be interfered with. So that, along with all other God-given faculties, man is at all times reflecting perfect hearing, though the material senses may

testify to the contrary. On page 214 of the textbook we read, "If the medium of hearing is wholly spiritual, it is normal and indestructible." When one understandingly declares that hearing is the capacity to understand God, and constantly abides by this testimony of spiritual sense in daily living, then in due time "thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."

The belief in impaired hearing, whether congenital, chronic, or acute, cannot long withstand the righteous desire to hear the Word of God directing daily walk and conversation. As soon as the weight of spiritual listening overbalances the scale of mortal listening, then does healing appear. In the gospel of John we read that Jesus said, "It is the spirit that quickeneth; the flesh profiteth nothing." In moments of introspection we have doubtless consoled ourselves with the thought that much has been done toward the overcoming of fleshly beliefs, such as false appetite and the countless sins that would menace human existence; yet we may have accepted the subtle suggestion that our hearing or that of another is impaired; and, furthermore, we may have allowed ourselves to be drawn into outlining the material cause for the supposed physical effect. Such an unwise course tends to fix more firmly the belief in physical defect. The way of Truth is to deny matter *in toto* and to follow this denial into such devious bypaths of belief as heredity, accident, or disease, thereby repudiating the suggestion of physical imperfection with all it implies. Listening to the false testimony of mortal sense, we fail to discern the perfection of God's creation and to experience the joy of dominion over inharmonious beliefs. The dream of life in matter is responsible for all the ills "that flesh is heir to;" and the awakening from this dream to the recognition of life in Spirit overcomes every obstacle, every limitation and agony, mortal sense would impose upon us.

Some one may be entertaining the belief that he can never be healed until the error that is holding him is "uncovered." May not this be a belief in the reality of error and an argument of evil for delay? There is no error that can hold us for one moment when we realize its unreality. Christian Science was not revealed to this age to bind heavier burdens upon it,—such as the belief in the power of animal magnetism and sin,—but to release mankind from all self-imposed imaginary bonds. Suppose we try to hold this comforting thought instead of wondering how we are to "meet the error;" then we shall very likely find no error to meet.

Millions of dollars are being expended and thousands of persons are daily engaged in recording and reporting the supposititious activities of mortal belief. Among the most highly prized inventions are those to be used for transmitting and receiving communications; and such communications are frequently the product of its material nature, reiterating its own conclusions. In glaring

headlines it depicts calamity, epidemic, theft, death,—all that is unworthy, base, and untrue.

Untold gratitude is felt by many parents for *The Christian Science Monitor,* whose headlines point to the good; and we can never be sufficiently grateful to Mrs. Eddy for establishing a clean newspaper, except as we welcome the *Monitor* into our homes and read it. A stack of unopened *Monitors* in home or office indicates a waste of time, material, and money, and is the closing of one important channel for hearing the Word.

Real hearing relates to spiritual actualities, and is the understanding of Love and Life. When it is realized that the bliss of heavenly communion may be experienced here and now through right hearing, then will men prayerfully distinguish immortal from mortal strains. They will earnestly listen to the "still small voice," that they may bring healing and regeneration to all mankind. Our Master said, "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live."

[Written for the *Journal*]

LEAVEN OF TRUTH

THOMAS EVELYN PRICE

'Tis the glad messengers of Truth release
From fetters false of sorrow, sin, disease,
Poor struggling hearts 'mid ills that sense reports.
His "still small voice" inspires with healing thoughts,
And leads to higher views, to know His might,
To see His tender, loving care, the light
Of Love that knows no fear. His healing works
And proofs destroy all sin,—the dream where lurks
The counterfeit and shadow of the real,
Pretense that only can itself reveal;
All that we have from Him is good alone.
'Tis ours to make our consciousness the throne
Of thoughts that bless; to know, to well maintain
The harmony and health of Love's domain.
No wisdom wise, but His, we apprehend;
No strength, no power, no might, but He doth lend;
No happiness, no joy, but that He knows;
No loveliness of love without Him glows.
One tender Principle, one deathless Love
Is ours; one Father-Mother Mind above
All human strife; One that is ever near,
Refuge most sure in every doubt and fear.

WHEN THE LORD BUILDS THE HOUSE

MARTIN F. JACKSON

PHIDIAS, who was born about 500 B. C., was one of the first great sculptors, and is credited with supervising the building of the Parthenon for Pericles. He planned and carried out the work of beautifying the Acropolis, with this wonderful temple as the central figure, and had, perhaps, more to do with preserving the pure Doric influence in architecture than any one else. His decoration was always subservient to the lines of the building. No statue adorned it save such as harmonized with the general plan, forming a beautiful, perfect, and complete whole.

So long as succeeding architects adhered to the simplicity established by Phidias, architecture remained at its height; but in the years that followed, other builders arose who wished to let in a more ornate and lavish design. In proportion to this desire for extravagant ornamentation there was a decline in art; and architecture passed from the standard of Phidias downward, until the buildings often served as a mere base or background for projected personalities, adorned as they were with the statues of heroes and saints.

The meek Nazarene came teaching the gospel of healing in childlike faith, and adhering to divine Principle. So long as his followers did not deviate from this simplicity and the example set by their Master, they were successful, even to the raising of the dead. But as time went on there arose those who wished more ostentation, pomp, and display; and Constantine, with his rites and ceremonies and chariots, drove in and seemed temporarily to crush out the simplicity of the teaching of Jesus practiced by his followers. As display of scholarly ritual hid for the time the Christ-idea, the sand of illusion seemed to bury the foundation of early Christianity; and hypocrisy claimed to stand in its place. The Spirit that quickeneth was forsaken for the letter that killeth; the "Light, which lighteth every man" appeared to burn low; and darkness, more or less profound, seemed to settle over the earth, until the Christ-idea was again brought to light by Mary Baker Eddy. The falsity of the belief of materialism was uncovered through her discovery, revealing the rock, Christ, the spiritual foundation upon which Christian Science rests.

Our Leader tells us in "Science and Health with Key to the Scriptures" (p. 123) that the revelation of Christian Science is made up of two parts: the first, the "divine Science of Mind-healing;" and the second, its proof. She further states (p. 471) that "since then her highest creed has been divine Science, which, reduced to human apprehension, she has named Christian Science." In the second part we also find the proof of healing, which is the application of her teaching.

In like manner the definition of Church is in two parts (Science and Health, p. 583): the first, "The structure of Truth and Love; whatever

rests upon and proceeds from divine Principle;" and this "reduced to human apprehension" is manifest in the second part: "The Church is that institution, which affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick." The spiritual idea of Church must, then, stand to us as a temple of honor, of justice, of purity, and of truth,—a temple reared in the spiritualized consciousness; and this understanding "reduced to human apprehension" will result in the building of a structure wherein to worship the God who is ever present and omnipotent.

Through obedience to Christian Science we are constantly winning the Godlike in character,—"a building . . . not made with hands,"—thus demonstrating that we "are the temple of the living God." This results in a spiritual renaissance manifest not only in a return to the pure simplicity which Jesus taught and demonstrated, but also in a return to healing, as performed by Jesus and by his disciples and followers.

When the Israelites were building the tabernacle in the wilderness, "they came, both men and women, as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered offered an offering of gold unto the Lord." In a very short time they had more than enough; and we read: "And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing." Likewise, the amount needed for the building of The Mother Church in 1894, and of The Mother Church Extension in 1906, was oversubscribed. The Christian Science Board of Directors in each case had to issue a notice to the field that no further contribution was necessary. When we follow the pattern shown in the mount, our construction is accurate and our funds are abundant; but to run from Principle to personality is to run from omnipresent supply into mortgaged debt, and means the decline of art and of healing today as in the days of Constantine.

If we but knew, we are required to reflect only what exists as already accomplished in the realm of Mind. The man we should see as being perfect is already perfect. Ability and opportunity go hand in hand. Whenever we are given the opportunity to heal a patient, God working through us, we should know we are given the power to accomplish it; and whenever we are given the opportunity to build a Christian Science church, for the same reason we should know we are given the ability to pay for it. Jesus said, "The Father that dwelleth in me, he doeth the works."

Knowing that supply is omnipresent because it is of God makes man ceaselessly receptive. Man does not need to make a living; he reflects it. Understanding this, we become more active than ever along all right lines. Divine Mind is the only Maker, and

made man's living when it was commanded that there be light, "and there was light." Infinite good, then, includes man's inexhaustible income; and the only tax is that we render "unto Cæsar the things which are Cæsar's; and unto God the things that are God's." One's faith in gold makes matter his currency, and would leave him at the mercy of economic conditions and financial unrest; while faith in God makes the thoughts of divine Mind one's true medium of exchange, and renders him secure against failure, against depression or inflation. The more one believes money to be power and substance, the more fear prompts him to withdraw his investments and hoard in the closet; and when enough people stop the circulation of money in the body politic, they cause, to belief, a diseased condition known as a financial stringency or panic. Air that does not circulate becomes impure; water that does not flow becomes stagnant; money that does not circulate becomes an unused talent. Circulation is the remedy. Inactivity along any line is the opposite of God. God's stillness demands action,—the action of peace. "My peace I give unto you."

Unused surplus is waste. Manna more than enough spoiled on the hands of the Israelites. When we realize that God is the source of our supply, and that He gives us all we need every day, when we ask only for to-day, we cease believing money to be power and realize Mind to be the only power. Then we cease hoarding, and put our money back into circulation. Faith in God and in our neighbor supplants panic; and all stringency disappears. We do not demonstrate money: we demonstrate divine Principle; and divine Principle supplies our need. In doing this, we realize Mind to be the only substance and source of supply.

If we will invest in spirituality our dividends will be sure,—even the "fruit" that is brought forth "every month." With thoughts reflected from divine Mind for our capital, and with the activity of Spirit for our labor, we harmonize capital and labor. Each of us becomes a capitalist; each of us becomes a laborer in the upbuilding of our church; and our capital will never depreciate or be subjected to mercenary manipulation, nor our labor go on strike.

There is no outside to infinity. Man, therefore, cannot really be out of position, out of supply, or out of health; because he cannot be out of God. Man is always where God is, and God always supplies what man needs; for man lives under the never failing law of supply, and is the eternal reflection of God's eternal giving. Man lives in the affluence—the fullness, the richness—of infinite Spirit, "abundantly satisfied with the fatness of thy [God's] house." As we learn thus to make all our investments under the direction of divine Mind we shall find our church edifices built, paid for, dedicated. In the words of Malachi, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

AWAKENING FROM THE DREAM

AMANDA COLBATH

THERE is Scriptural authority for metaphorically depicting the illusions of mortal existence through the dream. It would seem to have come to the Apostle Paul in this way when he said in a letter to the Ephesians, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." The word "dream," so frequently made use of in the writings of Mrs. Eddy, is especially illuminating. In "Science and Health with Key to the Scriptures" (p. 14) she makes a statement which readily attracts attention. "Entirely separate," she says, "from the belief and dream of material living, is the Life divine, revealing spiritual understanding and the consciousness of man's dominion over the whole earth." When mortals begin to separate the unreal nature of human belief from the reality of spiritual existence, they have started on the journey out of materiality.

While we are physically asleep, the progress of our material work awaits our taking it up where we left off. In like manner our spiritual progress is delayed while our thoughts and acts are governed by human belief. The most important point to be considered in connection with a dream is the awakening, because everything in the dream seems real to one so long as he is asleep. To illustrate, let us presume that one falls asleep and dreams that he is suffering; furthermore, that the persons associated with him in his dream-experience are sick, or sorrowful, or sinful. Now no one would question how the dreamer was to free his sense of the suffering of himself and others in his dream, as it would be clear that freedom would come when the dreamer woke up.

While all agree that the awakening will free from the supposed conditions presented in a night-dream, one may still be confronted with the question, How is one to free himself and others from the seeming discords of mortal existence? The answer to this question is the same as the answer regarding the sleeping dream; namely, Wake up! But this time it is from the belief that life is in matter that we are to awake, in order to find all true existence in the divine Mind. Just as a night-dream seems to counterfeit our waking hours, so all material illusion counterfeits spiritual reality. But the awakening to the whole of spiritual existence is not done in a day; hence the necessity of taking up the problems that arise in daily life one by one and applying our understanding of Truth to their solution. It is to-day we need sustaining, even though now we may know but little of spiritual life and law. And in the degree that we wake up in any instance from the belief that material existence is real, because we have gained a glimpse of Life as Spirit, we free ourselves and others from the beliefs of mortality. There is one distinctive feature of a dream, —the fact that everything which seems to take place in it vanishes with the dream. Similarly, we can

know that we are wide-awake only when the error that we have sought to overcome through spiritual understanding becomes unreal to us.

The student of Christian Science may become confused in his thinking because he is in doubt as to how far he is to apply his understanding of Truth to his daily affairs, and avoid trespassing upon the rights of others. It will help us to realize that we are responsible for our own thoughts only. We have some sort of mental concept of every person and thing with which our human experience brings us into contact. If our thought has not been changed from the material to the spiritual, we must be holding certain false concepts; therefore the change to take place must be in our viewpoint. The Christian Scientist is leaving a material and mortal basis for the spiritual and immortal. Whereas he formerly believed man's origin to be material, subject to sin, sickness, and death, he now accepts the fact that man's true origin is in the divine Mind, and that he is spiritual and eternal.

While the light and activity of spiritual awakening does involuntarily arouse the slumbering world more or less from the dream of materiality, we can never be trespassing upon the rights of others so long as we are giving attention to our own awakening. On page 174 of Science and Health Mrs. Eddy well describes the far-reaching effects of spiritual discernment when she says, "Whoever opens the way in Christian Science is a pilgrim and stranger, marking out the path for generations yet unborn." As the betterment of material conditions will make life freer for the coming generations, so will the furtherance of Truth on earth bring greater freedom and protection to mortals.

We sometimes wonder why certain experiences come to us, especially if we are endeavoring to lead a Christian life and the experiences seem to be severe ones. The discords of material existence are due to the belief that life is in matter and not in Spirit, God. The reason one dreams any kind of dream is because the belief that life and intelligence are in matter constitutes itself a so-called law of mortal mind; and he can free himself from the chance and change of this supposititious law only as he learns that man's true government is through the spiritual law of divine Mind. This awakening, however, is sure to come, whether one turns voluntarily from materiality or whether he waits until his suffering has reached a climax and his material joy has proved to be only temporal and unreal.

The so-called human mind claims that it cannot be suppressed. What it lacks in the more crassly material, it attempts to substitute in the seemingly more mental. This is shown by the fact that the opium habit found favor in thickly populated countries where the populace live in crowded quarters with few opportunities for travel or material enjoyment. Mrs. Eddy refers on page 90 of Science and Health to the fact that opium users think they journey long distances without moving. The mental experience produced by stimulants, intoxicants, and narcotics has only the imagery of human belief behind

it; and it is vain repetition. Any material belief never reaches beyond the boundary of so-called matter. The awakening from an illusion, whether it be mental or material, is an undeniable fact, and can at best only bring one back to the place from which he started. From this position he must advance before he can learn what constitutes the reality of true being.

The Apostle Paul surely realized what real progress was when he wrote, "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." We are also clearly reminded in the Scriptures that we cannot "serve two masters," and that while serving the flesh we are not "absent from the body." All spiritual healing is accomplished by realizing the presence and allness of God, Truth and Love. Even though our thought may seem to revert to past experiences, the error involved can never seem again so real to us, because every glimpse of Truth removes something of its seeming reality. The putting off of false belief through spiritual understanding always advances us beyond our former position. Thus the distance between us and the full awakening to Truth is daily and hourly being eliminated.

It is through spiritual awakening that we progress out of the belief in mortality. Awakening implies that we are giving up a mental state which is deceptive and unreal for that which is real and eternal. Christian Science is the real awakener, for it exposes the nothingness of the illusive claims of materiality and reveals the truth about the real and spiritual man. Mrs. Eddy writes in Science and Health (p. 250): "Mortal existence is a dream; mortal existence has no real entity, but saith 'It is I.' Spirit is the Ego which never dreams, but understands all things; which never errs, and is ever conscious; which never believes, but knows; which is never born and never dies. Spiritual man is the likeness of this Ego."

[Written for the *Journal*]

THE REVEALING

JEAN E. CARTH

As Enoch walked with God in days of yore,
In that he sought "for things above the floor,"*
So, as we walk with Him, Love works the change
That brings the things worth while within the range
Of eyes so veiled they had not seen the light,
Nor could they tell the wrong things from the right.

O Father-God! We thank Thee Thou hast heard,
And sent us the revealing of Thy Word.

* Poems, by Mary Baker Eddy, p. 38.

SONSHIP WITH GOD

ELIZABETH MC ARTHUR THOMSON

A STUDY of the Bible in the light of Christian Science reveals that man's relation or true kinship to God is his sonship with God, his at-one-ment with divine Love. Throughout his ministry Christ Jesus proved that a knowledge of this relationship can be gained only through the spiritual understanding of man,—his origin and existence as a child of God, his government by the divine law of Love.

The Scriptures declare that man is God's image and likeness. As no proper sense of image can be had without a concept of the original of which the image is a reflection, in order to perceive man as God's likeness it is necessary to recognize the divine nature of God,—His infinity, His supremacy, His eternality,—and to possess a true sense of divine Love. Without the love of God, would it ever be possible to realize that man is the son of God, and that his Father is infinite, supreme, eternal? About this true idea of Love, can there be any doubt?

As God is infinite, He must be All. Being All, there can be no other creator. He is therefore the one parent, both the Father and the Mother of man. Being infinite, God cannot be limited in power. His perfection must be without discord or decay. As matter contains the elements of discord and dissolution, God, the origin of man, must be Spirit, Mind. Man, as the son of the one Father, therefore occupies a mental, spiritual, divine relation to his creator, the origin of his existence.

To be infinite, God must also be supreme. There can be no other authority or sovereign power. The law of God must be the supreme rule of the universe. Man, then, exists by the authority of the perfect law of divine Mind. His sonship with God places him under the government and control of Spirit, in which the laws of the so-called human mind have no power. Thus, man is protected by the spiritual rule of his Father from all that is evil. His existence therefore as reflection is dependent upon the power of Spirit. When this power of Truth, this authority of spiritual law, is reflected by us, we can prove that man has no connection or association with evil, and that God cannot be united to His unlikeness. Man thus coexists with God in full agreement, in perfect harmony with Spirit, divine Love.

God's infinity and supremacy point to His eternality. God is eternal. As Life, He bestows upon man eternality, that life which has neither beginning nor end. Man remains His son forever. He cannot be separated, even temporarily, from his Father. He has always reflected, and will ever continue to reflect, eternal Life. Man is ever conscious that his relation to his Father is permanent and complete.

These glorious truths are scientific facts concerning God and man, and man's relation to God. They pertain to man's existence. Through them one can spiritually discern the inseparability or indivisibility of divine

Principle and its idea, Father and son. These verities unfold God's allness and the perfect love He bears for man because of His bestowal of infinite life, truth, and love upon His offspring. How to make these truths practical in the lives of individuals has been the endeavor, throughout the ages, of those who have loved God and mankind.

In his love for God and man Jesus of Nazareth presented a perfect example of true sonship with the Father, and of the power to be derived from the understanding of man's union with divine Principle, Mind. In reference to this relationship he said, "I and my Father are one." Jesus proved that no human element enters into this heavenly kinship; that without this perfect unity no true consciousness of Father and son could be realized. An erroneous belief which sometimes presents itself in this connection is that man is self-existent; that he exists independently of the one God and creator. Jesus demonstrated that there is no power apart from God; therefore, that man has no ability to exist alone. This clear concept of man's unity with God made Christ Jesus ever conscious of his real identity, and of man's unlimited nature as the reflection of the power of God, good.

In her search for Truth, the Discoverer and Founder of Christian Science, Mary Baker Eddy, realized that the statement of Jesus, "I and my Father are one," is a scientific fact; that at-one-ment with God is realizable now; and that the spiritual application of this truth brings to humanity freedom from sin, disease, and death. Through her textbook, "Science and Health with Key to the Scriptures," Mrs. Eddy brings to human consciousness the Christian, scientific sense of the Father, the Son, and the Holy Ghost,—in other words, the spiritual facts concerning man's origin, his existence as a child of God, his government by the law of divine Mind. On page 331 of Science and Health she writes: "These three express in divine Science the threefold, essential nature of the infinite. They also indicate the divine Principle of scientific being, the intelligent relation of God to man and the universe."

Christian Science reveals God as infinite, supreme, eternal, and man as His image and likeness. It makes practical the method whereby one may demonstrate man's true relation to the Father. The individual learns that he need only turn from the false, human sense of cause, existence, and law, to find that he is related to God spiritually, divinely, mentally, but not materially; that he possesses as an inheritance all the qualities of the divine Mind. His sonship with his Father is thus established as a reality.

The starting point of all error is a false sense of man's origin. The belief that man begins and ends in matter is carried on through ignorance, superstition, and false teaching, fear and sin. As one gains in the spiritual understanding of God, as he faithfully supports this true idea by his acts and example, he will prove that man is of God; that his existence is spiritual; and that "mortals need only turn from sin and lose sight of mortal selfhood to find Christ, the real man and his relation to God, and

to recognize the divine sonship" (Science and Health, p. 316). This understanding of the nature of God and of man as His offspring, this Christ, Truth, enabled Mrs. Eddy to follow in the footsteps of the Master, and to give to the world the Science of being. Through the application of the truths contained in this Science, her faithful followers are endeavoring to emulate her works in the overcoming of sickness and sin, thereby establishing themselves in their true relation to the one Mind, God.

John writes, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." This link between the divine and so-called human, this "manner of love," realized and demonstrated, will prove man's relationship to God to be complete, perfect, and harmonious. Love stands revealed in the Science of the Christ, where sonship with the Father remains forever the same; and the obedient Christian Scientist is demonstrating this truth.

[Written for the *Journal*]

ACKNOWLEDGMENT

HENRIETTA MAYER GROSSMAN

DEAR God, for all that Thou hast ever sent me,
My heart goes out to Thee in gratitude.
Instead of woe and sorrow that may tempt me,
I shall rejoice, in humble attitude.

For since I know that Thou art omnipresent,
I find nor cause for grief, nor fear, nor pain;
And situations howsoe'er unpleasant,
I will count opportunities for gain.

My seeming trials, my most dire afflictions,
Are but as tests to prove my faith in Thee.
In place of them come loving benedictions
To bring me nearer, ever nearer Thee.

Wherever in Thy wisdom Thou shalt lead me,
If I but keep my trusting hand in Thine,
I know, dear Lord, that Thou wilt ne'er forsake me;
I know Thy life, Thy truth, Thy love are mine.

Now, I'll not fear, whatever may betide me.
I'll firmly put my trust, dear Lord, in Thee.
I know that Thou art ever close beside me,
And knowing this, what harm can come to me?

THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY MARY BAKER EDDY, AUTHOR OF THE CHRISTIAN SCIENCE TEXTBOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ALBERT F. GILMORE
Editor

ELLA W. HOAG, DUNCAN SINCLAIR
Associate Editors

EDITORIAL

RESOLUTIONS BY BRANCH CHURCHES

[As published in the *Christian Science Sentinel* of August 4, 1923]

THE question has been raised several times in the last four or five years, and again recently, as to whether it is best for branch churches throughout the field to send resolutions to the Board of Directors expressing loyalty to our Cause, and especially towards our institutions as established under the counsel of our inspired Leader. These resolutions are invariably a spontaneous expression from the churches. To remove any doubt as to their desirability we desire to give publicity, upon request, to the following official communications. The first appeared in the *Christian Science Sentinel* of December 21, 1899 (Vol. II, No. 16), and was republished in *The Christian Science Journal* of January, 1900 (Vol. 17, p. 703). It reads as follows:—

We ask that the churches of Christ, Scientist, shall not withhold their "Resolutions" and touching expressions of gratitude so spontaneously begun, but will forward them to the editor as heretofore requested. These resolutions from the churches pertain to the present hour, and express their true attitude and feeling. Let these continue to come from all over this land, and from other lands, until all our churches are heard from, and our bond of unity is seen to be unbroken.

As many will doubtless be interested to know what called forth this pronouncement, we find in the *Sentinel* of October 26, 1899 (Vol. II, No. 8), republished in the *Journal* of November, 1899 (Vol. 17, p. 526), a resolution from First Church of Christ, Scientist, at Washington, D. C., and Mrs. Eddy's gracious and appreciative response thereto. The resolution was as follows:—

Washington, D. C.,
October 7, 1899.

Reverend Mary Baker Eddy,
Concord, N. H.

Beloved Leader and Mother:—We, the Board of Directors and Board of Trustees, comprising the Official Board of First Church of Christ, Scientist, at Washington, D. C., desire to express to you, on behalf of the Church, our love and gratitude, and the profound respect and confidence we entertain for you as our beloved Leader and Guide in Christian Science work and methods.

We desire to say to our Leader and to all, that we believe her system of Church government and methods of propagating the cause of Christian Science are the wisest and best, as a means to an end, that could possibly be adopted under existing circumstances, and as such, they reflect in a large degree the Wisdom and Love that have characterized each step taken by her for the ad-

vancement of our great cause and the betterment of mankind. Therefore, for any one to seek to improve upon, or to reform her methods at any time, is, to our sense, the sin of presumption, and we herein and hereby most emphatically disavow and disclaim any affiliation or sympathy with any such movement. Truly "the letter killeth."

Again permit us to assure you of our love and loyalty, and beg to remain your obedient and faithful followers in Christian Science.

(Here follow the names of the Directors and Trustees of First Church of Christ, Scientist, Washington, D. C.)

Following Mrs. Eddy's reply to the above, under the title "Timely Action," we find a resolution from First Church of Christ, Scientist, London, England, expressing "its unshaken loyalty to and reverence and regard for Mrs. Eddy."

This is followed by Mrs. Eddy's inspiring reply, which meant much to all loyal Christian Scientists, when it appeared in our periodicals, and will no doubt be equally appreciated to-day. For some time after the publication of these resolutions and Mrs. Eddy's replies thereto, other churches in different parts of the country sent in resolutions expressing their loyalty to our Leader and to the Cause of Christian Science. These resolutions, and Mrs. Eddy's replies to the same, appeared from time to time in the *Journal* and *Sentinel*, and are of deep interest to-day to those who find opportunity to follow the footsteps taken at that period.

The field will be greatly benefited by pondering our Leader's illuminating message to the branch churches of Christ, Scientist, as given in the *Christian Science Sentinel* of November 16, 1899, as follows:—

CARD

"Will one and all of the beloved branch Churches of Christ, Scientist, to whom I have not already responded through these columns, please accept this card of thanks. And let it include my reply to any future resolutions which, as in the past, have so enriched our periodicals with their wealth of wisdom, fellowship, and love.

"MARY BAKER EDDY
"Pleasant View, November 7, 1899."

We are humbly following our Leader's example in rendering thanks at this hour for the many resolutions during the past four or five years which have been received from the branch churches and societies throughout the field.

THE CHRISTIAN SCIENCE
BOARD OF DIRECTORS.

THEY THAT LABOR

WITH the acceptance of the belief of life apart from God,—that is to say, of the human sense of life as physical, sustained only by material means,—there arose the necessity for labor. The Adam-man's condemnation to eat his bread in the sweat of his face was the beginning of a problem that has been his deep and constant concern from that vaguely distant day to the present hour; for he has never been free

from the necessity of procuring the subsistence upon which he has agreed that life itself depends. In trial and tribulation he has undertaken to serve out the sentence accepted as his inexorable lot; and apparently the need to eat of the bread of labor will continue so long as thought clings to the belief of matter-sustained life.

As the facts and meaning of Life are grasped, however, and thought is transformed from a material to a spiritual basis, labor comes to signify service in its true sense, the transaction of the Father's business; and the rewards of labor are seen not alone as the direct result of one's efforts, but as the manifestation of God's goodness to the children of men. Then, as we learn in Christian Science, labor is lifted into its rightful place, the realm of Spirit, where the only activity is Mind's expression, and Life is self-sustained as perfect and eternal. Thus only does labor become a sanctified privilege, fraught with all the beauty of holiness.

During all the ages of transition, however, the labor problem will continue to be a problem until "he come whose right it is,"—until the true brotherhood of man is established by demonstrating the unity of good, of God and His creation. The idea expressed in that homely pastoral figure from the book of Deuteronomy, of labor's right to share in its fruits, "Thou shalt not muzzle the ox when he treadeth out the corn," has found happier phrase in the New Testament declaration, "The labourer is worthy of his hire."

To the student of Christian Science it becomes evident that whatever of good has been accomplished toward the solution of the labor problem, has been due to the operation of divine Principle in the affairs of men. It is equally certain that failure to accomplish more, in short, to solve the whole problem on the basis of righteousness, has been due to a failure to understand and consequently to apply divine Principle. The determining factor in the situation has apparently been the failure to recognize that "whatever blesses one blesses all," as we are told on page 206 of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and accepting a concept of substance as limited, and a belief in the possibility of selfishly gaining something of which another must be deprived.

While the battle has been waged with varying fortune for both sides, all too often the impelling motive has not been a conscious desire to do good, but rather an innate greed expressed in the desire for gain, symbolized in wealth and the power which material possessions are believed to bring. Not only has the problem not been solved, but it is perfectly safe to say it never will be until divine Mind is recognized as the true source of all action, and Spirit as the only substance, infinite and indivisible. The problem of *meum et teum* is as old as the effort of men to set apart something of what they conceived to be substance, something which they deemed necessary to their existence and happiness, to be exclusively and solely theirs;

and only with the true understanding of God and His universe will it cease to be a problem.

The idea of mutual welfare through cooperation, which has been gaining a foothold in the relations of labor and capital, offers much of promise, since it is based manifestly on a better sense of justice. That the "doer of the work" should share bountifully in the fruits of that labor is receiving more recognition. Not only must "the ox" not be muzzled, but he must, in proportion to his understanding, become a copartner in the enterprise of treading out the corn, for the welfare of the husbandman, no less than for his own well-being. To heal the one of selfishness is no less necessary than to teach the other the true idea of labor. Only on a purely Christian basis, where both the employer and the employee seek their own good in that of the other, will the solution be made. To cooperate is to work together in the sure recognition that man's actual business is to express good. And such recognition is no less incumbent upon the wage earner than upon the employer, for both are equally subject to the laws of God.

It is repeating a truism to say that mankind's great delinquency has been the failure to recognize God as the source of all blessings. To hold that "the increase" has been due solely to one's individual effort, to one's own enterprise, or wisdom, or power, is to leave God out of His kingdom—to posit a universe apart from Him, and consequently apart from the operation of divine Love; hence mankind's egregious failure of accomplishment in arriving at permanent results. But the remedy is at hand. To establish one's true relation with divine Principle, to determine what is the source of all supply, and what the law, to learn man's place in the divine economy, to recognize and then to exercise man's dominion, is to find the sure remedy, the only solution of all problems, social and industrial as well.

Failure to understand that God has bestowed His blessings equally upon all and that all rightfully share His bounty has apparently divided society into classes and strata, each suspicious of and antagonistic to all others. The ethics in the admonition of Jeremiah, "Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbour's service without wages, and giveth him not for his work," has found its modern messenger in the Discoverer and Founder of Christian Science, Mary Baker Eddy; and it is doing its work. The quickened sense of brotherhood manifested throughout the world, presaging the coming of the better day, directly results from the impulsion of this modern revelation of early Christianity.

The youthful Moses, shepherding Jethro's flocks at the back of the Midian desert, progressed so far along the line of spiritual understanding as to be able to demonstrate supply for the children of Israel in dire need from their wilderness wandering. Likewise the carpenter's son, although in his earlier years pursuing the round of toil common to the youth of his day, so far progressed in

the understanding of substance as infinite Mind as to enable him to feed the multitude on the green hillsides of Judæa without, as Mrs. Eddy says in Science and Health (p. 90), "meal or monad from which loaf or fish could come."

All mankind is faced by the same problem, the problem of supply; and all must travel the road of spiritual understanding, for in it alone is the true solution. Mrs. Eddy has summarized the situation with incomparable directness in "The First Church of Christ, Scientist, and Miscellany" (p. 266): "To my sense, the most imminent dangers confronting the coming century are: the robbing of people of life and liberty under the warrant of the Scriptures; the claims of politics and of human power, industrial slavery, and insufficient freedom of honest competition; and ritual, creed, and trusts in place of the Golden Rule, 'Whatsoever ye would that men should do to you, do ye even so to them.'"

ALBERT F. GILMORE.

UNCEASING PRAYER

PRAYER is the means whereby men commune with God and receive His answer. It is instinctive with men to pray. Feeling their own insufficiency and weakness in the face of life's difficulties, and the need of divine guidance, they turn to Him whom they acknowledge to be their creator, desiring Him to help them and to bless them. Everywhere men pray. They have at all times prayed, even when their gods were idols, because prayer is the cry of human helplessness. Inadequate, immature, weak as it is when God is unknown or but feebly defined, still its effect is always salutary on him who prays; and it always tends to reduce the sum total of materiality.

If one studies the Bible, it becomes clear that men have prayed more consistently and most efficaciously as their understanding of and faith in God have increased. "Noah found grace in the eyes of the Lord," and "Noah walked with God," and he and his household were saved when "every living substance was destroyed which was upon the face of the ground." Throughout his life faithful Abraham communed with God, ultimately receiving the promise, "I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore." Jacob's experience at Peniel, when "there wrestled a man with him until the breaking of the day," was the result of his desire, his prayer for God's help to enable him to meet Esau, whom he feared. The outcome of the mental struggle was Jacob's victory over fear. Thereafter, he was called Israel, "for as a prince hast thou power with God and with men, and hast prevailed." Purified and exalted, he met Esau in love. Similarly, "the Lord was with Joseph, and shewed him mercy," finally making him ruler of Egypt. It was Moses' constant communion with God, likewise, that enabled him to deliver the children of Israel from

the slavery of Egypt, and to give to the world the Ten Commandments, without obedience to which in some degree mankind would cease to exist. Without prayer there would have been neither prophet nor prophecy, neither miracle of healing nor the saving of nation or individual, during the long period preceding the appearing of the Messiah.

Prayer was the very breath of life to Christ Jesus. It revealed divine Truth to him; it sustained him in his duties; it enabled him to heal sickness and sin of all kinds; it gave him power over every form of matter and over every material phenomenon. It was through unceasing prayer that he was enabled to raise the dead, and ultimately to destroy the belief in "the last enemy" in his own case. Jesus' power was all derived from prayer. He acknowledged the fact, and instructed others how to pray, teaching them what is known as the Lord's Prayer,—the prayer which, spiritually interpreted, covers every human need. It will be remembered that after the disciples had failed to heal a lunatic boy, brought to them by his father, they, the disciples, asked the Master the reason for their failure. He replied, "This kind goeth not out but by prayer and fasting." Greater self-abnegation was required; thought must become more spiritual, less material,—then their prayer would meet the case.

The lessons of Jesus remained with the apostles. Every one of them knew the value of prayer. Without it they would have been helpless in following in the footsteps of their great Teacher. James in his epistle writes with assurance that "the prayer of faith shall save the sick, and the Lord shall raise him up;" and, also, that "the effectual fervent prayer of a righteous man availeth much." And Paul, writing from Athens to the church of the Thessalonians, advises them to "pray without ceasing." "Pray'r is the Christian's vital breath." He who does not pray is Christian only in name.

The Christian Scientist is endeavoring to pray without ceasing. In "Science and Health with Key to the Scriptures" (p. 12) Mrs. Eddy writes, "In divine Science, where prayers are mental, *all* may avail themselves of God as 'a very present help in trouble.'" Then she gives the reason for God's helpfulness: "Love is impartial and universal in its adaptation and bestowals. It is the open fount which cries, 'Ho, every one that thirsteth, come ye to the waters.'" Thus, every one may pray. And every one should pray. To begin with, prayer may be but humble desire, humbly expressed. It will have its reward, none the less. Let the supplicant continue to study divine Science, obtaining an ever increasing knowledge of God as Love, and Life, and Truth, as the divine Principle, good, and his prayers will gradually become more and more the affirmations of truth. He will soon come to understand the meaning of Mrs. Eddy's words (Science and Health, p. 2): "Prayer cannot change the Science of being, but it tends to bring us into harmony with it. Goodness attains the demonstration of Truth."

One of the most wonderful truths Christian Science reveals is the unchangeable nature of God, as Love. God is Love; and His entire creation is the reflection of Love; therefore, it is lovable and lovely. If mankind realized these spiritual truths with sufficient clearness, it would cease from sorrow, from sin, from all suffering. What can hasten the bringing of this about? Prayer, and prayer alone. Listen to our revered Leader's words in "No and Yes" (p. 39): "True prayer is not asking God for love; it is learning to love, and to include all mankind in one affection. Prayer is the utilization of the love wherewith He loves us." Think of it! Prayer is actually "the utilization of the love wherewith He loves us"! Hence, prayer can never harm another: reflected Love always blesses, always heals. Should not the very foundation of our prayers, then, be the understanding of God as Love? Whether they be those of humble desire or of more advanced spiritual understanding, they will then be a vitalizing agency; for Love is Life. To understand divine Truth is prayer. To live in accordance with the Life that is divine is prayer. To love by reflecting divine Love is prayer. The Christian Scientist whose prayer is the fervent desire to reflect God cannot possibly fail to receive God's blessing upon himself and upon his work, humbly and scientifically done, for others.

DUNCAN SINCLAIR.

THE LAW OF OBEDIENCE

IT is quite impossible to separate law and obedience. The instant law is conceived, that same instant obedience is demanded; for without obedience law would cease to be law; it would be without power or activity. In "Science and Health with Key to the Scriptures" (p. 184) Mrs. Eddy makes the following comprehensive statement: "Truth, Life, and Love are the only legitimate and eternal demands on man, and they are spiritual lawgivers, enforcing obedience through divine statutes."

In perfect accord with this, Isaiah says, "The Lord is our lawgiver;" and in reality there can be none other. All true law must be the will of God. Whatsoever God wills must eternally be, and whatsoever exists in God, divine Mind, is always and forever under the law of divine Mind. Indeed, nothing that really exists can exist other than as the expression of God's law. All real existence is under divine law, controlled by divine law, according to divine law. It would be quite impossible to separate it from that law; then it must ever exist in obedience to that law.

Now Christian Science shows us that this is at once man's necessity and man's safety. Could man ever be separated from God's law, he would immediately be separated from God Himself, which would mean man's annihilation. Paradoxical as it may appear, this same necessity of obedience to God's law is the way out of all that claims another law and that believes in an existence contrary or opposed to God's law, since all

such claims are false and the only freedom from them is their complete destruction.

Mortal mind in its claim of being lawgiver says that men are under its law; and so long as mortals believe in an existence apart from and independent of God, they will be subject, apparently, to the supposititious law of mortal belief. Such a one may say: No, I am not subject to any law! I am free! But he is only self-deceived, since so long as he believes himself a mortal he is necessarily under the claim of mortal law; indeed, he is a suppositional part of it. Men are, however, always longing for freedom. Even children are found foolishly crying out for what they call liberty. Both adult and youth resist that which seems to oppose their personal desires, imagining that whatever is restrictive to personal inclination is bondage, and believing that to do as they choose means liberty, freedom. The reverse of this is really true, since there is only one way to attain freedom, and that is through learning to understand the law of God and yield joyous obedience to it. Emerson speaks of "a voluntary obedience, a necessitated freedom;" and no real freedom can be won in any other manner.

The person who thinks he has shaken off what he calls restrictive law, since it limits his personal desires, and who wanders about in the mistaken fancy that he is doing as he chooses, has put himself instead under the "law of sin and death." Could there be greater folly, since this supposititious law is a law of complete destruction to everything which obeys it? This is according to the false belief in a mind apart from God, which implies another will, another law than that of God, good. Of this Mrs. Eddy writes (Science and Health, p. 210), "Because, in obedience to the immutable law of Spirit, this so-called mind is self-destructive, I name it mortal."

Now, little as undisciplined mortals like to admit it as true, nevertheless, the only way to find freedom is through complete submission to God's law, which James calls "the perfect law of liberty." Evil, then, can only be avoided by absolute obedience to good and its law. It takes mortals long to discover that they suffer for the sins they commit. Only by seeking to learn and to obey divine law can they avoid evil results. Jesus always proved in the work he did for others that the way to prevent suffering is to stop sinning.

Then the one supreme lesson for every one to learn is that of obedience to God's law. That this lesson must be brought to every one's apprehension is no excuse for continuing in sin. Neither is it deliverance for the disobedient from a present sense of suffering, since so long as sin remains it must apparently bring forth its own destruction. Though divine justice is ever tender and gracious, it may seem terribly severe to the disobedient. Law is prohibitive only to the disobedient; to the obedient it is always divinely protective.

Christian Science interprets God's law to us and shows us how to yield lovingly to its behests, thus avoiding the suffering which results from dis-

obedience to it. It shows all men the way of release from all evil by revealing the method whereby they may bring every thought, word, and deed into obedience to good. It unfolds this way by portraying how altogether lovely God's law is; that its demands are always just and beneficent; and that obedience to them inevitably brings blessing and blessedness. The Psalmist sang, "O how love I thy law! it is my meditation all the day." Christian Science educates us to understand and love both obedience and divine law; it teaches that the more we love to obey the law of good, the more we seek to understand and cherish its precepts, the greater becomes our happiness, our prosperity, our ability to serve.

Our beloved Leader sums up the whole subject when she tells us in her Message to The Mother Church for 1902 (p. 17): "Jesus said, 'If ye love me, keep my commandments.' He knew that obedience is the test of love; that one gladly obeys when obedience gives him happiness. Selfishly, or otherwise, all are ready to seek and obey what they love. When mortals learn to love aright; when they learn that man's highest happiness, that which has most of heaven in it, is in blessing others, and self-immolation—they will obey both the old and the new commandment, and receive the reward of obedience." How great the joy, then, of conforming to God's law of obedience!

ELLA W. HOAG.

FROM THE DIRECTORS

[As published in the *Christian Science Sentinel* of July 28, 1923]

The question is often raised among Christian Scientists as to just how the By-law in the Church Manual regarding the joining of other societies should be applied to our everyday interest in world affairs; and while this is a problem which must be left largely to individual demonstration, yet there are times when a word on the subject may be helpful.

At present there seems to be a strong impulse among Christian Scientists to organize or join clubs or societies having for their object the giving to men and women a more conspicuous place in political and social activities, and many of our good Scientists are engaged in work of this kind, their intention being to create an interest among both sexes in all that stands for reform in governmental, civil, and social circles.

At this point the question will arise in the thought of many, What organization is accomplishing most for the present-day advancement of individuals and nations? There is but one answer to this question. The Christian Science movement is preeminently the means of giving to men and women their rightful place in all branches of social and religious work. Indeed, no more effective agency can be realized than that which is already offered through the broad channels of The Mother Church, The First Church of Christ, Scientist, in Boston.

It is an accepted fact that before constructive work of any kind can be accomplished through a material organization, a right understanding of Truth and of good must be established in the thought of those who are active in such endeavor, else no real or lasting advancement can be rightly attained. The foundation upon which every superstructure must be built, whether it be political, religious, or fraternal, can be laid only through a knowledge of divine Principle, which is the origin, source, substance, cause, law, foundation, and government of all things. This having been done and the organization, whatever it may be, having proved its utility, the thought of the Christian Scientist is naturally directed to our Leader's definition of Church as given on page 583 of "Science and Health with Key to the Scriptures": "CHURCH. The structure of Truth and Love; whatever rests upon and proceeds from divine Principle. The Church is that institution, which affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick."

The temperance reform in our country, resulting in a change in the Constitution of the United States, could have been brought about only by the application of the rules of divine Principle. This also applies to advancement and progress in every line of right endeavor, whether advocated by men or women.

How, then, can a lesser organization hope to accomplish that which is not being done already through the Christian Science movement? "One cannot scatter his fire, and at the same time hit the mark," our Leader says (Science and Health, p. 457). The most effective and efficient organization on the face of the earth to advance the cause of both men and women has already been established and is in successful and effective operation. A social or political organization cannot take the place of Church. No progress is possible in any direction unless it is based on righteousness and Truth.

Why need we detract from the interest and retard the progress of the main issue by encouraging Christian Scientists to belong to lesser organizations, which must borrow their energy and strength from the parent movement? The fact that organizations of this kind are seeking to avail themselves of the ability and mental activity of Christian Scientists shows clearly that whatever influence or support is given to these side issues must be taken from the chief source of activity, which would have a tendency to weaken the fidelity to Christian Science in the thought of its adherents.

All labor questions, whether civil or national, can be adjusted only through an understanding of that which "rests upon and proceeds from divine Principle." Christian Science means the understanding and demonstration of one Mind, one infinite good, of which our Leader has declared (Science and Health, p. 340), "One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself;' annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed."

Christian Scientists, who accept the truth of this statement, will see at once that any side issue or by-product of righteous endeavor, regardless of how popular or well-intentioned it may be, will only serve to detract from the main purpose and impede the student's progress and advancement in Christian Science. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

[As published in the *Christian Science Sentinel* of August 25, 1923]

Selections Read at the Wednesday Evening Meetings

Inquiries come to the Board of Directors from time to time as to the selections from the Bible and Science and Health which should be read at the Wednesday evening meetings. Newly appointed Readers sometimes ask if the readings for Wednesday evening meetings should not always follow the subject of the Lesson-Sermon, either that of the previous Sunday or of the one to follow. To this it may be answered that the Lesson-Sermon is in a class by itself, as we learn in pondering the

words of the "Explanatory Note" which is read at each Sunday service from the *Christian Science Quarterly*. It is therefore not necessary, or even desirable, to attempt further elucidation of the vast themes presented in the Sunday Lessons, but some topic of present interest may be selected, always keeping it in line with the thought of the overcoming of error, whether manifested as sickness, sin, or some other form of discord. Some story from the Bible can at this time be presented in its entirety, possibly with one or two corroborative passages from another part of the Bible, but the latter, as a rule, should be brief.

It is, of course, well for Readers to acquaint themselves thoroughly with the instructions found in Article VIII, Section 24, of the Manual of The Mother Church, for the Wednesday evening meetings, and also with our Leader's words on this subject which begin on page 148 of "Miscellaneous Writings."

While the Readers in branch churches should make their part of the Wednesday evening meeting a matter of prayer and demonstration, it may be helpful to many to know that in The Mother Church it has been thought best that there should not be more than three selections for the Scripture reading which are not consecutive, and from Science and Health not more than five, unless in the latter case more seem necessary. It is also considered inadvisable either to begin a reading in the middle of a verse, or to discontinue before the end of a verse, although this is sometimes necessary in the Lesson-Sermon, but the Wednesday evening readings are not a Lesson-Sermon, therefore this necessity does not exist. We should never forget that many visitors, unacquainted with the teachings of Christian Science, attend these meetings, and they are apt to be disturbed if the readings are not largely consecutive and do not follow in direct line the Scriptural passages which are familiar, and often very dear, to them.

It should not be forgotten that the responsibility for the Wednesday evening meeting does not rest alone upon the First Reader but upon all who are present and who have experienced the blessings of Christian Science in the overcoming of sickness and error of every sort. All who come should bring with them a mental offering of gratitude and love, whether they have an opportunity to express it audibly or not; for that sense of gratitude will bless, not only the one who entertains it, but all others, and may bring special blessings to some stranger within our gates. This spiritual contribution is of the utmost value to our Cause, indeed to the whole world, and is part of the healing ministry of Christian Science.

MEMORIAL SERVICE

[As published in the *Christian Science Sentinel* of August 25, 1923]

In accordance with the Proclamations of President Coolidge and Governor Cox, a memorial service for the late President, Warren G. Harding, was held in The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, on Friday, August 10, 1923, at 11 a.m., and in branch churches generally throughout this country.

The following was the order of service in The Mother Church:—

1. Hymn 195, "Shepherd, show me how to go," by Mary Baker Eddy.
2. Readings from the Bible and "Science and Health with Key to the Scriptures."

   Bible: II Samuel 23:3–5 (to colon); Psalms 56:9, 13; Psalms 37:23, 24; II Corinthians 1:3–5; John 14:1, 21, 25–27.

   Science and Health: 275:10–12, 26; 276:17; 267:28; 427:29–3; 72:21–26; 299:7–15; 266:29; 577:32.
3. Silent Prayer, followed by the Lord's Prayer.
4. Hymn 169, "Lead, Kindly Light."
5. Reading Proclamations from President Coolidge and Governor Cox of Massachusetts.
6. Address of First Reader.
7. Hymn 158, "Nearer, My God, to Thee."
8. Scientific Statement of Being and Correlative Scripture (I John 3:1–3), and Benediction (Numbers 6:24–26).

Address of the First Reader, Mr. Bliss Knapp

The Proclamations issued by our President and Governor provide in a most fitting way for Christian Scientists to unite with all patriotic citizens in paying loving tribute to the memory of a great and good President,—Warren Gamaliel Harding.

In thus honoring our late President, Christian Scientists are but following in the footsteps of their revered Leader, Mary Baker Eddy, who was eminently public-spirited, and was ever ready to recognize and acknowledge greatness and goodness wherever it might be found. A great lover of humanity herself, she was quick to acknowledge her appreciation of that quality in others. It was at her request that a memorial service for President McKinley was held in The Mother Church.

We are deeply touched by this sudden interruption in the natural course of President Harding's life, and our loving thoughts reach out in sympathy and consolation, especially to his bereaved widow. The passing of our great friend and benefactor is mourned, not only by his courageous and helpful companion and his host of dearly loved friends, but by the nation at large, and by the whole civilized world.

He deeply loved his family and friends, but his interests in the good of all mankind knew no bounds. He sought to lighten the burdens of others, and he took great interest in helping to remove from American labor the twelve-hour working day. His efforts on behalf of American taxpayers have met with marked success. By practicing strict national economy through the medium of the budget system, he attained such results as seemed to justify his hopes of the system.

Again, he reached out through the Washington Conference to free the world from the crushing load of naval taxation. Perhaps the most notable of all his achievements in public life was the Conference on the Limitation of Armaments. The sublime courage and startling boldness of the plan, which his Secretary of State published to the world at the opening session, was epoch-making in behalf of humanity and against the recurrence of war.

Scarcely less courageous in moral strength was the firm hand President Harding took on the enforcement of national prohibition. Such moral fiber is a state of mind. As Mrs. Eddy has written in "Pulpit and Press": "More effectual than the forum are our states of mind to bless mankind" (p. 87). It was the same moral fiber which caused him so consistently to refuse to Bolshevik Russia the official recognition of the United States.

A great man is never lacking in the graces of the Spirit; and these we find in abundance in Mr. Harding's character. Rising above party rivalry, he showed his magnanimity on his Inaugural Day by special kindness to his predecessor in office; and it was at President Harding's personal request to the Navy Department that Doctor Grayson was assigned to duty in Washington that his services might be continually available to President Wilson.

In his last address, read by his secretary, to the Knights Templars assembled in Los Angeles, President Harding summarized his real sense of life by urging on his fellow-countrymen "more of the Christ-spirit, more of the Christ-practice, and a new and abiding consecration to and reverence for God."

Kindness and consideration to all, calmness and dignity in his high office, reverence toward God and religious activity, economy in administration, respect for law and equity in national and international dealings, and, above all, the laying down of his life for his country,—this is the great heritage left in the hearts and minds of his countrymen by Warren Gamaliel Harding. He might have chosen as his standard of life the maxim:—

> "Great, not like Cæsar, stained with blood,
> But only great as I am good."

While our grateful thoughts linger upon the memory of our departed President, our eyes turn also to the future; and we welcome with heartfelt loyalty our new President, Calvin Coolidge. We earnestly pray that divine Mind may guide and bless him in his new responsibilities, so that his leadership may bring continued honor and prosperity to this great nation, and may aid in the establishment of "on earth peace, good will toward men."

TESTIMONIES OF HEALING

The statements with regard to healing made in the following testimonies have been carefully verified, and their truthfulness established. Records of the investigations are kept in the Publishing House.—THE EDITORS.

CHRISTIAN SCIENTISTS in every portion of the globe are, each day, understanding more of the glorious Principle that is ever present and operative in healing all sin and disease. It was the understanding, in a small measure, of this divine Principle that healed me of tubercular bone disease of seven years' standing. Physicians had long since given me up as hopeless when this grand truth came into my life and taught me the spiritual relationship of God to man. Although my left leg had been amputated and I had been confined to my bed for seven years, in a few weeks after my first treatment in Christian Science I commenced to walk on crutches. In a very short time the wounds on my hip began to heal. Now, thanks to Christian Science, I am entirely freed, and have truly been "born again." At one time, when I had a severe hemorrhage, and it seemed as if I must pass on, it was this God-given power that sustained me, exposing the inconsistency of the physical senses and proving that God is my Life.

I am grateful beyond expression for all the blessings I have received, mentally, spiritually, and physically, through the study of Mary Baker Eddy's works, and for the loving, patient help of a practitioner. I also wish to express my gratitude to our Father-Mother God, and to Christ Jesus, the Way-shower. I pray that I shall always be worthy of Christian Science, which has proved to me beyond doubt that "the kingdom of God is not in word, but in power."—*Robert James Champion-Hill, Subiaco, Western Australia.*

I WISH to express my gratitude for the many benefits I have received through Christian Science. For a great many years I had been a sufferer from gallstones, until ultimately for ten weeks I was unable to eat anything except in liquid form. This was in May, 1918. After suffering through all this time, I was informed by the doctors that as the gall duct was completely closed, my only hope was to have an operation to remove the obstruction. For four weeks after the operation had been performed, I lay in the hospital in a very precarious condition, scarcely able to speak sometimes because I was so weak, and making no progress toward recovery. The doctors and nurses had done all they could for me, and evidently (as I have found out since) did not expect me to survive.

We had been somewhat interested in Christian Science some time before this, through friends who were members of the Christian Science church in Orange; and my husband and our daughter decided to call on a Christian Science practitioner and

ask her to take my case. The practitioner very kindly consented to give me a treatment, and I am happy to say that I at once felt better. The nurses who were attending me expressed their surprise at my greatly improved condition, for I was able to take a little substantial nourishment. I continued to improve for the next few days, so that I was able to leave the hospital and return to my home. In a few more weeks I was entirely well again, and able to perform my usual duties. That was four years ago. I gladly testify that I have been a well woman ever since, with no symptoms of any return of the former trouble, and can rejoice in a complete and permanent recovery.

My family and I feel that we can never be grateful enough for all the good that has come to us through Christian Science.—(*Mrs.*) *Annie T. Reid, East Orange, N. J.*

In the month of April, 1915, two eminent doctors, after examining me under an anæsthetic, urged an immediate operation for the removal of two internal growths, one of which was of a fibroid nature. I had been through several operations, the last of which was performed by a well-known London specialist, who at the conclusion warned my husband against permitting another operation, saying my heart would not stand the strain again. Under these circumstances the outlook was extremely black, and it looked as though nothing could be done for me.

At this juncture Christian Science was presented to me by a friend, who assured me that I could be healed without an operation if I would accept its teaching. I immediately asked for the loan of the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy; and after a few days' study of it asked for help from a practitioner, who most lovingly told me of Truth and its healing power. At the end of my third treatment I knew I was healed. Within a week I was enabled to take my skirt bands in two and a half inches. In addition, I was cured of chronic constipation, from which I had been a sufferer since childhood. Many physicians had been consulted on account of this condition, but no cure or permanent relief had been found. For some years I had been subject to gastric catarrh, some attacks being accompanied by serious hemorrhage. During these attacks I was confined to my bed for at least six weeks. On the last occasion, however, I knew the healing power of Truth, and within a week, with the loving help of a practitioner, all symptoms had disappeared. I have never had a return of this trouble.

Needless to say, I am brimming over with gratitude for all the blessings that renewed health has brought to me through my understanding of Christian Science; but still more am I grateful for the higher concept of my relationship to God gained through the new light thrown on the Bible when this is read in conjunction with our textbook. Also, I am grateful for being able to take part in various activities of the church and for the benefit of class instruc-

tion. Words fail to express my appreciation of the life and example of our Leader, Mrs. Eddy, whose renunciation of self has proved such a help to mankind.—(*Mrs.*) *Louie Sanderson, Cape Town, South Africa.*

WITH heartfelt thanks I wish to express my gratitude to God for Christian Science and what it has done for me. In the early part of the year 1913, severe pains were experienced in my legs and feet, which increased until they became unbearable. After consulting and receiving treatment from many physicians during a period of four years, without any permanent relief, I was prevailed upon to visit a noted institute on nervous diseases. After an examination, I was informed by the specialist in charge that I had an advanced case of locomotor ataxia, and immediate and special treatment, known to all physicians for such cases, was advised. I placed myself at once under the care of a well-known and famed specialist of this disease, and after a prolonged period of treatment, during which time the pains increased in intensity, so that I was unable to rest night or day and moved about with great difficulty, I was finally informed that I could not be cured; that the medical profession had never recorded the healing of such a case, and it would be only a question of time when I would be entirely incapacitated.

While I was in this mental state, death would have been a welcome relief from misery and suffering. My loving wife at this time asked me to give Christian Science a trial, but I could not bring myself to believe that it was able to do what the physicians, specialists, and medical institutes had declared impossible. Some time later, a business associate asked me to call on a gentleman who had been healed of a similar disease through Christian Science. When I did so he gave me such convincing proof that I could no longer doubt the healing efficacy of Christian Science. I immediately sought the aid of a practitioner, who listened to my story of agony and suffering and of lost faith in God. I was in a state of mental collapse and despair. In kind and loving words I was asked if I would be obedient to the law of God as revealed in Christian Science. On being assured that I would, the practitioner lovingly told me that God was ready and willing to help and heal me. After the first treatment, a peace so calm and assuring came over me that all fear and pain left, and I knew that I had found God. That night I slept, for the first time in many months. In one week I was healed; and there has been no least desire for any material remedies. This healing occurred nearly five years ago. The need for eyeglasses, which I had worn for twenty-five years, was overcome; also the desire for smoking, to which I was addicted, has left me. I have increased twenty pounds in weight.

With the physical healing came an intense desire to know more of the source of this divine healing; so I immediately began the study of the Bible with the aid of the Christian Science textbook, "Science and Health with Key to the Scriptures"

by Mary Baker Eddy, and I am truly grateful for the spiritual enlightenment thus gained.

Words cannot express my gratitude to our beloved Leader, Mrs. Eddy, for the inspired words of our textbook, and her untiring labor of love in giving this understanding of God to man. I am grateful for membership in The Mother Church, also in a branch church, and for the wonderful privilege of class instruction. I am grateful to the practitioner, and to the many Christian Science friends who assisted me in the understanding of this wonderful truth. With a deep sense of humility I desire to consecrate my life to God, as understood through Christian Science, and to let my light so shine before men that they may know that the Lord is good and "his mercy endureth for ever." —*Fred J. Reith, New York, N. Y.*

THE testimonies in *The Christian Science Journal* and *Sentinel* have been such a help to me that I feel I should like to tell of the wonderful way we were helped when our little boy seemed very ill.

One night, after going to bed in the best of spirits, he suddenly began to cry, and said he had terrible pains in his head. We tried very hard to demonstrate the truth for him and for ourselves; but when morning came and there seemed to be no improvement I telephoned to a Christian Science practitioner, who has lovingly helped us many times. She gave me many comforting thoughts and promised to give treatment. For two days there seemed to be no change in the condition; and the third night about midnight he seemed to be much worse, and knew nobody. The practitioner was called up again and immediately said she would give treatment. I was very soon aware of a great calm, and the fear which had taken possession of me was overcome. In a short time the child lay still, seemingly unconscious. The next morning, however, he was sitting up in bed asking for his breakfast, quite well and very hungry.

We are very grateful for this wonderful proof of the power of Truth over error, and for the great help Christian Science is to us in giving us a clearer understanding of God and the truth of being. We are very grateful for all the literature, which so often helps us and explains our seeming difficulties; also to Mrs. Eddy for giving us Science and Health, the wonderful "Key" to the Scriptures, which makes the way plain to all who would walk in it. We also wish to express our gratitude to all the kind friends who have so lovingly helped us whenever help was asked.—(*Mrs.*) *Gwen Linton, Edinburgh, Scotland.*

[Original testimony in German]

WITH deep gratitude for all the good which I have received through Christian Science, I wish to give my testimony. For twenty-five years I had been a sufferer from pain in the back. The remedies prescribed by the doctors whom I consulted proved of no avail. At times I was somewhat relieved, but afterwards the pain was all the more severe.

One day I was visiting some friends. The pain had been severe

all day long, and then my friend asked: "Haven't you tried Christian Science? It will surely cure you of your pain." This was the first time I had ever heard of Christian Science. The following Wednesday I went to a testimony meeting, and also read *Der Herold der Christian Science,* which my friends had placed at my disposal. I asked a practitioner for help. At first I found it very difficult to understand God as Christian Science presents Him; but after seven weeks' treatment I was completely healed. That was two and one half years ago; and I have never had any pain since. I am now able to do all my work, which before was impossible. Moreover, I was quickly healed in a few treatments of an attack of grippe. The brother of my sister-in-law, who was given up by two physicians, received Christian Science treatment, and was also healed.

I am deeply grateful to God for these healings, and also to our revered Leader, Mary Baker Eddy.—*Wilhelm Gehrs, Bielefeld, Germany.*

[Original testimony in German]

My gratitude for Christian Science knows no bounds. By nature logical, I could find no satisfaction in mere theories about religion which I could not personally prove; so it was only about ten years ago that I found the solution to the religious problem in the teachings of Christian Science,—a practical, demonstrable religion, applicable to the problems of our daily life. At that time my attention was called to this beautiful new-old religion by the wonderful healing, after months of invalidism, of my dear mother, who I am convinced, were it not for Christian Science, would not be with us to-day. Since that time, as my understanding of this great truth has grown, divine Love has become my only physician and Christian Science my only medicine; and I have each succeeding year been able to demonstrate more of health, happiness, and harmony for myself and my family. I am most grateful to state that this last year has been the healthiest and the happiest of my life.

Jesus' promise, "Ye shall know the truth, and the truth shall make you free," has been proved true numberless times in my case. Knowing the truth about God and man, and their relation to each other, has made me free from fear in various forms: fear of dental work, which was formerly a veritable nightmare; fear of so-called contagious diseases; and fear for the health and welfare of my children in my absence.

Through applying my understanding of Christian Science, I have been healed of homesickness; my eyes, which formerly gave me a great deal of trouble, have improved tremendously; also, various children's ailments have been met and overcome most harmoniously. I have also experienced most wonderful help from Christian Science treatment given during childbirth.

I cannot be grateful enough to our dear Leader, Mary Baker Eddy, for her discovery of Christian Science, this "law of God" (Rudimental Divine Science, p. 1), which has made all these things possible. Another cause for deep gratitude is the privi-

lege of class instruction in Christian Science, which came to me just when most needed to bring order into my understanding of this wonderful teaching; also to teach me patience regarding as yet unsolved problems, and reliance on the Master's promise, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." I thank God for Christian Science, and am resolved to continue in my endeavor to live my gratitude for this wonderful healing truth, and to prove it by my works.—(*Mrs.*) *Charlotte F. Mueller, St. Gall, Switzerland.*

For more than twelve years I taxed the endurance of the various members of my family with my ill health; and finding the severe climate of Montana during the last four years of this time a serious trial, I came to California, hoping the milder climate would prove beneficial. Soon afterward I awakened one morning feeling very ill. I had completely turned from doctors and medicines; yet I had nothing else to take their place, for I knew nothing about Christian Science. I was suffering from tonsillitis, and questioned my obduracy regarding physicians. Feeling the necessity of food, I managed to get to a café. In passing I noticed the sign "Christian Science Reading Rooms," and concluded to enter. The librarian was alone, and listened compassionately to me; and through her understanding of the truth I was instantaneously healed, and have never suffered from tonsillitis since. I bought the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy; but mortal argument kept me from reading it, always saying that I could not acquire the faith necessary because my parents were not religious; or again that it was no use trying, because I knew too much about diseases, as my father and my husband were both physicians. As my husband had loved to teach, I had loved to study; hence I had learned much about diseases.

At the end of two years more I found myself with a mere handhold on the lowest rung of the ladder of health. At this time a stranger came into my home and saw my great need. She urged that I call on a Christian Science practitioner that evening. This I did; and I bought another copy of the textbook, for I had sent my first copy miles from me. I then took up the study of Christian Science with a determination that nothing should again come between it and me.

Examining my thought, I found I had always been a leaner on personality, always on some one; but I learned in Science to lean on God, divine Love. I gave up the material pleasures and the friends who were not going my way, and here I learned what it meant to be alone; but I was sustained by what our Leader says on page 266 of Science and Health: "This seeming vacuum is already filled with divine Love." With each material sacrifice that I made, or with each demonstration that Mind governs, I received greater spiritual understanding, resulting in some physical or spiritual blessing. Where resentment and anger had reigned, I began to be governed by Love,

wishing most of all to help those against whom I had felt so much resentment.

Sick headaches were many times healed through absent treatment by a practitioner, until I learned to meet the adversary quickly. As these always came on through the night I aroused myself quickly at their first suggestion or symptom, and went to work in Science. I am glad to say that I no longer have the thought of headaches to fight.

Naturally from a mortal viewpoint, as my husband had specialized on "diseased air passages," I responded to the first call of influenza; but was quickly healed through the work of a Christian Science practitioner in one absent and one present treatment. I applied myself diligently to the study of the Bible and of Mrs. Eddy's writings, and lived as closely as I knew how to my understanding of divine Principle.

While I recognize that I am a new creature, I also know that there is yet much for me to do. I am grateful for many other physical healings, but truly more grateful for all that I have learned about God and man. —(*Mrs.*) *Florence Negley, Long Beach, California.*

ALTHOUGH I am young in Christian Science and in years, I have, through the loving help of my mother, overcome many of the ailments of childhood. I will tell one or two that stand out in my memory.

One evening, two years ago, I was not feeling very well. When I awoke in the morning, I had a pain in my side which increased as I moved around. My father has not yet found the glorious truth of Christian Science which my mother and I have. He called a doctor, who said it was appendicitis, and that an operation was necessary at once or it would prove fatal. My mother said neither Yes nor No, but was declaring the truth in her own consciousness. I soon fell asleep, and woke up healed.

Last winter my eyes failed me, but this was also overcome through the understanding of Truth. At first my high school work seemed difficult; but knowing that God is the only Mind, I have also been helped in this. I am fifteen years of age.—*Russell Cole, Muskegon, Mich.*

IT is with a deep sense of gratitude that I tell of the great debt I owe to Christian Science. After the loss of my mother at an early age, I lived for several years under conditions not well adapted to mold a strong-willed, maturing mind. Then I accepted an invitation to visit an aunt who was a Christian Scientist. While at her home I was healed perfectly of a desperate disease. After my return home, the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, was sent me. I soon discovered it was a book that had to be studied in order to be understood, so I put it aside. Not long afterwards I left home, determined to assert my independence and to prove it. I won my way through many difficulties, and became successful in a worldly sense. During the time of struggle and adjustment, my mind had been occupied; but when my

ideal was achieved, thought turned outward and dwelt upon what seemed the manifest injustice, strife, and jealousy in the business world. I became morbid, sick at heart, and, finally, physically ill. The ailment was pronounced an incurable bowel trouble. When all material means, including osteopathy, had failed to give relief, I decided to go back to the dear one who had helped me before. When she exacted of me a study of the Christian Science textbook, I tried to make it plain to her that I did not want to be a Christian Scientist; but her only answer was, "Blessed are they that mourn: for they shall be comforted." I then studied faithfully; the Comforter did come; and I was healed.

Some years later, while employed in a department store, I underwent compulsory vaccination, which culminated in a form of blood poisoning which manifested itself in obnoxious and disfiguring eruptions on my face. Life became unbearable; and, as if to add the last drop of bitterness, my employer objected to my appearance and asked me to resign. In this extremity there seemed to be no one to turn to, as my aunt had passed on. In this dark hour of my development, spiritual Love was much nearer than I knew, and provided one who for the succeeding five years patiently bore with my impatience and lovingly led me out of the world's maze of business concepts and the world's sense of pleasure into the Christlike thought of pure joys and simple trust. It is difficult to speak adequately of the never failing love of this dear helper and the gradual unfoldment of the sense of God's allness. Apart from employment, all my time,—morning, noon, and night,—was given to the earnest search to know God aright. Through this study I saw more and more clearly that in God's allness there is no place for disease, persecution, or trials, and that these conditions are the effect of wrong mental states, such as impatience, resentment, self-righteousness, self-seeking, self-pity, pride, and fear. While the healing was slow, extending into years, the outward evidence of disease faded gradually, as my thinking changed. For this true method of thinking I am devoutly grateful to Mrs. Eddy, the Discoverer and Founder of Christian Science.

I have had many proofs of the healing power of the Word, as understood and applied in Christian Science. Many blessings have come to me through church membership and church activities, and I have the privilege of being a member of The Mother Church. For all this my continued consecrated effort in working for God will be but a slight expression of the gratitude I feel.—(*Mrs.*) *Myrtle Phelps Harvey, Minneapolis, Minn.*

I BECAME interested in Christian Science several years ago through my sister's being healed of chronic asthma, and have found it a most helpful and practical religion. I have experienced many proofs of its healing power. Before I knew of this truth I suffered every spring and autumn from boils, general weakness, and hay fever; but understanding through the study of our textbook, "Science and Health with Key to the Scriptures"

by Mary Baker Eddy, something of the truth of being, also with the help of Christian Science treatment, I have been able to overcome and destroy these troubles and to realize complete freedom. Those who have been in bondage to so-called hay fever will know what it means to be able to rejoice instead of dread the time of year which used to bring with it so much fear.

Also the joy of realizing that God is the source of all supply has met a very great need in my life. I am deeply grateful to our dear Leader for giving us a religion which teaches us that God, good, is the only creator. —(*Miss*) *Clara Kidd, Cambridge, England.*

I HAVE been studying Christian Science for a little over two years. In this short time I have many things for which to be grateful. I feel that words cannot express what Christian Science has done for me. I can prove the truth only by the love I express each day in my daily living.

I have had many healings, for which I am very grateful; some have been instantaneous, and others slow. I have been healed of so-called inherited tubercular stomach trouble of over fifteen years' standing, of a weak heart, and of kidney, liver, and bladder troubles; in fact, every part of my body was diseased in some way. One of the first things that impressed me was my being able to lay aside glasses, after wearing them about thirty-five years. This was a very great blessing to me.

These are only a few of the many blessings I have received, but the spiritual understanding gained means more to me than all else. I am also grateful for the blessings my family have received through Christian Science. I am indeed grateful to God, to Mrs. Eddy, and to the dear practitioner and others in Christian Science who have so lovingly helped me on the way. I hope these lines may help some dear sufferer as others have helped me.—(*Mrs.*) *Maggie E. Giebelhouse, Savannah, Ga.*

THE privilege of having Christian Science in the home has been mine since childhood. My mother resorted to it when her religion, and medical and mental treatment as well, failed to comfort her in a deep sorrow. It has been the only healing agency in our home since that time, now almost nineteen years ago; and it has never failed when its rules have been correctly applied.

If I had never received any benefits myself from this glorious truth I should have to be grateful for those benefits my mother, formerly a semi-invalid, but now able to minister to others, has received. At about the age of seventy-nine my dear grandmother was also convinced of the truth of Christian Science through seeing her son healed instantaneously and permanently of addiction to liquor.

Let me enumerate a few of the benefits I have received. A weak throat and grippe have been healed, and susceptibility to colds has been overcome. A severe case of influenza was met in one week. A painful rash disappeared overnight; and an alarming condition of the stomach that had all the appearance of ptomaine poi-

soning, was healed completely in thirty hours. On one occasion I sprained my ankle, but was able to walk a mile two hours afterwards.

Numerous other healings and proofs of the power of divine guidance could be cited, which have occurred in my own experience or in the experience of those near to me, since first I knew of Christian Science. Confidence and joy unspeakable come at the realization that the law of God is ever present and ever operative for the good of all who bring themselves into obedience to this law. I only hope that my acts will prove the sincerity of my gratitude to our Leader for the rediscovery of this law, and for her courage in braving a hostile world to give to suffering humanity the fruits of her labor.—*(Mrs.) Harriette G. Hinrichs, Baltimore, Md.*

It is just ten years since I first investigated Christian Science and after a few months' earnest study was convinced that this system of ethics and religion was not merely another of the numerous creeds and dogmas, but the actual law of God, operative and to be understood and obeyed. During the first few months all desire to smoke completely left me, and has never returned. In 1918, I was suffering from influenza. After combating it for three days, I telephoned to a Christian Science practitioner for treatment, and was well in twenty-four hours. I have also had complete release from biliousness and constipation, and have improved mentally, morally, and physically. I am most grateful for God's loving protection through the understanding of Christian Science, which enables us to cast out demons in our thinking before their effects appear on our bodies in disease.

Our three children have been brought up entirely through reliance on Truth, and two are now regular attendants at the Sunday school. I am indeed grateful to the Discoverer and Founder of Christian Science, Mary Baker Eddy, for her clear elucidation of practical Christianity as taught by Christ Jesus. "It is your Father's good pleasure to give you the kingdom," now.—*Hubert J. Lawrence, North Lonsdale, British Columbia, Canada.*

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ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

Applications for admission to membership in The Mother Church may be sent to the Clerk at any time throughout the year. The receipt of an application by the Clerk does not make the applicant a member. Applications are acted upon by the Board of Directors, only at their semi-annual meetings for the election of new members, as provided by the Manual of The Mother Church, Article XIII, Section 2.

The next meeting of the Board for this purpose occurs November 2, 1923. Applications to be acted upon at that time should reach the Clerk by

October 19, 1923. Applications received too late for consideration in November will be placed on file for the May 30, 1924, admission.

The receipt of all applications is acknowledged by the Clerk; and on the date set for consideration, notice of acceptance or rejection is sent to those whose applications have been received in time for the essential preliminary attention. Should an applicant not receive such notice, he is requested to communicate with the Clerk before forwarding a second application.

Additional application forms may always be obtained by addressing the Clerk, GEORGE WENDELL ADAMS, 236 Huntington Avenue, Back Bay Station, Boston, Massachusetts.

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TESTIMONIES

Good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. They should be written legibly, and the addresses given should be complete. Women should use the title "Miss" or "Mrs.," and married women should sign their own names in full, instead of the names of their husbands.

Testimonies should be verified by three members of The Mother Church; and in the case of a member or an attendant of a branch church, one of the verifiers should be the clerk or some other officer of that church, who has either witnessed the healing or can vouch for the integrity of the testifier. In the verification of testimonies by a church officer, the title of the office should be given. An affidavit made before a Notary Public is acceptable, if the testifier does not know three members of The Mother Church.

Compliance with the foregoing will greatly facilitate the work of the Editorial Department.

Correspondence relating to testimonies should not be addressed to individuals, but to the EDITORIAL DEPARTMENT, THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BACK BAY STATION, BOSTON, MASSACHUSETTS.

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CLERK OF THE MOTHER CHURCH

The Tenets of The Mother Church, The First Church of Christ, Scientist, for use of branch Churches of Christ, Scientist, are printed on folded sheets, containing space for adding the application form for membership in branch organizations, or extracts from their by-laws. These may be obtained in the regular size, and also in a form suitable for binding into booklets containing by-laws. Either size may be ordered from the Clerk at seventy-five cents a hundred, the minimum order; but unless otherwise specified, the larger size will be sent. Remittances should accompany all orders; but postage stamps should not be sent in payment.

The Tenets may also be obtained in either size printed on alternate pages in English and German or in English and French.

Correspondence relative to the Tenets should be addressed to GEORGE WENDELL ADAMS, Clerk, 236 Huntington Avenue, Back Bay Station, Boston, Massachusetts.

CHURCH TREASURER

PER CAPITA TAX, as provided in the Church Manual, Article VIII, Section 13, is due annually from "every member of The Mother Church," and "shall be forwarded each year to the Church Treasurer." This tax of "not less than one dollar" may be forwarded at any time during the year. When a remittance for church dues is more than the amount required to balance one's account, the surplus is credited for the present year.

CONTRIBUTIONS to The Christian Science Benevolent Association are acceptable; and contributions may also be made to the General Fund and to the Real Estate Fund of The Mother Church.

Please make all remittances payable to EDWARD L. RIPLEY, Treasurer, and send them to him at 236 Huntington Avenue, Back Bay Station, Boston, Massachusetts.

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ANNOUNCEMENT

Announcement is made by the Trustees under the Will of Mary Baker Eddy of the publication of the following poems by Mrs. Eddy, set to music in solo form:—

"O'er waiting harpstrings" (Christ My Refuge); music by Ferdinand Dunkley.

"O gentle presence" (Mother's Evening Prayer); music by William Arms Fisher.

"Shepherd, show me how to go;" music by Rossetter G. Cole.

Each solo is published in three keys, for high, medium, and low voices. Price, 60 cents each; in quantities of six or more, 40 cents each. Orders for six or more may include all three solos. Orders, accompanied by remittance, should be sent to HARRY I. HUNT, Publishers' Agent, 107 Falmouth Street, Back Bay Station, Boston, Mass.

ORDERS FOR THE WORKS OF MARY BAKER EDDY

Orders for Mrs. Eddy's Works should be addressed to and remittances therefor made payable to HARRY I. HUNT, Publishers' Agent, 107 Falmouth Street, Back Bay Station, Boston, Mass., U. S. A.

SUBSCRIPTION RATES TO THE CHRISTIAN SCIENCE PERIODICALS

The Christian Science Journal.....$3.00 per year
Christian Science Sentinel.....$3.00 per year
Der Herold der Christian Science.....$2.00 per year
Le Héraut de Christian Science.....$2.00 per year
The Christian Science Monitor.....$9.00 per year
Christian Science Quarterly.....$1.00 per year

For rates on *short term* subscriptions, see p. iv of *Journal.*

SUBSCRIPTION RATES IN STERLING MONEY

The Publishing Society is glad to announce that the following subscription rates for our periodicals have been fixed for the convenience of those living where the English Pound Sterling is the established money standard. These rates are based on the fixed exchange rate of $4.86 to the Pound Sterling, and will be effective until further notice, as follows:—

	Annual	Single Copy
The Christian Science Monitor.....	£1 17s. 1d.	2d.
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Christian Science Quarterly.....	4s. 1d.	1s. 0d.

Short term subscriptions at corresponding rates.

Subscriptions at the above rates will be received by the London Office of *The Christian Science Monitor,* 2 Adelphi Terrace, by Christian Science Reading Rooms, or by The Christian Science Publishing Society.

Please note that this announcement, both as regards the exchange rate and the placing of orders, applies also to Bibles, Hymnals, or any other items of this Society.

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All orders for literature, subscriptions, Bibles, and miscellaneous articles should be accompanied by remittance. Address such orders and make checks payable to The Christian Science Publishing Society, Back Bay Station, Boston, Massachusetts, U. S. A.

THE
CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

VOLUME XLI NOVEMBER, 1923 NUMBER 8

CONSECRATION

WALTER E. YOUNG

IN looking back over the history of the Christian Science movement and recognizing the many blessings that have been manifested through its healing ministry, being mindful also of the fact that through its ministry the Word of God is being carried to all parts of the world, thus furthering the advent of the kingdom of heaven on earth, we feel profoundly grateful to our revered Leader, Mary Baker Eddy, whose life of self-sacrifice, consecration, and devotion to divine Principle has made all this possible. Dwelling on these facts, we become deeply impressed with the magnitude of Christian Science and its far-reaching possibilities and benefactions; and as Christian Scientists we receive new inspiration and aspiration to take our stand and shoulder our responsibilities toward the world in general, and our Cause in particular, by an ever increasing desire to live the life of truly consecrated followers of Christ.

It may, then, be well to ask ourselves, especially in these troublous times, What do we most need, as Christian Scientists, in order to preserve that inspiration which enables us to be true followers of Christ, to work out our own salvation, and so assist in maintaining the integrity of our Cause in its work of redeeming and healing mankind? This question presents itself to every one of us and calls for a correct answer, an answer which can be given only in terms of our lives, an answer which may briefly be summed up in the word "consecration." We need to be more consecrated. Our lives must be more set apart or dedicated to the glory of God and the service of mankind. We can certainly do no less, as sincere, earnest students of Christian Science.

If an honest, sincere desire for greater consecration be our starting point in endeavoring to reach a higher level of thinking and living, divine Love will most assuredly guide our thoughts, words, and acts. If we

make the need for more consecration our constant reminder, we shall be better able to maintain humility and love in all dealings with our fellowmen, whether human sense calls them friend or foe. If consecration to the ideals of Christian Science be our incentive in working out the problems of human existence, we shall never hesitate to look meekly within our own consciousness, letting divine Love analyze, expose, and destroy the deterrent false concepts and beliefs, which may be found lurking therein.

If consecration to divine Principle be our daily watchword, we shall become spiritually fortified, and shall be able, quickly and lovingly, to impersonalize any and all beliefs of the carnal mind, as they attempt to assert themselves either through our own subjective state of thought or through the consciousness of those who may seem to be temporarily used as a channel for their false expression. Consecration, in fact, involves the necessity of our being thoroughly equipped, working Christian Scientists, who are so imbued with this sacred obligation that every human exigency becomes secondary to it: those who are continually gaining greater spiritual knowledge through the practical application of the truth learned and loved and lived.

There is another definite reason why we should all aim at greater consecration. It is the need of improving our own individual work. We know that in the degree we work out our own salvation it is possible to help in the working out of the salvation of mankind. It would seem evident, then, that individual improvement should be the first task which we set ourselves; and in order to begin and continue this work aright, we must understand the rules and methods of practice, as laid down by Mrs. Eddy in all her writings. We must thus learn scientifically to dispose of the errors of thought which would, through false pretenses, attempt to bar our progress in bringing about an orderly, constructive exemplification of the Christ, Truth, in our own lives.

In all that Mrs. Eddy has written, she has insisted on the need of self-knowledge, as being a primal element in true progress. And how pertinent are her remarks on this point in her Message to The Mother Church for 1900 (p. 8), where she says: "When a man begins to quarrel with himself he stops quarrelling with others. We must exterminate self before we can successfully war with mankind." To imagine that we can realize and begin to utilize the great spiritual truths of being while we are still self-ignorant—that is, while we are still ignorant of the more subtle arguments of a false mortal sense of selfhood in its various phases, which may be holding sway over our own consciousness—is a great mistake, and would easily account for apathy, misguided emotion, and lack of spiritual growth. In "The First Church of Christ, Scientist, and Miscellany" (p. 233) Mrs. Eddy also says, "Ignorance of self is the most stubborn belief to overcome, for apathy, dishonesty, sin, follow in its train."

Our work in this particular direction must be thorough. If we will endeavor to make it so, we shall not

be so likely to hesitate in putting ourselves to the test of self-analysis through either apathy or self-righteousness. There can be no mental whitewashing, if we wish to progress. We cannot possibly reach a demonstrable understanding of the absolute spiritual facts of existence, unless we endeavor scientifically to overcome the false mortal concepts, which simulate the divine facts of being, by reducing these false concepts to their baseless foundation—nothingness.

Thoroughness of method and application of the truth are prime requisites for progressive demonstration. With consecration as the fundamental incentive for this thoroughness in working out our own salvation, and with humility guarding the door of thought against the obstructive beliefs of pride, self-will, and worldly ease, we shall experience in our progress something of that "third stage" which our Leader has so beautifully defined in "Miscellaneous Writings" (p. 357) thus: "The third stage of mental growth is manifested in *love*, the greatest of all stages and states of being; love that is irrespective of self, rank, or following." When we have won our way to this stage, we may confidently know that whatever the degree of our advancement at this point may be, it has been reached by truly constructive, regenerative work. To this progress there can be no retrogression.

Our standard of spiritual progress must be the highest; for nothing short of perfection should be our goal. With this desirable attainment ever before us, it may be helpful to ask ourselves frequently: Is my own individual work up to the standard, as it should be? Am I progressing in a truly constructive way? Divine Science is absolute Science; and when understood and correctly applied it will meet, and does meet and correct, the whole of erroneous mortal thought. Are we satisfied with our own demonstrable ability to meet the claims of error? Are we endeavoring to fill up whatever gap there may be in our spiritual equipment, by earnest, consecrated study and prayerful desire for enough humility and love to put what we learn into actual daily practice, and thereby exemplify the true spirit of Christian Science? We are studying to understand the Science of Mind. Is there any greater aspiration? Is there anything so vitally important to us?

If we are agreed on this, we shall also agree that no effort on our part should be spared to attain that spiritual knowledge which alone can make us free indeed. It may well be pointed out here that there are two conditions in particular which we should learn to guard against in our approach to this attainment. One is the danger of increasing that mere intellectualism which is devoid of healing power, and the other, superficial knowledge, which at best can result only in spasmodic and uncertain success.

Mrs. Eddy has referred, many times throughout her writings, to the rule and method of Christian Science, implying that there is a definite method of procedure in reaching our conclusions in Science, before they can be expected to crystallize into practical and lasting demonstration.

These rules and methods are discoverable to the earnest, consecrated student of this Science. He is thus shown how to be thoroughly awake to the ways and means of so-called mortal mind; so much awake to them, indeed, through a clearer realization of the allness of the one infinite Mind, that all claims of evil are thus weighed in the scale of correct spiritual thinking, and so found to be baseless and powerless. A mere statement that error is nothing, or that all is divine Mind, may accomplish little, unless the statement is substantiated by a process of correct thinking, which, because of its correct nature, uplifts consciousness to a point where the spiritual facts are more fully discerned, and demonstration is made possible.

As the grandeur of a spiritual fact dawns on our thought as the result of clearer understanding, the false arguments which would claim to offset this fact become more apparent to us, more unreal, and our surety of method and application is thereby increased. It can be proved over and over again in our experiences, that as we stand for this thoroughness of method in the work for ourselves and others, our realization of the truth broadens; our love for and desire to help humanity are quickened. True consecration, then, involving as it does self-analysis, thoroughness of study and application, will gradually and gently lead us to think more habitually along purely Christianly metaphysical lines. The struggles which we may go through should be looked upon as incentives to press on toward the goal; for the light of spiritual consecration is not apt to grow dimmer, but brighter, even "unto the perfect day," the day of Spirit seen, understood, and fully demonstrated.

As we approach the habitual state of pure spiritual thinking, the errors of sense will not claim our attention as they formerly did. We shall be able to vanquish them more readily; for through our thorough method of working, we have looked them squarely in the face and seen their nothingness. We have not ignored them in any way; rather have we been able to look at and through them, and so have destroyed our fear of them and their claim to power over us. This fearless method of dealing with evil cannot by any sophistry of argument be made to appear as causing evil to seem thereby more real to us. The fact is, the more we correctly see the false arguments of the carnal mind for what they really are, and thus reduce them to nothing and nobody, the happier we are; for we are then perceiving the glorious fact that all error is illusion. This conviction eliminates the fear of error, and brings to our consciousness an overwhelming sense of divine Love. This Love reflected is spiritual power,—the power of Truth felt and understood, and therefore made demonstrable. The degree of our accomplishment will be in proportion to our consecration and never ceasing desire to advance from a right basis and grow constantly in humility and the grace of God.

The fidelity with which we pursue our search for greater spiritual enlightenment will lead us with safe and

sure footsteps into the realm of spiritual thinking. Having reached this advance through the natural impulsion of work well and thoroughly done, we shall be entitled to the reward always due to those who have been "faithful over a few things." We shall be able to prove beyond a doubt that the genuine spiritual growth thus gained gives us, spontaneously, that spiritual freedom and ability to be "ruler over many things," which God has promised.

When we think of Mrs. Eddy's consecrated life, can we hesitate to go forward and discover and prove, through unselfish effort, something of what she discovered and proved? Should we not awaken more fully to see that we have the divine Principle of all existence explained in Christian Science, and an unlimited opportunity facing us every moment to demonstrate this Principle for the benefit of mankind? Our consecrated work and demonstration mean the eventual overthrow of all evil and the silencing of all its claims through redemption. We must prove our faith by our works. Christian Science, through its correct application, must be a practical power for good, reaching to every human condition, proving the nothingness of evil and its concomitants, discord, disease, and death. All Christian Scientists should take up this work with thoroughness of purpose and method, desirous only of giving unselfishly to all mankind the fruits of their consecrated labors.

CARRYING ON THE WORK

LUCY H. REYNOLDS

ON a June morning in the year 1906, at the early hour of five-thirty, there were gathered before The Mother Church in Boston vast numbers of people waiting for the doors to open for the first service of the day. The streets for many blocks around seemed to be flowing with streams of people, all bent in the direction of The Mother Church,—a picture reminding one of these words by Isaiah: "It shall come to pass in the last days, that the mountain of the Lord's house shall be established . . . and all nations shall flow unto it." It was the occasion of the dedication of the extension of The Mother Church. As the doors opened, the crowds quickly but silently pressed forward, filling the great auditorium to its utmost capacity. A deep sense of peace and joy permeated the silence of the half hour before the service began. People from all over the world constituted the attendance at the six services of the day, and many healings were reported as having taken place.

Now, what had brought about this great achievement; and what had brought forth these vast numbers of people? Even a mighty impulsion of good,—the spirit of Love, which works to heal and save. Out of gratitude for what Christian Science had done for them, and because of their love for humanity, loyal, faithful students of Christian Science all over the world, under the inspired guidance of their revered Leader, had sac-

rificed and given of their best efforts to the building of this extension of The Mother Church. Mrs. Eddy said in her Message to The Mother Church at this dedication, "Methinks this church is the one edifice on earth which most prefigures self-abnegation, hope, faith; love catching a glimpse of glory" (The First Church of Christ, Scientist, and Miscellany, p. 6). Thus, beautiful as was the structure, and wonderful as were the rejoicing throngs, they were only secondary to the great self-sacrifice and love that had poured from the hearts of the workers and contributors in its construction.

Such devotion proves that The Mother Church to-day stands on a rock, a beacon light to the storm-tossed world, ready to answer its cry for more light, and to lead it on, so long as the membership of the church remains true to the ideals which first erected its outer structure, and continues to keep aflame the spirit of Love that gave it birth. Shall not we, then, to-day, with the same unselfed devotion, and in the desire to "carry on," do our part in unfolding the work so well begun? Though it is not ours to rear a material structure, it is ours to continue to maintain and perpetuate the holy purposes of The Mother Church and its activities.

But, says one, I live so far away from Boston, and have never even attended a service in The Mother Church; how, then, can I be an active member? One of course knows that his name upon the church records and the paying of the *per capita* tax do not alone constitute active membership. Even though he were holding an office in The Mother Church, that of itself might not necessarily constitute him a truly active member. He must reflect Truth and Love in his living in order to express right activity. Only as each member expresses the true understanding of Church in his thinking and living is he fulfilling his duty to the church. Neither time nor space can prevent any loyal Christian Scientist from doing his part in helping to carry on the great purposes of The Mother Church, for it is a universal church. Whether in Alaska or Africa, or wherever we are, we can be active members, so long as we are striving to let the spiritual idea of Truth operate in our lives. Though we may feel we are, as it were, only a little drop in the ocean of right endeavor, yet we should remember that each tiny drop serves its purpose in forming the showers that refresh the earth. In "Pulpit and Press" (p. 4) Mrs. Eddy has said, "You will find that one is as important a factor as duodecillions in being and doing right, and thus demonstrating deific Principle."

Humanly speaking, The Mother Church is made up of the composite mentalities of its members. Consequently, to the extent that divine Love is reflected in the mentality of each individual member is the whole consciousness of The Mother Church illumined with the healing light of heaven. For example, if there were an auditorium dependent for light upon torches carried by people within, the auditorium would be illu-

mined according to the number of individuals who kept their torches burning. As we cast out of our mentalities the darkness of pride, popularity, desire for place and power, and conform our lives to divine Principle, the entire membership will be aglow with active, intelligent, and consecrated thinking, that vivifies and strengthens it with spiritual power, with that Christian quality of thought which establishes the church upon a rock. A thinking membership that is keenly alert spiritually, means growth and life to the church.

As our devotion to The Mother Church becomes an understanding one, our thought better realizes the spiritual demands made upon its members, and we can more intelligently fulfill our duty to "an house not made with hands." Intelligent membership does not consist so much of good intention and human effort, as it does of individual spirituality. Through a wise and loving interest in The Mother Church on the part of its members, either an apathetic or an overzealous attitude will be dissipated; and service will be rendered to the church that is untouched by human opinion or personal following. Prayerfully and individually assuming our responsibilities to the church, and keeping alive our thought of membership by manifesting the spirit of loving obedience, we shall rise to a demonstration of spirituality wherein the energies of Truth will be perpetually reflected in all the activities of The Mother Church. In becoming a member of The Mother Church, then, we are not merely uniting with a human institution, but linking our consciousness to "the structure of Truth and Love" (Science and Health, p. 583), in its present manifestation.

To understand what it means to be an active member of The Mother Church, and to demonstrate our membership in it on an ever unfolding, ascending, and progressive scale, require an increasing understanding of and obedience to the rules of the church. Regarding the Manual of The Mother Church, by Mary Baker Eddy, from the point of view of its relation to "the structure of Truth and Love," we see that it is the gateway through which the spiritual idea may appear, demonstrable as government in human affairs. Obeying the Manual, then, from the point of spiritual comprehension, each member is doing his part in hastening the day of just and righteous government in the world. As we thus demonstrate within our own ranks the reign of the Christ-idea, The Mother Church will exemplify, more and more, that marvelous adjustment of human affairs which takes place when it is realized and demonstrated that "the government shall be upon his shoulder;" and so, the power and practicality of that spiritual government which is eventually to rule all nations will begin to be manifested.

The Christian Science church is the final mission of Christianity to the world; and its perpetuity is the most sacred charge vouchsafed to this age. To carry on this sacred charge requires vision, strength, and great flood tides of unselfed, impersonal, and universal love,—a spiritual state of consciousness that sweeps

away all error before the divine impulsions of good. This, in turn, requires constant watching, praying, and self-abnegation on our part; for the church is in the front line of spiritual advance, and much of our work is done under fire. After the signing of the Armistice there was a sudden dropping away from the immediate support of universal welfare and a turning to personal and local interests again; but in the Christian Science movement there can be no cessation in carrying on the redemptive work until the last mortal fault is destroyed. In her love for God and humanity, how patiently and uncomplainingly our Leader continued to toil on in establishing the Cause of Christian Science, so that not only the present, but future ages might escape from the bondage of so-called mortal mind. In the true desire to aid in this work self is lost sight of in that which is being achieved. Great endeavors, mighty energies, courage, devotion, labor,—all are given for the advancement of the Christ-idea in human consciousness.

Marvelous opportunities are awaiting us to bless our fellow-men. Shall we not, then, join hands in spiritual cooperation and, forgetting those things that are behind, go forward to carry on the great work before us? With our mental structure lighted with unity and love, primitive Christianity will radiate over all the world, and those who walk in darkness will see a great light. Thus, with deep devotion and self-sacrifice, let us do our part in letting our individual light shine in an ever increasing effulgence; thereby, higher and greater will become the manifestation in human consciousness of the church triumphant, whose "crowning ultimate," Mrs. Eddy says (Miscellany, p. 6), "rises to a mental monument, a superstructure high above the work of men's hands, even the outcome of their hearts, giving to the material a spiritual significance—the speed, beauty, and achievements of goodness."

[Written for the *Journal*]

TRUE LIVING

MARGARET BLANCHARD

Our Father God, refine Thou our desires;
Give us the strength and courage that can dare
To face with joy even the cleansing fires,
Since Thou art there.

O Mother God, give us compassion's eyes
That, conquering all illusion, clearly see
Man as Thy glorious child, lowly yet wise,
Reflecting Thee.

Thou Life divine, grant us in Thee to find
Our true completeness, perfectness in Mind.

WORK

IRVING C. TOMLINSON

THE apotheosis of work stands forth in the words of Jesus, "My Father worketh hitherto, and I work." Likewise Mary Baker Eddy, in "Science and Health with Key to the Scriptures" (p. 259), thus glorifies work: "God, Spirit, works spiritually, not materially." Work, then, is both an inherent quality of God and an inherent quality of spiritual man. Man does not labor alone; he works with God, divine Love. Jesus' words declare how impossible it is for the son to act independently of the Father. As the son is the reflection of the Mind which is God, so the son reflects the activity of the Mind which is God.

Every Christian Scientist should aim to work as God works, for whatever is not the business of God must be the supposititious manifestation of the so-called carnal mind. Then, since all real work is the activity of God, true work expresses intelligence, Truth, and Love. That which shows ignorance or untruth, that which is loveless or mindless, cannot truly be called work. Thus the so-called activity which is without Soul, which is without Principle, is "vanity of vanities,"—nothing, which must vanish into its native nothingness.

Work, then, in Science is not of matter, but of divine Mind. The work of God is divine Mind perpetually expressing individuality and substance to each and every individual idea. This conscious activity includes all that God manifests and all that man is. Consequently, in order that one may work as God works, one must understand the truth about work, and view it from the standpoint of Truth. Our work in Science is to think and live the truth of being, to realize for ourselves and for others God's perfect, completed creation; in other words, labor is the conscious realization and demonstration of what God hath wrought. One is about his Father's business when he is knowing and proving the truth about God and His Christ, the spiritual universe including man. One is at work in Science when he is making manifest that perfection which is divine Mind's selfhood.

God pronounced His work finished and perfect. In the first chapter of Genesis we read, "God saw every thing that he had made, and, behold, it was very good." So no new work awaits God or His son, the perfect idea, spiritual man. God's completed creation is infinite; and since nothing can oppose omnipotence, nor impair omniscience, nor delay omni-action, nothing can limit man's work of reflection in Science. To the Christian Scientist who comprehends this, there is no fear for the results of his work, because the work of Deity is perfect. There is no need to worry as to what persons will think, say, or do, because personality cannot invade the realm of Principle, in which all work is already done.

Moreover, when one understands his spiritual employment, he says with Jesus, "The Father that dwelleth in me, he doeth the works." God

is the worker; man works only as he reflects God. So error cannot impede the functioning of Truth; error vanishes before Truth. Necromancy cannot interfere with the achievements of Science, because necromancy is not of God; it is but a belief which can only destroy itself. Lust cannot wound; covetousness cannot rob; envy cannot defeat; for the so-called carnal mind is no mind; it has no presence and no power. Says Jesus, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." He who knows aright is he who works aright; and he who works aright realizes life eternal.

Since work is spiritual, not material, true work unfolds power, expresses activity, and reflects intelligence. Thus, service in Christian Science yields harmony, never discord; and where the right thinker and the true worker are, there heaven is realized. Only those drudge who cultivate and eat of "the tree of the knowledge of good and evil," who toil from the standpoint of matter as reality. If the ground which the worker tills seems accursed; if "in the sweat of thy face shalt thou eat bread," it is because the worker toils in the realm of mortal mind, and does not think and act in accord with divine Mind.

Clearly, then, work in Science does not weary or fail. Because work unfolds omnipotence it is tireless; because it expresses omni-action it is ceaseless; because it reflects omniscience it knows no failure. If one's occupation ever seems to weary, to cease, to fail, then it is because the mortal attempts to do something of himself. If the Son does "what he seeth the Father do," then his work can result only in a sense of unlimited power, joyous activity, and abundant fruits of the Spirit. In the Manual of The Mother Church (Art. XVII, Sect. 1) Mrs. Eddy gives this wholesome reminder: "A Christian Scientist is not fatigued by prayer, by reading the Scriptures or the Christian Science textbook. Amusement or idleness is weariness. Truth and Love rest the weary and heavy laden."

It must now be evident that in Science there is no work without prayer, and no prayer without work. "Faith without works is dead," says the Scripture. Prayer, as Mrs. Eddy teaches, includes right desire, faith, spiritual understanding, and the practice of the truth. Prayer involves spiritual vision, and right thinking on what is and what is not. Work accompanies right desires and includes spiritual perception. Thus the highest prayer is true work; and the noblest work is the prayer of faith; for the prayer of faith—spiritual understanding—brings healing to the sick and emancipation to the sinning.

The result is that "none of us liveth to himself," as Paul says. Likewise, no man worketh to himself, nor thinketh to himself, nor prayeth to himself. He who works in Science may rightly labor for his own spiritual unfoldment, pray for the welfare of his church, or think in behalf of his nation; but the blessing he gains for himself is shared with all; his prayer for his church reaches out to all; his right thinking for his own nation is right thinking for all nations. True it is that whoever prays aright for

one prays for all, and whoever works aright for one works for all.

It is true that the wise man sedulously guards and protects his work by his scientific watching. He perpetually declares with Jesus that he is about his Father's business, and that he works because God works. He affirms that his activity is the activity of divine Mind by way of his own spiritual reflection, and that his thoughts are those which God gives. He claims the right to entertain angels both awares and unawares, and to have as his companions divine ideas, perfect and eternal.

This alert disciple discerns that all blessings come, not from personality or from personal endeavor, but through the understanding and demonstration of infinite Love, which is God, divine Principle. He persistently realizes that there is no loss or failure in the work of Science; and he affirms with certainty that the scientific worker continually rejoices in a greater sense of strength, in a fuller realization of unlimited good, and in an ever increasing manifestation of that life which has no beginning and no end. All of which Jesus implies in his words, "This is the work of God, that ye believe on him whom he hath sent;" and Science and Health says (p. 456), "Truth does the work, and you must both understand and abide by the divine Principle of your demonstration."

Reformers who have loosed prisoners and freed bondmen have so worked. Forty years spent in the court of Pharaoh did not fit Moses for the service of God; but after forty years of unselfed work tending the flocks of Jethro and learning of God, he qualified as lawgiver and emancipator. Long apprenticeship in Joseph's carpenter shop, working as God works, preceded Jesus' ministry as the Saviour of the world. Unremitting selfless labor helped to prepare Mary Baker Eddy to be the author of Science and Health. Hence Christian Scientists whose words and deeds accord with those of the wise lawgiver, the revered Master, and the beloved Leader, humbly pray with the Psalmist, "Establish thou the work of our hands upon us; yea, the work of our hands establish thou it."

IN GOD'S SERVICE

MAUDE LOUISE TEWKSBURY

IN Mrs. Eddy's Message to The Mother Church for 1901 (p. 1) we read, "Rest assured you can never lack God's outstretched arm so long as you are in His service." What a benediction is this! We may well ponder deeply these words, so that we may rest in assurance of God's blessing and protection.

What does it mean to be in God's service? How may we be sure that we are serving God? How may we know that we really desire to serve Him? To serve God means to be the servant of God; to be subject to God at all times and in all ways. To be thus subject must include God's constant government and a complete willingness to give our time to Him; to do what He desires to have us do,

not what mortal mind feels inclined to do. Why do we wish to serve God? Is it not because we have learned that of ourselves we can do nothing? Have we not found that without the guidance of divine intelligence our efforts fail to accomplish the good which we desire? But when we learn of God as ever present good, always operative, always active, how natural that we should desire always to reflect God or be the expression of good!

This brings us to the question of obedience. If we are in God's service, we must be obeying God. We must be about our Father's business. We must be about God's business, the business or work of expressing divine Mind in all our activities. We cannot obey God and mammon. We cannot obey both divine Mind and so-called mortal mind; for they are opposites. We cannot serve two masters. If we attempt to do so, we shall find that when we are obeying the one we are disobeying the other. Which shall we obey?

Knowing through experience the blessings which come from letting that Mind be in us "which was also in Christ Jesus,"—the divine Mind,—we learn to watch and pray that we entertain only the thoughts that come to us from God. This is to be in God's service, to be God-governed, to have God govern our thinking. If our thoughts are governed by divine Mind, our outward acts will be also. Is not this the only thing worth while? The result, or reward, of such thinking is the assurance that we are never without God's protection. What a "peace, be still" to all fear!

What about loyalty to God? We need to learn what loyalty to divine Principle means; to see what it requires of us. All of our time really belongs to divine Mind. If we are loyal to divine Mind, our every activity will be God-governed; and we shall be found earnestly and actively supporting all those agencies established by our Leader, Mrs. Eddy, to bring a demonstrable knowledge of God to humanity.

As Christian Scientists, we have enlisted in the greatest Cause the world has ever known. We have enlisted to overcome all evil with good. As loyal soldiers in our allegiance to divine Principle, we are united in obedience to the rules given for our government. Shall we call Mrs. Eddy our Leader with our lips, and then refuse or neglect to follow her by failing to support all those agencies which she established? We should not fail to see that she was governed by God in taking those steps which protected the purity of the revelation of Christian Science, and provided for its establishment as a permanent blessing for all mankind. In obedience to God, she gave the rules and By-laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, for that purpose. These rules and By-laws provide for the evangelization of the human race, the establishment of the reign of divine Truth, Life, and Love upon earth, the kingdom of God within us. Mrs. Eddy says of these rules and By-laws in "Miscellaneous Writings" (p. 148): "They were impelled by a power not one's own, were written at different dates,

and as the occasion required. They sprang from necessity, the logic of events,—from the immediate demand for them as a help that must be supplied to maintain the dignity and defense of our Cause."

Can we be truly serving God at our post of duty if we are intent on watching and criticizing the efforts of others? If we are loyally, and unselfishly, and faithfully doing our own work, wherever we may be serving in the Cause of Christian Science, we may rest secure in knowing that we are thus acting in conformity with our Daily Prayer in the Manual of The Mother Church (Art. VIII, Sect. 4) for the establishment of God's kingdom on earth. If we patiently and persistently remain at our post, doing the work given us to do, we are making God's government manifest. Surely we should never desert our post because we believe some one else has not done his work aright. The welfare of an army may depend upon the watchfulness and obedience of a single soldier. Jesus said of the servant who was faithful over a few things, that he would be made ruler over many things.

Loyalty to the expressed desire of a majority in the branch church to which we belong often requires much earnest prayer and selflessness; but the fact that the majority favor a certain action would seem to indicate that step as the one which most are ready to take, therefore the one nearest right at the time. Waiting patiently on God to direct us, loyally abiding by the wish of the majority, laying aside all humanly formulated ideas of our own as to what should be done, we leave the way open for divine Principle to direct.

Our obedience to what divine Principle has revealed to us about our work should never tempt us to interfere with other workers in their respective places, nor erroneously to criticize their efforts. They have been placed there by the expressed wish of the majority; and obedience requires that they be left free to do their work according to their highest sense of what is right. We can surely help them best by knowing the omnipotence of Truth and the allness of God's good government, never doubting that all things will "work together for good to them that love God." Obedience to all rightly constituted authority is necessary; although such authority may be but a type or shadow of the perfect law of divine Principle. We may well honestly question ourselves whether we, as Christian Scientists, are setting the high example in this regard which our religion teaches and of which it renders us capable. Do we not need to watch carefully that so-called mortal mind does not deceive us into believing that we are serving God when we are being influenced, instead, by self-will?

When striving to bring healing to any discordant sense of friction which arises between individuals, it is often as necessary to get first a true spiritual concept in that case, as it is in healing any so-called physical difficulty. Have we ever been successful in bringing about physical healing while thought has been struggling with the many conflicting human beliefs about the case, and about

the so-called material remedies which material sense believed necessary for its relief? Is it not just as necessary to turn away from all that is discordant in human relationships and associations, and to find the remedy in knowing the truth that governs all in harmony? It is only by knowing Truth that harmony can be demonstrated in either case. When thought is governed by spiritual sense, we shall surely find that all of God's children reflect Him under the government of divine Mind. The writings of the Discoverer and Founder of Christian Science, Mary Baker Eddy, if earnestly studied and heeded, reveal this healing truth, which blots out of our hearts and lives all that is discordant and unChristlike. By choosing whom we will serve,—that is, by refusing to obey self-will or material sense and letting spiritual sense guide us,—we find peace. We do not lose our individuality thereby; rather, do we begin to find and demonstrate it. Only by acquainting ourselves with God can we find our real selves, created in His image and likeness; and thus reflecting or expressing Truth, Life, and Love, we are transformed.

[Written for the *Journal*]

HEALING

MAY SEIBEL

The day seemed dark, and clouds hung black as night;
Life seemed all struggle, fight came after fight;
Friends seemed unkind, and discord reigned within;
And everywhere seemed sickness, want, and sin.

"Look up! Awake! These are not thoughts of Life;
Love bids you rise above this human strife;
Good is the real, no matter what may seem;
Shake off the spell, the false material dream."

I listened to the "still small voice," and then,
"Look up! Awake!" the message came again;
"There is no discord, nor a starless night;
Ope then thine eyes to God's eternal light!"

And as I rose, I breathed a purer air;
I realized God's love and wondrous care;
My consciousness was cleansed of self and sin;
The clouds dispersed, and light did enter in.

The night was gone, and day dawned bright and clear;
The white-winged dove of peace was hov'ring near;
Love, health, and good were now revealed to me,—
Man in God's image, perfect, pure, and free.

PURIFYING THE GOLD

EUNICE F. MAURER

MANY, like Jacob of yore, when ready to renounce the exile of sin, think their decision to return to the Father's house sufficient to bring them immediately into the full realization of the heaven-harmony promised in Christian Science. They find it hard, at first, to understand conditions that arise, sometimes, apparently the very opposite of right realization. Christian Science explains the cause of these experiences on page 565 of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, where we read, "This immaculate idea, represented first by man and, according to the Revelator, last by woman, will baptize with fire; and the fiery baptism will burn up the chaff of error with the fervent heat of Truth and Love, melting and purifying even the gold of human character."

The journey back to the Father's house is a journey from sense to Soul,—a journey into the understanding of God as good. What is good to human sense can be at best but a promise of ultimate good, which will be realized when thought is purified of every material element or human concept. With this fact before us, it is not surprising that the human concept of good is ever advancing as one's thought of Truth is being purged and purified. Hence, it becomes apparent that in absolute Christian Science there can be no loss and no sacrifice. There is just an exchange of old erroneous beliefs for higher, holier viewpoints, bound to bless abundantly. So when, in our journey, as in the experience of Jacob, fear or sin presents itself to be mastered, and we are "greatly afraid and distressed," it is well to remember that there is the same infinite Love to help us wrestle with the temptation and rebuke the error, until the radiance of the newly risen morning light breaks in upon human thought, flooding it with the glory of a new-born vision, and a new promise expresses itself in a better human manifestation.

In his journey back to his father's house, Jacob found he could not return as he had left it. There was an old, mistaken sense of birthright, substance, and blessing to be exchanged for a right sense of brotherhood and possession. Greed and dishonesty had to be so completely healed that the fear of their consequences was rendered null. Then it was that divine forgiveness was gained. As the new-born light of Truth appeared and dispelled the night, there was manifested the complete restoration of brother-love. With the coming of the dawn, Jacob saw Esau on the way to meet him, laden with gifts, and with an affection which had forgotten there was aught to forgive. So, with us, when discord seems to result from our efforts to do right, we may know that it is the call of Truth and Love to a higher realization of good. We should be glad to see the error uncovered; for chaff does not make daily bread.

Perhaps we are grieved because,

although we believed we were meek, we never gained the promised inheritance. Finally, we learn that we have failed to understand the term "meekness" as used in the Scriptures. Experience often reveals, in such cases, that we were meek before error, instead of before God. True meekness awakens prayerfulness to know the Father's will and to do it, but makes one, on the other hand, fearless and strong in the face of error. True meekness bestows upon its own the ability to take stands for Truth, often in the face of opposition which the old, misinterpreted sense of meekness could never have given the courage to do.

The old sense of protection, deemed a virtue of the human race, must be abandoned. The mother must learn to set free the child she would give her life to protect, that it may rely on the everlasting arms, which alone have the power to guard and guide aright. So the business-man must cease to bind down his business by a too zealous human watchfulness, letting Mind direct and cleanse it of lack and discord and burden. The wife must turn housework into homework; and the home-maker find time to keep a better house, with joy and freedom attending. The child at school and at play must learn that God's law is the law of progress, and let Love show the way. All along the line, a human sense of duty should be exchanged for reflected activity, which brings rest, and freedom, and fulfillment. Those brought up under the old belief that

> ". . . Satan finds some mischief still
> For idle hands to do"

find that work does not mean a great stirring up of dust and bustling about, but constant right thinking, which accomplishes all that is worth reckoning in the work of the world.

Sometimes, the healing of the concept of service requires considerable waiting, seemingly with hands tied, when one is longing to manifest a higher sense of activity. One is reminded that, at the age of twelve, Jesus recognized his life-work was to be about his Father's business. Still, he spent eighteen years more as a good carpenter, and as a searcher to know the will of God, before that was realized in its completeness, and he was able to demonstrate his place as the Messiah. In the waiting hours, one learns that the highest service to mankind is to meet its problems with right thinking, with the faith that the understanding of Truth avails. Then, as crises are met in the divine way, with such blessing attending as human thought could not conceive, the meaning of service in Christian Science appears, and the heart is gladdened by the higher work which unfolds.

Perhaps the ability to accomplish big ends, and confidence in one's resourcefulness, foresight, and capacity, must be refined and purified. The acknowledgment that of ourselves we can do nothing, but "with God all things are possible," turns us to Deity. Self-confidence is exchanged for confidence in God. Finally, the promise to Christian Scientists is fulfilled. Of those who seek to know and to do the will of

God, Mrs. Eddy wrote in Science and Health (p. 128), "Christian Science enhances their endurance and mental powers, enlarges their perception of character, gives them acuteness and comprehensiveness and an ability to exceed their ordinary capacity."

It may be a sense of generosity, expressing itself, seemingly, in loving deeds, which brings the discord, until the lesson is learned that happiness is not necessarily given by trying to make some one else happy in our way or by heaping upon others the things we ourselves enjoy, but rather by granting those we love the freedom to work out their own understanding of substance and happiness, and the chance of knowing the joy thereof. At first, we are amazed to learn that a mistaken sense of generosity may be but a high form of selfishness; that the more Christianly scientific expression of generosity is to share with others the freedom belonging to the children of the King,—to reach out to the Father and realize that good and perfect gift which comes from above. The encouragement of love and truth, to help others see the way, is scientific generosity. The generous soon learn the error of making that kind of demonstration for others which leaves them helpless to meet a future problem. On the other hand, those selfishly absorbed in their own success learn to extend a loving, encouraging, helpful hand, and come to find their happiness in pointing the way to others.

An awakened understanding of the Golden Rule teaches that the thing we really desire of others is not a mistaken sympathy or a solicitous remembrance of one's problems, but to be generously left to God to work out our own salvation in divine Science. The Scientist yearns for the generous acceptance by others that, in spite of what seems to be, man is God's idea, honestly and earnestly at work. Thus we learn to reach out to others a heart of love, to recognize and extend to them the mental freedom we so desire ourselves. It becomes apparent that false sympathy is a part of the lie that would claim to mesmerize and kill; for it increases the belief in error instead of destroying it.

Perhaps it is the desire that a loved one become a Christian Scientist like ourselves that awakens the discord. Then it must be learned that in Science he is and always has been God's child, never separated for a moment from the Father's loving care. Ofttimes it happens that learning to leave loved ones alone to God results in a rapid acceptance of Science, where once the human desire appeared only to awaken resistance. A human sense of hospitality may need to give place to that understanding of hospitality which entertains angels, or God's thoughts, until those wandering in the wilderness of error, hungry for the bread of Life, come to the feast of Soul and go away abundantly satisfied.

Perhaps we are startled to learn that a human sense of peacemaker is ofttimes foolishness; that stolid fortitude in the face of error, or a veneered pose of peace, is not peace at all. The only peace is the peace

that comes when man is governed by God. Christian Science demands that we refuse to be manipulated by error, whether it talks from within or from without. Often the would-be peacemaker merely coddles error in others, bringing them far greater unhappiness and discord than would have resulted from an honest, loving rebuke, or the refusal to be handled by another's mistaken sense of things. We have no right to win the crown at the expense of those we love.

When trying to act as peacemaker, as that term is humanly understood, perhaps one finds himself the target toward which those he tries to conciliate finally direct their united attack. This may swing him to the sin of self-righteous aloofness, unless the lesson of the master Peacemaker is learned, and teaches him the great lesson of how to make genuine peace. We remember that, on that sad, sad night, when error went forth "with lanterns and torches and weapons" to capture and bind the great representative of the healing power of Truth and Love, and later the wild mob in a frenzy of hate cried, "Crucify him, crucify him," divine Mind governed the situation so completely that not a disciple, follower, or patient came in for a moment of hate or persecution, and the mob, rioting to destroy the kingdom of good on earth, was kept in perfect order. From such an exalted example we learn that the way of the peacemaker is not a human part expressed in sorry words and petty strifes, but the ability to realize the fatherhood of God and the brotherhood of man, bound together by the motherhood of Love divine, until that realization does bring peace on earth, good-will to men.

So in our journey heavenward, when it would seem that our efforts produce results contrary to the outcome desired, when what we do seem but strange mistakes, until tears of anguish flood the eyes, it is well to stand and know that all that can be attacked is the false self; that all that can mistake is a false sense of good; that all that can be lost is sin, disease, and death; that all that can be burned is the chaff that would cover and obscure the spiritual idea. How we love to turn at such times to the one who, bearing the cross of mankind, comfortingly said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Thus we come to understand what Mrs. Eddy means when she explains such experiences as "the fervent heat of Truth and Love, melting and purifying even the gold of human character," which "separates the gold from the dross that the precious metal may be graven with the image of God" (Science and Health, pp. 565, 66). We are reminded that the pure in heart see God; and we learn to bow in meekness and gratitude as we pray, Thy will, not ours, be done.

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Be friends, in the truest sense, each to the other. There is nothing in all the world like friendship, when it is deep and real.—*Thomas Davidson.*

THE WAY OF THE CROSS

ANNETTE M. JONES

IN the sixteenth chapter of the gospel of Matthew we read these plain, significant words by Jesus: "If any man will come after me, let him deny himself, and take up his cross, and follow me." This command is imperative to-day to all who are seeking the way to eternal Life; and in Christian Science we are beginning to learn how, in some measure at least, to be obedient to the Master's commands.

Mrs. Eddy, in her textbook, "Science and Health with Key to the Scriptures," in the chapter on Atonement and Eucharist, has thrown a wonderful light on the subject of the cross. On page 50 she writes: "The distrust of mortal minds, disbelieving the purpose of his mission, was a million times sharper than the thorns which pierced his flesh. The real cross, which Jesus bore up the hill of grief, was the world's hatred of Truth and Love." As students of Christian Science, we understand the cross to be scorn and hatred of spirituality,—the lust and antagonism of material ignorance and animality toward the glorious spiritual truths which we are demonstrating; and because of the antagonism of these carnal beliefs, we need not be surprised when our good is evil spoken of, or that we are often misunderstood.

The Lamb "slain from the foundation of the world" is now and always has been the pure, undefiled innocence, or spiritual selfhood, which is the perfect reflection of God. Mortal belief has always warred against the Lamb; but it can neither overcome nor destroy it, for it is as indestructible as God, its divine, infinite Principle. This purity and innocence is possessed by each individual child of God, and is expressed by the only real, the only true selfhood. The Adam, or so-called material man, cannot perceive the reality of being, and must, therefore, be put off; hence the seeming warfare between the flesh and the Spirit.

The true meaning of the cross of Jesus has been misinterpreted by most of the theological systems of the world; and not until the advent of Christian Science has satisfactory interpretation been given. While we know that the crucifixion of Jesus was entirely unjustifiable and the most cruel event of all history, yet we, as true followers of him, do not dwell lingeringly upon it in any sense which would tend to magnify the seeming activity of evil; for the glorious resurrection of Christ Jesus proved matter or evil to be unreal. It proved that the weapons of envy, jealousy, hatred, cruelty, and material violence cannot destroy the Life which is God, and that there is in reality no other Life.

When Jesus uttered the words, as he hung on the cross, "Into thy hands I commend my spirit," he did not imply that he had been defeated and overcome; but he undoubtedly did mean that he had turned forever away from material sense and any hope of aid from it. When he was praying in the garden of Gethsemane,

"Not as I will, but as thou wilt," he was declaring for Life, not for death; for God's—Love's—will is always Life. This prayer has, however, been misinterpreted by many well-intentioned Christians as submission to the wavering will of a corporeal, changeable God.

The cup all must drink is the world's rejection of spiritual truth, and the warfare with the false beliefs which claim to belong to each one of us. The way which we must take on our journey to the promised land of perfect spiritual understanding must be the one mapped out for us by the great master Metaphysician; and it must be traversed alone with God. However much our loved ones may desire it, they cannot take one footstep for us, nor fight any of our battles with self. Often on our journey we may be rebellious at bearing our own cross; but great comfort comes from the realization that the rebellion is not really ours, but belongs to the false claim of a material selfhood.

The Apostle Paul has fittingly spoken of this condition of mortal thought in his epistle to the Philippians, where he says: "Many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ." So long as we shrink from this warfare with self we are unwittingly acting as "enemies of the cross;" but through much diligent, earnest study and practice of the truths taught in Christian Science, we may overcome this error, and be led out into the light.

We misunderstand the mission of the cross of Calvary unless we can see far beyond the suffering and the grief of it; and we miss its most important lesson for us, if we fail to see also the promised crown of rejoicing and victory which comes after the cross. This is beautifully explained in Hebrews, where it is written: "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

All cross-bearing and no reward is not Love's way. Our crown seems nearer when we have put aside some measure of false pride and are willing to become as a child. The student must diligently work to overcome all forms of error, from within and from without; and one cannot afford to regard the world's scorn, its lack of appreciation of his efforts, or even the seeming estrangement from human friends or family. But when the Master gave the command to deny self, he certainly did not mean that any should afflict themselves bodily or merely "fast" in any material manner. He could only have meant that his followers should deny a false sense of self,—that which is unreal,—and that by following his teaching absolutely, they should find their true selfhood. This self-denial is required of his disciples each day, whether the false sense of self confront them in the guise of a sick, tired body or a troubled mental condition; it is but the same deception, —the material falsehood about man, God's image. As Christian Scientists we have great comfort and inspiration in the wonderful promise which

Christ Jesus gave, "Lo, I am with you alway, even unto the end of the world." This assures us of constant fellowship with the Christ, God's idea, in all our walks of life. And what greater thing could be desired?

In the fifteenth chapter of John we find this glorious promise: "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." Now this joy which was possessed by Jesus was wholly spiritual, and it came to him only as the result of that spiritual understanding which enabled him to overcome sin, sickness, and death, results which proved his dominion over matter and all error. His greatest joy was his clear realization of man's constant unity with the Father, divine Love; and through this understanding of his unity with the Father all his wonderful works were accomplished.

As students of divine metaphysics, our cup of joy is filled to the brim as we continue on our way, knowing that we are "heirs of God, and joint-heirs with Christ." If we are joint-heirs with him, then we should also look forward to the promised "crown of rejoicing;" but we must remember that the cross must come before the crown. We need not, however, wait through long, weary years for the "crown of rejoicing," for joy should be the constant reward of righteousness—of right thinking and doing. We need this constant fellowship with the Christ, the idea of God,—this pure, spiritual intuition,—to go with us and to correct and direct our activities, for there is no other way in which we can be assured that we are being led aright. As students of the Science of Life, Truth, and Love, we are daily praying for the Mind "which was also in Christ Jesus;" and if we are faithful and obedient to the Way-shower, we shall surely be able to claim his wonderful promise.

[Written for the *Journal*]

OBEDIENCE TO GOD'S CALL

GUY R. HOUGHTELIN

WILL the call to service find you
  Ready with the answer there:
Send me, Lord, into Thy vineyard,
  Let me help Thy way prepare?

Do you wait that some great service,
  May be asked to-day of you?
How can God intrust His message
  Into hands not proven true?

Let us then with hearts o'erflowing
  Bring our talents to the Lord,
Where He sends us gladly going,
  Always ready at His word.

"THE UNKNOWN GOD"

WILLIAM ELDER

ONE of the most striking passages in the New Testament is that which tells of the Apostle Paul standing in the midst of Mars' Hill and speaking to the assembled Athenians as follows: "Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you."

From the earliest period of human history mankind has striven to find God,—to find good. This greatest desideratum, the finding of God, good, has been the one chief pursuit of every individual of the human race. The lowest type of savage sees in his supply of food his immediate good, but does not feel impelled to look much farther. There are savage tribes somewhat higher in intelligence, who look beyond the immediate material food to the physical courage and strength which are deemed essential to the procuring of that food; and these physical qualities are by them accorded a sort of worship. From these low beginnings, in all races of mankind and up through all stages of civilization, men have searched for that which they deemed to be good. Some have sought what they considered their highest good in conquest and material influence and power; some, like the miser, in gold; some, more imaginative than the latter, have sought it in those things which they believed gold could procure. It goes without saying, however, that in none of these material, supposititious claims to spiritual good, nor in all of them combined, have men found that ultimate good which they call God. For "God is a Spirit," and those who truly worship Him must worship Him "in spirit and in truth."

To-day there are millions of individuals who are quite prepared to admit or assert that God is Spirit, omnipotent, omniscient, and omnipresent, but who at the same time, and with much firmer conviction, assert the substantial reality of all things material, regardless as to whether those material things appear to their senses as good or as evil. Their assertion that God is Spirit, coupled as it is with a belief in the reality of matter, is merely formal, and amounts only to a tacit admission that they have found no true or lasting joy in things material. It expresses a hope that true happiness is to be found somewhere in the unseen, and a belief that its enjoyment must be postponed until the so-called hereafter, when material things shall have passed away. These individuals also have failed to find God.

And what is to be said of all the scholars, philosophers, and material scientists, who in all generations for the past twenty-five centuries have devoted themselves to speculation and research in earnest efforts to solve the riddle of the universe and to find God? They, too, have failed. And why have they failed? Because

so-called material science concerns itself with facts as the senses give them, and ends with these. Material scientists can never by searching find God in matter. Material scientists frankly admit their failure to reach ultimate Truth,—their failure to find God. Some of them go so far as to say that ultimate truth never can be attained. At the same time, many of them affirm the necessary existence of an inscrutable power, of which material things are but symbols, and which has been named the "great First Cause."

Herbert Spencer, not the least of the world's philosophers, in his "First Principles," declares: "Positive knowledge does not, and never can, fill the whole region of possible thought. At the uttermost reach of discovery there arises, and must ever arise, the question—What lies beyond?" And in a chapter entitled "The Relativity of All Knowledge," he says: "Ultimate religious ideas and ultimate scientific ideas, alike turn out to be merely symbols of the actual, not cognitions of it." The conviction, so reached, that human intellectualism is incapable of absolute knowledge, is one that has been slowly gaining ground as civilization has advanced. Each new ontological theory, from time to time propounded in lieu of previous ones shown to be untenable, has been followed by a new criticism leading to a new skepticism. All possible conceptions have been one by one tried and found wanting; and so the entire field of speculation has been gradually exhausted without positive result, the only result arrived at being the negative one above stated, namely, that the reality existing behind all appearance is, and must ever remain, unknown. To this conclusion almost every thinker of note has subscribed.

Nor have the various systems of theology made any substantial progress beyond the accomplishments of material science and philosophy. The old theologies, as they developed, pronounced a denial of those beliefs which held that the divine nature is assimilated to the human in all its lower propensities; but though this denial indicated a higher faith, it was a faith but imperfectly realized, and it resulted in the worship of an "unknown God." Further developments of theology, instead of leading to a knowledge of God, culminated in such assertions as that "a God understood would be no God at all," and that "to think that God is as we think Him to be, is blasphemy." Finally, the belief that God is unknowable permeates much present-day theology. Thus we find that popular theology and material science agree in the statement that the power which the universe manifests to us is utterly inscrutable. The words of the Apostle Paul, therefore, are of as timely import to modern Christendom as they were to the men of Athens nineteen hundred years ago: "Whom therefore ye ignorantly worship, him declare I unto you." How, then, are we to attain to spiritual truth? How are we to know God aright? God cannot be found in matter. The physical senses are not interpreters of spiritual truth. These senses can tell us nothing of Spirit.

Christian Science teaches that spiritual truth is absolute, and that

Spirit, Truth, is God. To know Truth is to know God. How, then, is Truth to be known? Jesus has said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." Truth is known only when realized. We have real knowledge of the doctrine preached by Jesus only when we can make practical demonstration of it. Divine Principle, God, is involved in the declaration of the Founder of Christianity: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." And Principle is always of supreme significance,—certainly in the highest sphere to which human reason can attain. It is by the understanding of Principle that truth and error are to be discriminated between. Verifying spiritual truth is possible only through proving or demonstrating it in our own experience. The reason why popular theology is in so backward a state is that spiritual experience and practical demonstration have not been sufficiently demanded.

In Christian Science only are we taught how to know God in practical experience, that is, to demonstrate our understanding of Truth. Mary Baker Eddy, the Discoverer and Founder of Christian Science, says in "Science and Health with Key to the Scriptures" (p. 42): "The resurrection of the great demonstrator of God's power was the proof of his final triumph over body and matter, and gave full evidence of divine Science,—evidence so important to mortals." And she goes on to say: "Jesus had taught his disciples the Science of this proof. He was here to enable them to test his still uncomprehended saying, 'He that believeth on me, the works that I do shall he do also.' They must understand more fully his Life-principle by casting out error, healing the sick, and raising the dead, even as they did understand it after his bodily departure."

Jesus emphasized the prime importance of the evidence of demonstration; and the test he set to determine whether the message of any one was from God, was this: "By their fruits ye shall know them." When John the Baptist, in prison and in doubt, sent two of his disciples to inquire of Jesus, "Art thou he that should come, or do we look for another?" we read that "Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."

More than any other who ever trod the earth, did Jesus know God, understand Truth. His message was not speculative; nor was it for his own time only. His works were not capricious; nor were they supernatural. His message was for all men in all ages, and was preeminently practical. His works were demonstrations of Truth, which is eternal. Mrs. Eddy says in Science and Health (p. 52): "The 'man of sorrows' best understood the nothingness of material life and intelligence and the

mighty actuality of all-inclusive God, good. These were the two cardinal points of Mind-healing, or Christian Science, which armed him with Love. The highest earthly representative of God, speaking of human ability to reflect divine power, prophetically said to his disciples, speaking not for their day only but for all time: 'He that believeth on me, the works that I do shall he do also;' and 'These signs shall follow them that believe.'"

For some two or three centuries after the departure of Jesus, the early Christians did continue in his word, and did do many of the works that he did. But gradually spiritual understanding was dimmed by the gross materialism of the age, until finally it became practically obscured, and was succeeded by various schools of popular theology which, throughout the succeeding centuries, have contended over the words of the text, but have preached in common largely an "unknown God." The reason for this falling away from Truth, and for the continued failure of popular theology to rediscover God, is not far to seek. It is found in the stubbornness with which the human intellect relies upon the testimony of the material senses to the exclusion of all strictly spiritual experience. This is aptly illustrated in the character of the disciple Thomas, who, when told that the Master had risen, said, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." We are told that thereafter Jesus again appeared in the midst of his disciples, and this time Thomas was with them. "Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

Truth must triumph; and it cannot forever be hid. Mary Baker Eddy has given to this age, in Christian Science, a new revelation of the truth that Jesus declared and demonstrated so perfectly over nineteen hundred years ago. Christian Science teaches us how to triumph over sin, disease, and death, and enables us to give proof that it is of God. To understand this Science is to know God; as we read in John, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

✧ ✧ ✧

Remember the new word
The Syrian twilight heard,
That marvellous discourse which John records,
The one last great command
The Master left his band,
"Love one another!"

Bliss Carman.

INDIVIDUAL AND COLLECTIVE WORK

BIRD STEWART SCOTLAND

THE most vital thing in the world to-day is healing, as practiced by the Founder of Christianity, Christ Jesus. This healing is made possible to the present age through the revelation of Christian Science, given by Mary Baker Eddy in "Science and Health with Key to the Scriptures," which is the textbook of Christian Science.

Healing as practiced by Jesus and as taught in Christian Science demands obedience to the two commandments, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind," and, "Thou shalt love thy neighbour as thyself,"—commandments on which, Jesus himself declared, "hang all the law and the prophets." The student of Christian Science learns how the fulfillment of obedience to these commandments is accomplished, when he understands the revealed truth about God and man which Mrs. Eddy has given us. When this truth is understood, it is discovered also that not only has individual thought about God and man been changed from a material to a spiritual basis, but Christian Science has revolutionized the religious thought of the world by bringing to mankind the concept of God as divine Mind; by proclaiming that God is Mind and Mind is All-in-all, and that man is the compound idea, the image and likeness, of this infinite Mind, who is the creator of spiritual ideas and of nothing else.

In this dawning of a new day it is readily perceived that spiritual healing, as practiced by Jesus and taught in Christian Science, is wrought only by a spiritually metaphysical understanding of God and His idea, man. How comprehensible, then, become the life and works of Christ Jesus in the light of the discovery of Christian Science! Reasoning from the premise that God is divine Mind and that Mind is All-in-all, the conclusion naturally follows that God, Mind, can create nothing but spiritual ideas, and that God, being wholly good or perfect, can impart nothing but good, nothing but perfect ideas, and these ideas are ever unfolding as a clearer comprehension is gained of the infinite nature of God.

Jesus of Nazareth was the most perfect example of the reflecting of God's ideas the world has ever known. Through the numberless qualities of divine Mind which Christ Jesus expressed so perfectly,—qualities such as obedience, loyalty, patience, kindness, goodness, virtue, compassion, gentleness, meekness, humility,—mortals behold the Christ or "only begotten Son" of God; and this is what made Jesus the Way-shower. All must follow the example of this Way-shower to attain the "stature of manhood" (Science and Health, p. 350) which he attained. For hath he not said, "My sheep hear my voice, and I know them, and they follow me;" and, "My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand"?

Since every individual, sooner or later, must find man's relation to God, must gain the spiritual understanding of God and man, Christian healing in its broadest interpretation means salvation; and in order to work out salvation in the way Christ Jesus pointed out, we must have a just appreciation of his mission. In Science and Health (p. 18) we read: "His [Jesus'] mission was both individual and collective. He did life's work aright not only in justice to himself, but in mercy to mortals,—to show them how to do theirs, but not to do it for them nor to relieve them of a single responsibility." It must be understood by us always that no one can have the same mission Jesus had, yet all must follow him as the Way-shower; therefore, each must perform his individual and collective work as Jesus pointed out, in order to work out his salvation in the only way possible.

The tendency with certain Christian Scientists to overlook the necessity of expressing such qualities of Mind as Jesus expressed, in their efforts to arrive at the scientific demonstration of health and happiness, gives others a false impression of Christian Science and retards the spiritual growth of those so inclined. Such a practice reveals unmistakably either a misapprehension of the mission of Jesus or a determination to ignore it. The futility of endeavoring to gain a demonstrable knowledge of Christian Science without attaining a just appreciation of the mission of the master Metaphysician, Christ Jesus, should be self-evident to all who investigate the writings of Mrs. Eddy. There must be, with Christian Scientists themselves, a growing sense of appreciation of Jesus' mission, or there will continue to be in human affairs a woeful lack of ability to follow his example. And were not the lack of comprehending the Nazarene's mission and the failure to follow his teachings and example the cause of that loss of spiritual vision in what is known as the Dark Ages? Now that complete emergence from mental darkness is made possible through the revelation of Christian Science, should it not become the incentive of all who cross the threshold of its teachings to strive to practice its rules, as given by its Discoverer and Founder, Mrs. Eddy, that the world shall not again experience obscured spiritual vision, but rather that the way may grow ever brighter and brighter, until all men shall come to "know me [God], from the least of them unto the greatest of them"?

The futile endeavor to warp Christian Science, to change the law of God in order to meet the fancied demands of the human will, is remedied by right thinking. Jesus never could have done "life's work aright" if he had not understood the nature of evil as well as the omnipotence of good, and in every encounter with the belief of evil had he not promptly applied the supremacy of good to evil's destruction. This rule, as practiced by Jesus and taught in Christian Science, shows Mrs. Eddy's viewpoint to be the same as that of Jesus and his immediate followers. She has set forth the importance of understanding the nature of evil and how to overcome the belief in it as Jesus did; and

this is why the Christian Science church is reinstating "primitive Christianity and its lost element of healing," as she states, in the Manual (p. 17), the Christian Science church is designed to do.

The leadership of Mary Baker Eddy finds its *raison d'être* in her understanding so thoroughly the mission of Christ Jesus that she recognized the necessity of giving us the ways and means whereby we might learn how to follow his example, thus to perform our individual and collective work correctly. She has given us in Science and Health the revealed truth about God and man. To know God ever as the Father, Mind, and man as His likeness, His reflection, His manifestation, and to demonstrate this knowledge, is to love God supremely. This is the performance of our individual work; for such demonstration will dispel evil in one's thinking, until one knows one's self as an individual expression of infinite Mind, and as nothing else. She has given us, through the church organization, the ways for accomplishing our collective work. If we follow the example which Christ Jesus, the Way-shower, gave for all time in his collective mission, shall we not express the same qualities of divine Mind which enabled him to reflect his immortal manhood, the Christ, in all his relations with his fellowmen? Surely his true followers will never fail to express appreciation, consideration, helpfulness, kindness, compassion, love, the Christlike qualities the Master reflected in showing mortals how to do their work, "but not to do it for them nor to relieve them of a single responsibility"! Neither will such followers ever be guilty of cruelty or indifference, on the one hand; nor will they ever be the victims of imposition, on the other hand. The branch churches, the authorized Christian Science literature, the lectures, as channels of The Mother Church, provide the means for loving one's neighbor as one's self, as each avails himself of the opportunities these channels afford to bring to all mankind the way of salvation as revealed in Christian Science.

SCIENTIFIC HEALING

WILLIAM H. PARKE

WHEN the student of Christian Science apprehends the mental and spiritual nature of health,—the consciousness of spiritual wholeness,—he perceives the impossibility of true healing by any other means than the divinely metaphysical method employed by Jesus the Christ, and operative to-day in Christian Science. And because every form of human distress is relieved, the seeming predisposing cause of all wrong conditions being removed through Christian Science healing, the student of this Science finds that the term "healing" has a far more comprehensive meaning than the common usage of the word implies.

The Science of healing is the knowledge of the operation of perfect spiritual law made manifest in harmonious action, and is not confined to

restoring to normal conditions the functions of the human body, although the practical significance of physical healing continues to be, as in Jesus' time, a satisfactory proof of the redemptive power of Truth. Truth must certainly be divinely metaphysical. But the so-called human mind objects to metaphysical healing because of its inability to comprehend anything outside the fictitious realm of matter, and because the process of spiritual healing is removed from any so-called science in which mortal belief is a factor. The human mind is wont to lose itself in the bewildering mazes of material psychology, mental science (so called), and in various modes of mortal belief claiming to heal, but having no higher basis than the mesmeric influence of so-called mind over matter; but, like the process of treating matter with matter, it is of no permanent benefit to humanity.

Christianly scientific healing is the operation of Truth in human consciousness; and because Truth is unchanging divine Principle, its efficacy to heal must be the same as when it was practiced by Jesus and the apostles. Whatever is true must be scientifically true, and susceptible of demonstration at any time and in any place. The teaching of Christian Science admits of no break in the continuity of divine law, but discloses the fact that all good comes to humanity by way of discovery of that which has always existed. Christian Science demonstrates the fact that all discordant conditions, as the results of erroneous thinking, must be corrected by realization of the absolute Truth, and never by the substitution of one human belief or suggestion for another. This was surely what Jesus insisted upon when he said, "Ye shall know the truth, and the truth shall make you free." Following the example of the Master, we must make the truth practical in human experience. The life of Jesus was a demonstration of how to make the divine available,—how to bring the true to bear upon the false. This is a problem which always confronts the student of Christian Science, whose previous education has involved a struggle to adjust the human to the divine through a confused interweaving of Spirit and matter, or the impossible task of serving "God and mammon."

To gain an understanding of the basic law of spiritual healing, no better foundation can be laid than the Scriptural statement that all things were made by God, "and without him was not any thing made that was made." From this premise, which is the underlying basis of all real existence, including spiritual man in the image and likeness of God, we reason deductively from cause to effect, that because God is infinite good, He cannot manifest Himself otherwise. It is obvious, then, that neither sin, sickness, suffering, nor any phase of evil can possibly correspond to the perfect standard herein set up. God's infinitude does not embrace evil or its consequences.

Christian Science insists upon this obvious appeal to divine reason, and demonstrates the fact that evil is not the product of infinite good; that it is altogether unreal, abnormal, and,

as evil thought, its false claim to reality is only the supposition that life, substance, and intelligence are material and mortal. Paul exposed the mythical nature of evil by resolving its illusive elements into the false beliefs of an unreal carnal mind; and long before Paul, the prophet declared, "Out of the mouth of the most High proceedeth not evil and good;" and again, we have the prophetic assurance of Habakkuk, "Thou art of purer eyes than to behold evil, and canst not look on iniquity." No more vital statement of truth occurs in the teachings of Christian Science than the insistent declaration of the reality of good and the unreality of supposititious evil.

To admit the reality of evil is to admit the reality of sickness, opening wide the door of mortal consciousness to fear. Therefore, not only a theoretical denial of all evil, but a practical demonstration of this denial, is the means of liberating human thought from false beliefs. Fear is the direct product of sin; and both are conspirators against the peace of mankind and predisposing causes of disease and death, the mortal belief in death being nothing but the belief in disease carried to its ultimate conclusion. A belief in evil, whether manifested in sickness or in sin, is fundamentally the conscious or unconscious error of believing in a power apart from God,—a denial of the allness of omnipotent Mind.

Fear and its evil effects are arrested and eliminated by the scientific understanding of God as infinite Love and of man's relation to God as His image and likeness,—the manifestation of Love. To mankind, so deeply submerged in material beliefs, the ever-presence of infinite Love is the light that "shineth in darkness; and the darkness comprehended it not." Divine Love was the healer in Jesus' time; and it must be reflected in all our demonstrations of scientific healing to-day. Without the reflection of Love, no healing would be possible; for, as Paul said, "love is the fulfilling of the law."

Just how, and why, negative error —mortal ignorance—is thrust upon, and reacts on, mortal consciousness is not important to know, except as it may be helpful in casting it out, in the cleansing of the temple by the healing Christ. This cleansing process means more than merely getting rid of something. The process of the metaphysics of Christian Science consists in discerning "the spiritual fact of whatever the material senses behold," as Mrs. Eddy expresses it in "Science and Health with Key to the Scriptures" (p. 585). In this analysis the Scientist realizes the reality of the spiritual idea in the divine Mind, to the destruction of the unreal concept in the so-called mortal mind.

The action of Jesus in driving the money changers out of the temple is typical of the necessity for the Christian Science practitioner to maintain his spiritual integrity, his purity of consciousness, and therefore its healing quality. When the structure had been purified, we are told by Matthew, "the blind and the lame came to him in the temple; and he healed them."

When we learn in Science that man

is spiritual,—a divinely mental creation, the image and likeness of God, conscious of good,—we come to see that man is never in need of healing, because he is already whole in his expression of the divine nature. But a definite distinction must be established in thought between God's man and a mortal; otherwise we flounder in a vain effort to harmonize the spiritual with the material. The spiritual truth about man removes the process of scientific healing from personality; and although treatment may, in a certain sense, be said to be both personal and impersonal in its application, the practitioner is careful not to let the shadow of personality dim the transparency of his own consciousness in reflecting the healing truth for those who come to him for help. In his work he is constantly watchful not to usurp the prerogative of the patient to turn directly to God for guidance, holding continually in thought the charge of Paul to Timothy, that "there is one God, and one mediator between God and men, the man Christ Jesus."

If one has the least understanding of Christian Science, and turns with an honest and receptive thought to it for relief, that moment his healing begins. It is not to be expected, however, that such a one can reach the summit of complete demonstration in a single bound, any more than success in any line of human endeavor is attained without effort or application. One cannot always say why some particular phase of error clings with greater tenacity in the consciousness of one individual than in that of another. Indeed, every mortal is mentally bound by the graveclothes of materiality and its beliefs, until the voice of the Christ is heard and the importunate clamor of mortal mind is hushed by the command, "Loose him, and let him go."

Demonstration will follow understanding and the scientific application of the truth of man's divine sonship. The knowledge of man as God created him will heal wherever this understanding is permitted to enter; for, as Mrs. Eddy writes on page 152 of Science and Health, "Truth has a healing effect, even when not fully understood."

[Written for the *Journal*]

LOVE OVER ALL

RALPH J. CARNEY

THERE 's just one Love o'er all,—
  One pure, unchanging Love!
Yet it speaks through the heart of God's children;
  And the measureless power thereof
Is a balm for earth's trouble and anguish,
  A mantle of peace for her fear;
And the light and the joy of Love's presence
  Forever and ever are here.

THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY MARY BAKER EDDY, AUTHOR OF THE CHRISTIAN SCIENCE TEXTBOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ALBERT F. GILMORE
Editor

ELLA W. HOAG, DUNCAN SINCLAIR
Associate Editors

EDITORIAL

BRANCH CHURCH SERVICES

[As published in the *Christian Science Sentinel* of September 1, 1923]

The Board of Directors wish to call attention to some statements in the leading editorial, "Duty Fulfilled," in the *Sentinel* of August 11, which might be taken as a requirement that all branch churches which do not hold Sunday evening services shall do so.

A branch church which holds one Sunday service and the Wednesday evening meeting, in accordance with the provisions of the Manual of The Mother Church, by Mary Baker Eddy, is meeting the requirements of the By-Laws so far as its services are concerned, until local conditions and the best judgment of the membership call for more than one Sunday service.

Branches of The Mother Church must determine for themselves as to the advisability of holding two Sunday services (see Article XXIII, Sections 1 and 10). Section 1 reads, in part, "The Mother Church of Christ, Scientist, shall assume no general official control of other churches, and it shall be controlled by none other."

THE CHRISTIAN SCIENCE
BOARD OF DIRECTORS.

ANNOUNCEMENT

[As published in the *Christian Science Sentinel* of September 22, 1923]

The Treasurer of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, has been authorized to receive contributions from individuals and branch churches and societies for relief work in Japan.

Contributions for this purpose should be sent to Edward L. Ripley, Treasurer, 236 Huntington Avenue, Boston, Massachusetts, and the funds will be expended under the direction of The Christian Science Board of Directors.

After the Directors determine that the necessity for which this Fund is established has passed, they will apply the remainder for other relief work as occasion may arise.

The collections taken on Sunday, September 9, in The Mother Church, at the morning and evening services, over and above the amount of the average Sunday collections, were devoted to the relief work in Japan.

THE CHRISTIAN SCIENCE
BOARD OF DIRECTORS.

SPIRITUAL ATTAINMENT

THE questions have many times been asked: What is spiritual thinking? how does it differ from mortal-mind thinking? how may spiritual thinking be best promoted? and how may one eliminate the so-called mortal mind thoughts which seem so persistently to crowd human consciousness? These are, indeed, important questions, directly pertinent to one's spiritual growth. Yet Christian Science explicitly answers them all; and, in fact, gives definite and simple instructions as to how one may best progress in the process of transforming thought to conform with the true consciousness, which is spiritual. And, withal, the directions are so simple that a child may understand them. Spiritual thinking is the reflection of the one Mind, thinking the thoughts God gives, that is, of good; mortal mind thinking has to do only with the beliefs of the flesh, with all which arises from the lie which insists that life and intelligence inhere in matter. Christ Jesus discriminated perfectly between these conditions when he said to Nicodemus, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

The process of attaining to spiritual thinking is not different from the gaining of any mental condition desired. If, for example, one wishes to perfect himself in any branch of mathematics, he turns to the study of that subject, and thinks and dwells upon it constantly, or in the degree commensurate with the intensity of his desire to become proficient. Filling one's thought with a subject of a necessity excludes extraneous thinking, and he mentally dwells with his desire. Can one doubt the result of such effort?

The situation is not different in gaining spiritual understanding. The student who earnestly desires to progress rapidly turns his attention to the things of Spirit, that is, to thoughts of God and His perfect creation, including spiritual man. He dwells in the atmosphere of divine Mind, filling his consciousness, so far as possible, with the truth about all things; about the infinite universe in all its purity and beauty and goodness, wherein dwells no phase of evil, sin, and discord. This continually leads to the unfoldment of new ideas, and one's spiritual vision is enlarged in proportion to the intensity of his desire and the earnestness of his application.

On page 495 of the textbook, "Science and Health with Key to the Scriptures," in response to the question, "How can I progress most rapidly in the understanding of Christian Science?" Mrs. Eddy says: "Study thoroughly the letter and imbibe the spirit. Adhere to the divine Principle of Christian Science and follow the behests of God, abiding steadfastly in wisdom, Truth, and Love." Note that one is admonished to "imbibe the spirit" as well as to study "the letter." Whole-hearted obedience to both the spirit and the letter is necessary to sturdy growth in the understanding of God and His creation.

Christ Jesus furnishes the perfect example of spiritual desire. With humility, simplicity, and childlikeness in his unfailing trust in God, he went forward to prove the presence and availability of infinite Love to meet all the needs of humanity. The days of his ministry, as revealed to us through the gospels, were wholly given to doing the works of God. We find no account of a diversion from the true course, for any reason, or under any pretense whatsoever. Nothing deterred him; nothing daunted him; nothing changed his purpose; but straight to the goal of demonstration of his Messiahship he went, without change of purpose or desire for rest. Can one doubt the degree of his devotion? He thought and lived the spirit of Godlikeness continuously.

Our beloved Leader likewise has set for us an example of sweetly childlike devotion to her high purpose—the reestablishment of Christianity on its original basis. She, too, having set her eyes upon the goal of spiritual accomplishment, pushed on, overcoming obstacles that seemed appalling in their character, and unsurmountable in number. She, too, expressed the spirit of true Christianity to the degree that it dominated her completely. Nor did she ignore the letter. The means and method of demonstration, the "how" of accomplishment, were not neglected. The textbook of Christian Science abounds in descriptions of the rule and mode of Christian Science practice. Moreover, the Manual of The Mother Church also contains most definite instructions for the student of Christian Science. What more important and effective guide could there be for the advancing student than "A Rule for Motives and Acts" (Art. VIII, Sect. 1)? Here in simplest words is written a perfect epitome to right living. To follow the instructions in the spirit and the letter is the only sure method of advancing rapidly along the road to spiritual attainment.

How to eliminate mortal mind thoughts, so called, is not more difficult. Weeds cannot grow in a garden fully occupied with flowers. Cultivating a full stand of flowers renders weed-growth impossible; or if they appear from hidden seed they cannot thrive without sunlight and nourishment. Likewise evil thoughts, thoughts based upon the material theories of existence, cannot occupy the mentality given only to the contemplation of the good, the beautiful, and the true, thoughts of divine Love and its infinite expression; or if they do appear, their expulsion is instantly accomplished by the contemplation of "the things of the Spirit."

Christian Scientists know that it is just as possible to exclude evil thoughts from consciousness as to shut the door upon unwelcome visitors in the household. And knowing the undesirable results of entertaining evil thoughts, the necessity of such expulsion is greatly emphasized. "As he thinketh in his heart, so is he," declared the wise man of old. Does it not, then, behoove each one of us to set about the correction of our thoughts, in accordance with

Love's demands that our days may be righteous and happy?

Mrs. Eddy has, with characteristic force and simplicity, set forth the need and furnished the remedy. On page 596 of Science and Health we read, "The illuminations of Science give us a sense of the nothingness of error, and they show the spiritual inspiration of Love and Truth to be the only fit preparation for admission to the presence and power of the Most High."

ALBERT F. GILMORE.

SPIRITUAL IDEAS

IN "Miscellaneous Writings" (pp. 306, 307), in an article entitled "Angels," our beloved Leader, Mrs. Eddy, gives us the method of deliverance from every belief in lack or limitation. In the first place, she defines the touch of God's angels as "a spiritual idea that lights your path." Then she quotes from the Psalmist, "He shall give His angels charge over thee;" and she goes on to say, "God gives you His spiritual ideas, and in turn, they give you daily supplies." Here, then, is the way to become conscious of all good,—to understand and demonstrate that "God gives you His spiritual ideas, and in turn, they give you daily supplies."

Immediately the questions present themselves: What are spiritual ideas? and, How do they give us supplies? In "Science and Health with Key to the Scriptures" (p. 88) Mrs. Eddy tells us, "Ideas are emanations from the divine Mind." The divine thoughts, therefore, which come to us from divine Mind, Spirit, are spiritual ideas, which in turn give us daily supplies. Christian Science unfolds, simply and clearly, the way in which these ideas meet our need when it tells us over and over again that we are to cling to good thoughts, using—reflecting—them at all times and under all circumstances. How easy, then, to see that these God-given ideas will produce naturally all right effects!

Take, for instance, the divine idea of truth. If one entertains this gift of God, this idea of divine Mind with its resultant honesty, and allows it to reflect its activity in his own thinking, what wonders will be produced! This idea will bring forth strength of character along a thousand lines; will be rewarded with the confidence of all who come in contact with it; will inspire faith wherever it is met. One governed by this idea will be trusted in every undertaking and great blessing will accrue to others as well as to himself as a consequence.

God is always causing His children to reflect intelligence. Suppose we unite ourselves consciously with the idea of divine intelligence,—what may we not accomplish? Think of the way this divine idea, this emanation from divine Mind, will light our pathway! Think of the wealth of wisdom and power it will shower upon the one who accepts it and allows it to control his every thought, word, and deed! Jesus, who did this perfectly, who refused ever to admit

for an instant that he could be governed by anything less than this divine idea,—was he not the most valuable man the world has ever known? Think of the marvelous way this idea supplied him daily, directing him in every circumstance, under every condition. He never lacked wisdom; he never lacked power; he never lacked in any way.

One also recognizes that any idea which emanates from divine Mind is always universal. Because it is infinite in nature it is ever present to work for every one who will accept it and unite himself with it. To do this is to find one's self at-one with all the good connected therewith. It is thus that the spiritual ideas which God gives to us so freely, so infinitely, so lovingly, supply us daily with all that we need.

Another wonderful thing about a divine idea is that as we trust it, allowing it to work, this idea will go forward marking out its own way and winning its own perfect results. If we stay behind, rather than in front of, a divine idea, we shall find ourselves protected from the attacks of error, and we shall share in the blessings which always attend the pathway of every right idea. A difficulty with Christian Scientists is, that, if they discern a spiritual idea,—if they recognize this angel touch,—they too frequently begin to exclaim: "Make way! Here we come! We and an idea!" That is to say, they are apt to imagine they must mark out the path a spiritual idea is to traverse; that they must proclaim its presence, or others will not know it is there; that they must see that others accept this idea which has been revealed to them, if it is to be properly recognized and applauded and followed; that they need to fight for it, to force it forward. Instead, no spiritual idea will ever bring us daily supplies unless it is accepted with the true humility which, recognizing it is of divine Mind, is willing to let it lead and direct and govern and bring forth its own precious fruit.

In the home, in the church, in business, out in the world at large, how rapidly would God's kingdom be acknowledged if Christian Scientists would learn this lesson perfectly—this lesson of letting spiritual ideas win their own blessed way among men! How quickly would these ideas proclaim their own desirability; how gently would they go forward smoothing out the rugged paths and making "the crooked places straight," the "rough places plain," causing the desert to "blossom as the rose," and pouring out harmony and loveliness wherever they appear!

This is not in any way an argument against the right audible presentation of a divine idea, or the wise advocacy of its general acceptance. This should, however, be done only in obedience to the idea itself; and then the idea should be left alone with God, its source, to continue and complete its own perfect work. Divine Mind has infinite ideas wherewith to bless men, and all may to-day look up with boundless rejoicing, since Christian Science teaches the way whereby it may be proved that "God gives you His spiritual ideas, and in turn, they give you daily supplies."

ELLA W. HOAG.

REAL CONSCIOUSNESS

FEW subjects are of greater interest to the Christian Scientist than that of consciousness. Indeed, it is one to which every thoughtful person turns with the desire to arrive at a correct understanding of its origin and significance. Consciousness is a fact. Every one is aware of it. Take away that which is called consciousness, and existence to human sense would be annihilated. Consciousness is therefore fundamental.

Many hold that consciousness is a function of the so-called human mind. Thus, they believe themselves, or what they call their minds, to be conscious of the presence of matter or material objects, conscious of the form, weight, color, or other property of these objects. They also believe themselves to be conscious of moral and spiritual qualities. Not only so, they furthermore believe themselves to be conscious of mental qualities which they classify as immoral, evil, or unspiritual. That is to say, the so-called human mind claims to be conscious of material objects external to itself, as well as to be cognizant of right and wrong thoughts. Thus it is seen that mortals believe themselves to be in possession of a mind which can know both material things and spiritual ideas, which is conscious of both good and evil. That precisely is the point at which Christian Science finds mankind.

Now, Christian Science reveals the truth about real consciousness, and that in the simplest possible manner. Christian Science declares that there is only one divine Mind, and that this Mind is conscious of itself. This means that Mind, or God, is conscious of all that exists. But Mind's expression of itself is the spiritual universe or creation. Therefore, Mind is conscious of its entire creation of spiritual ideas. It follows that Mind and consciousness can never be separated. To epitomize the argument: God knows all; God is conscious of all: the spiritual creation of ideas is that of which God, divine Mind, is conscious.

But what of man? What of consciousness as it pertains to man? Here, again, Christian Science affords complete enlightenment. Man is tributary to God, divine Mind, as idea is tributary to Mind. To state it in terms of consciousness: Mind is conscious of man, His spiritual idea. There is, therefore, indissoluble unity between Mind and man; Mind and man are forever correlated through Mind's consciousness of man, His spiritual idea or creation.

The question may next arise, What about "man's consciousness"? From what has been said, it should be clear that there is only one real consciousness, that of divine Mind. And here comes in one of the most interesting truths of divine Science; namely, that the real or spiritual man reflects all the qualities of divine Mind, including real consciousness. On page 336 of "Science and Health with Key to the Scriptures" Mrs. Eddy writes: "The spiritual man's consciousness and individuality are reflections of God. They are the emanations of Him who is Life, Truth, and Love."

Whenever we consider real consciousness, then, we must do so in terms of God, divine Mind, if we would reach true conclusions. And the moment we begin to understand man as he really is, as the image and likeness of God, as the reflection of divine Mind, we begin to comprehend the fact that individual man expresses or reflects divine consciousness and no other.

As men learn the truth about real or true consciousness, they become aware that its nature is perfect. Since it is of God, it is always good; there is not the slightest taint of evil about it. Or, since God is conscious of all that really is, there cannot in reality be any consciousness of evil. The so-called consciousness of evil is, therefore, a lie of mortal mind, a lie of the "carnal mind," which, Paul said, "is enmity against God: for it is not subject to the law of God, neither indeed can be."

Was ever more wonderful revelation given to mankind than this, that there is only one real consciousness, the consciousness which is spiritual, not material, the consciousness which knows good but not evil? This revelation has come to men to save them; for as soon as they gain some understanding of true spiritual consciousness and of the entirely fictitious nature of so-called material consciousness, they begin to see the way out of the false belief that matter or evil is real, gaining freedom from sin and disease by adhering to the true or real consciousness and rejecting false consciousness. "When we fully understand our relation to the Divine," writes Mrs. Eddy in Science and Health (pp. 205, 206), "we can have no other Mind but His,—no other Love, wisdom, or Truth, no other sense of Life, and no consciousness of the existence of matter or error." Then shall the prophecy of Jeremiah be fulfilled, "They shall all know me, from the least of them unto the greatest of them."

Does the problem seem to human sense a formidable one? It may; but that does not make it really so. It is always the way of error to magnify itself. This is clearly seen when what mortal mind calls malignant disease is healed through the understanding of real consciousness. The trouble may have seemed very great, very persistent, very obvious to human sense; but let the erstwhile sufferer become conscious of real being, rejecting through his enlightened understanding the false beliefs of the supposititious or unreal consciousness, and healing must follow as surely as darkness vanishes before light.

"Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." And Christian Science endows all who are humble enough and pure enough and willing enough to receive its message with a great measure of "the spirit which is of God;" or, to use the words of our revered Leader on page 276 of Science and Health, they learn to apprehend through it that "man and his Maker are correlated in divine Science, and real consciousness is cognizant only of the things of God."

DUNCAN SINCLAIR.

TESTIMONIES OF HEALING

The statements with regard to healing made in the following testimonies have been carefully verified, and their truthfulness established. Records of the investigations are kept in the Publishing House.—THE EDITORS.

I WAS healed of a severe illness through Christian Science, which brought to me a realization of the allness of God, with whom all things are possible.

My trouble started in 1901 and became more serious from day to day; and I was growing correspondingly weaker. The doctor pronounced it cancer, and assured me that nothing but an operation would bring relief. He stated further that if the operation were not performed within ten days my left arm would be paralyzed. I was troubled and discouraged, for I could not decide to go through the ordeal. When the pain would awaken me out of sleep, the first thought would be, You must be operated upon. As I grew worse, my dear mother advised me to go out West to consult a cousin who was a first-class physician, to see what he had to say about my case. I did so, and he told me exactly what the first doctor had told me. I asked him if my arm would be all right after the operation, and he said it would never have the same strength. He tried to persuade me to have it done there, but I did not consent, as I had promised my mother I would have her with me.

On my homeward journey I wept and felt very much discouraged. I had with me a book which a friend had handed to me. This I tried to read, but could not get much meaning from it, for it seemed like Greek to me. This book was "Science and Health with Key to the Scriptures" by Mary Baker Eddy. A week passed, and I tried again to read the book. A friend came in, and seeing it in my hands said, "Keep on reading that book, for my brother-in-law was healed of cancer of the stomach through the understanding obtained from Science and Health." This gave me renewed courage, and I sought a practitioner. I had great relief after the first treatment; but in a few days the pain became more severe. I walked the floor, denying its reality and praying for the understanding to overcome it. It seemed as though it would crush me, and I became too weak to pace the floor. I thought the end was near. I can see now that it was the testing time and the letting go of the trouble. I thought that last night of suffering was indeed going "through the valley of the shadow of death." I lay down, and was not conscious of anything after that until I awakened in the morning with no pain and able to move my arm above my head. I was overjoyed, and called to my mother: "I am healed! See what I can do! Thank God for His healing power, loving-kindness, and tender mercies, for they are ever as of old!"

I am thankful to Mrs. Eddy for

Science and Health, for surely she was inspired. I have been asked if the growth disappeared suddenly, and in reply have said, "No; but gradually."

I have tried and proved Christian Science; and have been healed, as well as having made some beautiful demonstrations myself. The study of Christian Science has become dearer to me every day.

I had been a missionary for over eight years previous to my healing, and I thought I had been living very near to God; but I found that I did not have the understanding of God as All-in-all. I thank God for the blessed truth by which Mrs. Eddy has given us such a clear spiritual understanding of God and of Jesus' teachings.—(*Miss*) *Nellie B. Tinkham, Dubuque, Iowa.*

IT is with much gratitude to God, to Mrs. Eddy, and to the Christian Scientists who have so lovingly helped me that I send this testimony of the many blessings that have come into my life since I was asked to study Christian Science by a friend, to whom I can never feel grateful enough. I was dependent on crutches at the time, being able to put only one foot to the ground. I had been under the care of doctors for years. Many of them, including four specialists, said that my foot could never be quite cured, as the X-ray photograph showed tubercular disease of the bone. From the first turning to Christian Science I began to improve; but I did not see until after some months' study of the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, together with loving help from a practitioner, that it was really my wrong thoughts and faults in character that needed curing. From then on I made good progress, and am now very thankful and happy to say that I am able to do the housework, including the washing and ironing, which I had never done before.

Although I am very, very thankful for all the physical benefits received, I am more thankful still for the better understanding of God that the study of the Christian Science teaching has given me.—(*Mrs.*) *Isobel Capper, Sydney, New South Wales, Australia.*

THIRTEEN years ago I attended my first lecture on Christian Science. I went there only through a sense of courtesy and with a desire to oblige a friend, toward whom I shall always have a deep sense of gratitude; but I left the lecture with an honest desire to know more of the wonderful truth which Jesus said would make us free. The following week I attended a Wednesday evening testimony meeting, after which I was healed of an incessant desire to smoke; and since that day there has been no return of this.

Following this convincing proof of the healing efficacy of Christian Science, kidney trouble of seven years' standing was entirely overcome in one week. Later a condition presented itself which was diagnosed by a physician as softening of the heel bones. Again I turned to Christian Science for help; and while this healing was not rapid, the condition was

completely overcome after three months of earnest study and application of the truth as taught in Christian Science, which indeed makes us free.

Obviously any one would be grateful for physical healings such as I have experienced; but what I am most grateful for is the understanding—even though in small degree—that through a conscientious effort and consistent study of this truth every form of error can be overcome. As our revered Leader has so aptly written in "Rudimental Divine Science" (p. 2): "Healing physical sickness is the smallest part of Christian Science. It is only the bugle-call to thought and action, in the higher range of infinite goodness."—*August C. Schaper, St. Louis, Mo.*

[Original testimony in German]

For a period of fifteen years I suffered from a painful trouble which manifested itself at regular intervals. Finally, I had to submit to an operation on the kidneys. But even after the operation the suffering recurred, and I lost all hope of ever being entirely well again and free from pain. I was always tired, had to avoid exertion, and could attend to my duties only with difficulty.

Through the study of Christian Science, however, I became confident that divine Love alone could help me, and I lost all faith in material remedies. But my own understanding was not sufficient to lift me above the suffering. I therefore asked a Christian Science practitioner for help; and after two visits I was freed from the belief that an intelligence and power existed in the body which could produce difficulties and pain with apparent regularity. I was again a healthy woman, capable of meeting all the requirements of life; and since then I have been able, gratefully and joyously, to perform all my duties.

After my physical healing I had further help from the same practitioner and received great spiritual blessings. Under Christian Science treatment all the seeming difficulties and troubles were solved with wonderful clarity and simplicity; and all the help and correction which I received was so impersonal and so permeated by pure divine Love that I never had a feeling of human intervention.

I thank God with all my heart that He appointed our beloved Leader, Mary Baker Eddy, to bring Christian Science to suffering humanity, the pure teaching which enables us to help and to heal our fellow-men in holy, brotherly love and a truly Christian spirit.—(*Miss*) *Elisabeth Jänicke, Berlin, Germany.*

I had a nervous breakdown and suffered much pain from what the physicians called neuritis and sciatic rheumatism. For nine months I could not walk. I tried seven physicians, also osteopathy, chiropractic treatments, four different kinds of baths, and home remedies. One physician, who lived next door to my home, came in two or three times a day, but finally said he could do nothing for me.

After all this suffering and loss of time and money, I turned to Chris-

tian Science for help, and was taken to the home of a practitioner. I went into her home very much stooped, but walked out erect. My family had often expressed a fear that I should never be straight again. After five treatments I went to work; and I have been active ever since. While being treated for this trouble I was also healed of a bad disposition. Six years before this I had lent a friend a large sum of money, which was lost in business. I was filled with irritation, resentment, anger; and worry resulted. This was all corrected when I saw my mental condition was so unlike God, good, and man in His image and likeness.

During the World War I was sometimes doing two men's work; and one day, while working on a large printing press trying to adjust it, my left hand was caught in the press and crushed. It took three men to release my hand. This occurred at the lunch hour. The hand began to swell, and was very painful. I called the same practitioner for treatment, and expressed a desire to continue my work because we were very busy and short of help. I was told that it was right for me to be active, and that I could continue my work. The pain was overcome in a short time, and I did not lose a minute. In one week my hand was completely healed. After this my thumb was crushed three times in a small press, and with the understanding and application of Christian Science I was able to make the demonstration for myself. This thumb is as perfect as the other.

I am very grateful to say that since I first had Christian Science help in December, 1917, I have never used material remedies of any kind. My youngest daughter had a serious kidney trouble, and after the doctors failed to help her I asked her to try Christian Science treatment. She called a practitioner and was healed.

In the hope that my experience may help others to find the sure way out of what to mortal sense may seem a hopeless situation, I will say that my life, health, and happiness are due to the understanding of God, and man in His image and likeness, as explained in Christian Science. I also wish to express my gratitude to my dear wife and the loving practitioner for their help. I am also grateful for membership in The Mother Church and our local church.—*Francis Pfrank, Terre Haute, Ind.*

WHEN visiting the United States twenty-five years ago, I became interested in Christian Science by hearing of and seeing some good cases of healing. Physical healing did not draw me to Christian Science; but I loved it, for I found in it the correct knowledge of God. Since that time I have been reading the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and other Christian Science literature faithfully, endeavoring to understand, helping others, and distributing literature. What I have learned has helped me very much indeed; and I have experienced some quick demonstrations of healing. My husband is also greatly interested in Science, and helps me with my work. Excursion steamers frequently call here bringing Christian Scientists, to whom we

eagerly listen for news of our Cause. There are now other persons interested, scattered throughout this colony, but too far apart to hold meetings.

About two years ago a lady came to reside in this city who had been healed of a seemingly incurable disease in a day; and through her work many wonderful healings have been accomplished in Santiago, Chile. She has helped me to realize the nothingness of disease, and I owe her a debt of gratitude. I must express grateful thanks to the Publishing Society for sending literature regularly; to the kind friends who write for the periodicals, and most of all to our dear Leader, for showing us the right way to live in harmony.—(*Mrs.*) *Maggie G. Dearle, Port of Spain, Trinidad, British West Indies.*

PHYSICAL healing by spiritual means, received through the ministrations of a Christian Science practitioner, created a desire to know of the method in which the healing was accomplished. I was told the Bible contained the recipe for healing all disease and discord, but that it must be spiritually interpreted. Before my healings in Christian Science I had been an infidel for almost twenty years, and was more familiar with Darwin, Ingersoll, and similar writers than with Isaiah, Paul, and John. When told that the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, contained the statement of true metaphysical healing, I commenced its study. I am so grateful for those first healings received in Christian Science; for they proved conclusively that there is a power superior to matter and mortal man. Because "in my flesh" I had seen the power of God, I had the courage to persist studying the textbook until I was healed of a dislike for the Bible; and now I know that "the Bible contains the recipe for all healing," as Mrs. Eddy says on page 406 of Science and Health.

I have the utmost respect and admiration for Mrs. Eddy's masterful use of English—clearly the result of inspiration. In pondering her statements we often see a gleam of light which formerly had escaped us. Later, when thought has become more spiritualized, a greater light of Truth dawns on our consciousness as we again contemplate the same inspired statements. Thus the revelation goes on; and on each successive ascent in the scale of being, more of the treasures Mrs. Eddy has prepared for us are unfolded. Any attempt to "simplify" her works must inevitably result in adulterating Christian Science, and circumscribing it within the narrow limits of materialistic knowledge.—*Milton Ellsworth Smoyer, Kansas City, Kans.*

As a child I was taught to love the Bible and the church, and as a child I always wanted to know about God. As I grew up, this desire led me to read all I could, and question all I could, in the endeavor to find the truth. Soon after joining a nonconformist church I no longer got satisfaction from my religion. Trouble at home made me long still more to get hold of true religion.

The time came for me to commence teaching, and I hoped to find satisfaction in my work. But one's ideals seemed ever impracticable. Just about this time a friend lent me the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and from the moment I commenced reading I knew I had found the truth. Every question was answered in the great illumination which came to me. I was healed instantly of doubt of the existence of God. Hereditary fears were banished; and after studying some time I was healed of nasal catarrh, which had troubled me constantly. Headaches and other minor ailments, which had been looked upon as necessary evils, have also been healed.

One healing which helped me very much was that of a wart on my hand. I had had one when quite a child and it had been medically treated. This time I left it alone until one day I realized I again had an ugly wart. It came clearly to me that I was secretly thinking that the chemical used before had more power than omnipotent Mind. I immediately corrected my thinking, and saw that Mind alone had power to root out error. A few days later, I noticed that not a trace of the growth remained. The healing was perfect.

I am truly grateful for the physical healing and freedom, because it proves the divine Principle of Christian Science. More than all else I am grateful for the changed basis of thinking, and for the wonderful understanding of God which Christian Science is giving to me and to all who will earnestly study it. I am indeed grateful to our dear Leader for being the Discoverer and Founder of Christian Science.—(*Miss*) *Mary Perham, Maretimo, Blackrock, County Dublin, Ireland.*

WHEN the subject of Christian Science became of frequent discussion in my home, I was experiencing some discomfort, said to be due to the excessive use of tobacco. I therefore decided to see if Christian Science could do anything for me. My use of tobacco had increased to the point where I was practically a continuous smoker except while asleep or at the table; and as I kept rather long hours, my consumption of tobacco was decidedly large.

I asked a practitioner to take up the case for me, but for two or three days, did not notice that any change had taken or was taking place. My first hint that the liking for tobacco was leaving me came one evening a few days after the practitioner had taken charge of the case, when I noticed there was something decidedly inferior in the flavor of a supposedly high quality cigar I was smoking. The next morning about ten o'clock I suddenly realized that I had not had a smoke that day—in strong contrast to my accustomed habit of beginning to smoke as soon as I rose in the morning. I hastened to rectify the oversight; and then made still more haste to abandon the rectification. When I lighted a cigar, I found the smoke fully as offensive to me as, I am sure, it could possibly be to an individual who had never before used tobacco. The liking for to-

bacco, the desire to use it, had been entirely wiped out of consciousness, so far as I was concerned; and I have never since that date had the slightest inclination to return to it.

Since being healed of the tobacco habit, I have had many other occasions for gratitude for the healing power of Christian Science in destroying many forms of discord. Business difficulties, discord in relations with other people, fears, and many instances of physical ailment of greater or less seeming seriousness have been overcome through reliance only on the ever available power of a demonstrable knowledge of Christian Science to restore harmonious conditions. For the most part, help has come through the work of practitioners, as when acute discord presents itself the desire for early restoration of harmony is liable to outweigh our desire to test the sufficiency of our own understanding to meet the case.

In my immediate family I have also seen many instances of the healing power of Truth. Instances of physical ailments, ranging from a congenital bowel complaint to an abscess which had caused suffering for many months; an advanced case of eye trouble, which reputable oculists stated would result in total blindness within a few weeks; severe burns; ptomaine poisoning; and a well-defined manifestation of *angina pectoris*,—all have been met and healed in the experience of near relatives.

To sum up, my experience and observation convince me conclusively that Mrs. Eddy's discovery of Christian Science, as fully and clearly stated in the textbook, "Science and Health with Key to the Scriptures," has brought to mankind the demonstrable power of God, wherewith to combat every phase of evil or discord that can enter human experience; and I feel a debt of eternal gratitude to our beloved Leader for the benefits her discovery has brought to me and mine.—*Leroy G. Stump, Port Arthur, Texas.*

In love and gratitude for all that Christian Science is teaching me I send this testimony, and trust it may prove helpful to others.

Christian Science has given me an altogether wider and brighter outlook. It is a wonderful help to me over all difficulties, both in my home life and in business; for by the study of Christian Science we can realize that God is ever present and divine Love governs all. It is also helpful to know how much we can help others by our own right thinking. Hate and jealousy seemed to be expressed very strongly against me at one time, which I used to return with much anger. This error came up very frequently; but I am learning through Christian Science to meet it with love, and much of it has now disappeared.

I have had several healings through Christian Science, one of a very badly poisoned thumb (which I used to have quite frequently until I began to study Christian Science). On this occasion I asked for help from a Christian Science practitioner, and it was most patiently and lovingly given, for which I am deeply grateful. For two days I experi-

enced dreadful pain. On the third day the difficulty was healed. The pain left me, and the thumb began to look much better. Within three weeks I had a new nail and my thumb was quite perfect. If my understanding had been more clear at that time, I should have made a better demonstration. This was proved to me a few months later when poisoning in another finger started. I asked help from the same practitioner, who after talking to me for a little while made me see the truth more clearly than I had ever done before, with the result that my finger was healed within two days, and I have not had a return of this condition since. Within the last few months I have experienced two instantaneous healings, so that I know I am growing in the understanding of Truth.

I am very grateful for the many blessings which Christian Science has brought into my life, especially for this wonderful knowledge of God's loving care, which will never fail.—(*Miss*) *Florence E. Brookes, Derby, England.*

It is with the deepest sense of love and gratitude to God for all the blessings received through Christian Science that I give this testimony of the instantaneous healing of acute indigestion, which I experienced some years ago while living in New Orleans. I was awakened at two o'clock one Sunday morning with agonizing pain and nausea; and although I tried to do my mental work, I was unable to cope with the error. After I had suffered for some time, a Christian Science practitioner was telephoned to for help. She began treatment immediately. In a short time I fell asleep and slept soundly until morning, when I awoke to find myself perfectly healed. I was able to attend church feeling as well as ever.

I cannot begin to express my gratitude for this healing, and for the work of our beloved Leader, Mrs. Eddy, whose life and teachings have made it possible for her faithful followers to do this beautiful instantaneous healing work.—(*Mrs.*) *Adah G. Rowe, New York, N. Y.*

I am happy to verify the foregoing statements of my wife, and should like to tell of some of the benefits I have received for nearly thirty years as the result of the study of Christian Science.

I have been healed of so-called inherited rheumatism, chronic indigestion, nervous fever, chronic bowel trouble, nervous prostration, influenza, a growth on my face, and increasingly distressful attacks of hiccoughs, and sick headaches; and notwithstanding the recent business depression, my income has been almost doubled. Some of these healings were the result of my own work in Christian Science; others came through the help of loving practitioners. They were virtually instantaneous in every case. For nearly thirty years I have not been confined to my bed or my room on account of sickness; and not a drop of medicine or drugs of any kind have I used internally or externally. I have relied strictly on Christian Science, which has never failed to bring quick relief.

Among the many wonderful statements made by Mrs. Eddy in her writings there is none more truthful than the following from "Science and Health with Key to the Scriptures" (p. 231), which reads: "If God heals not the sick, they are not healed, for no lesser power equals the infinite All-power; but God, Truth, Life, Love, does heal the sick through the prayer of the righteous."

It is in the hope that some reader of the *Sentinel* or *Journal* seeking relief from pain or business difficulties may be encouraged to turn more expectantly to God, that I give this testimony.—*Wesley H. Rowe, New York, N. Y.*

I FEEL that God has been so good to me, through the understanding of Christian Science, that I should like to give my testimony as to its healing power. I was for a number of years a sufferer from nervous indigestion. This seemed to yield somewhat to medical treatment, but a worse condition manifested itself called ulceration of the stomach and bowels. I suffered great pain and discomfort, and was very much discouraged and downhearted. A copy of "Science and Health with Key to the Scriptures" by Mary Baker Eddy was given to me, but I could not understand or accept its teachings.

My old religion was not satisfactory, however, and I seemed to be in a sea of doubt with nothing to anchor to. I met a dear friend who was a Christian Science practitioner, and in the course of the conversation I asked if she thought my case could be healed. The answer was given, "I know that you can be healed." "Well, I will try it anyway," I said; but I did not have much faith, although I was willing to give Science a trial. Treatment was lovingly started at once. The first week I did not seem to gain much; but the second week I was greatly improved, and in a short time I was healed. I have had no return of the trouble; and the healing took place over seven years ago.

The experience opened my eyes as to what Christian Science could do; also, it gave me a greater insight into what God is. I am indeed grateful for many healings through the truth, which enables me to see that God does not visit affliction on His children, but heals and protects them if they will only turn to Him.

My heart is full of love for Mrs. Eddy, also for the Christian Science church and its institutions, and for our Church Manual. I am also grateful for class instruction; and I look forward each year to the Students' Association meeting, because it means to me a feast of good from my Father's table. For all who have helped me I am very thankful.—(*Mrs.*) *Clara E. Higgins, Worcester, Mass.*

Some years ago my wife was healed, through the loving help of a Christian Science practitioner, of a long standing ailment called acute indigestion, and of other inharmonious physical conditions. She is now happily enjoying the comforts of the ever-presence of God's love. Naturally Christian Science literature came into our home. I laid it aside, thinking and saying I had no need of it.

Upon returning home from business one day in a seemingly broken down condition, filled with fear and pain, I noticed a new *Christian Science Sentinel* had been received. As I picked it up, my eyes fell upon the line on the cover, "What I say unto you I say unto all—Watch." In deep silence, I began to recall some of our dear Master's sayings, invitations, commands, and promises. In my willingness to search the Scriptures and to be obedient, many questions confronted me. I became ashamed in acknowledging how little I had done for God, and how much He was doing for me and mine. Words cannot be found to describe this wonderful experience. During these moments of stillness, filled with gratitude, peace, comfort, and love, I was healed through the power of Christian Science and divine Love. Mrs. Eddy truly says in "Science and Health with Key to the Scriptures" (p. 342), "It speaks to the dumb the words of Truth, and they answer with rejoicing."

Some years later I was again overcome with something painful and disturbing. Mortal mind was talking very loud trying to find a long name for such a condition, instead of the little word "error." I called for Science and Health to help me solve this problem. In humility and calm trust, in silent prayer alone with God, reaching out for a clearer understanding that with God nothing is impossible, I began to read on page 468 the "scientific statement of being." Again the omnipotent power of Christian Science and divine Love healed me immediately; and, with praise to God I was able to continue my work with renewed strength.

Since childhood I had suffered from severe headaches and other ailments. These have all been overcome by this wonderful truth. The same Love has released me entirely from the tobacco habit in all its forms, as well as from other wrong habits.

For all these blessings and many more bestowed on mine and me, I wish to express, with all my heart, my deepest gratitude to God and to Christ Jesus, our Way-shower. I am most grateful for the spiritual understanding through which I am able to appreciate the value of the many privileges offered me in Christian Science to serve God more. It is my earnest desire to do His will, and to be obedient in performing the duties which I may be called upon to fulfill. I am very grateful and thankful to our revered Leader, Mrs. Eddy, for all her work for mankind.—*Henry F. M. Podeyn, Lakewood, N. J.*

I wish to corroborate my husband's testimony.

I also wish to testify to my own healing of acute indigestion, nearly eight years ago, through the loving help of a Christian Science practitioner, for which I am very thankful; as I am also for many blessings which Christian Science is bringing daily to our family. I am indeed grateful to Mrs. Eddy for making this clear revelation of Truth free to all who are longing to be made free.—(*Mrs.*) *Marie Podeyn, Lakewood, N. J.*

IT is nine years since we first heard of Christian Science. We were spending the winter in Switzerland, where we had gone for the health of our younger daughter, who was suffering from tuberculous glands. The house in which we had rooms belonged to Christian Scientists, and soon after my husband had returned to England, an American Scientist came to live in the same house. He became very friendly with my little girl, and when the Swiss climate did not bring her the healing we had hoped for, I made some inquiries about the healing power of Christian Science. The American seemed so convinced that treatment in Christian Science would heal her that I asked him for help. In a few days the discomfort and pain from which she had suffered disappeared, and she was healed.

In the meantime, I had bought the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and had studied it; and after I began to understand a little of the beautiful teachings it contains I felt that I, too, could be cured. For eight years I had been suffering from diabetes. I had been told by several doctors in England and on the continent of Europe that there was no real cure for it; that the only thing to do was to follow a very strict diet for the rest of my life. I asked for help in Science, and after a few days found that the fear of eating forbidden things had left me; and when the fear was gone, the bad effects which these forbidden foods were supposed to have upon my health were gone too, and I was completely healed.

After these two healings within a fortnight, we were fully convinced of the truth of Mrs. Eddy's teachings; and both my husband and I took up the study of this beautiful and demonstrable religion. I am most grateful to Mrs. Eddy, who by her writings has taught us what the real man is and his relation to and his oneness with God.—(*Mrs.*) *Mina Aiton, Duffield, Derby, England.*

I FEEL the time has come for me to tell a little of what Christian Science has done for me and been to me in the twenty-four years it has been my comfort, healer, and guide, freeing me greatly from the bondage of fear by the understanding of the truth of being and the allness of God, good.

My mother had long been an invalid and great sufferer, and when given up by both schools of physicians was led to attend a Christian Science lecture. The next day she bought "Science and Health with Key to the Scriptures" by Mary Baker Eddy and read it through. Then I also took it and read it through, feeling, as did my mother, that a great truth and understanding, hitherto unknown, had come to us; and from that time to this I have never depended on materia medica, and have been relieved from much of old theology that was obscure and worthless. In a few years my mother was completely healed of her trouble; and by the aid of Christian Science practitioners I have been healed of typhoid fever, appendicitis, and inflammatory rheumatism. Frequently recurring headaches are now unknown and forgotten; and many

troubles that never had a chance to manifest themselves seriously were met and destroyed by knowing the truth and thus destroying the error.

Shortly after coming into Science I went to live in a community where tradition was worshiped above everything else. Anything new, advanced, or progressive was not given much thought; and I, being young in Science, found myself shut away from much I deemed sacred and worth while. In those years *The Christian Science Journal* and *Christian Science Sentinel* did very much to keep the truth ever before me, and to keep me in touch with its unfoldment. My greatest joy was in using my knowledge in helping to bring out the good, harmonious, and beautiful in everything I entered into in the eighteen years I lived there,—in my gardens, in civic and club work, and in helping to make a city beautiful, in all of which was manifested wonderful success.

Three years ago I came to Columbia to live, and found a few brave women and men using their understanding of Truth to organize a church in this city; and in that time I have seen it grow from a society to a church organization owning its own property and little church edifice in a fine part of the city. Christian Science has been the means of helping me to meet a problem of life that without the aid of Science would have been most disastrous; for all of which I am most grateful.

It is my desire to help in every way that comes to me to spread the great spiritual truth which Jesus taught, and which, through human belief, became obscured. It was revealed and brought to light the second time in all its purity and completeness by Mary Baker Eddy, and given to us in her work, "Science and Health with Key to the Scriptures."—(*Mrs.*) *Mabel Farr Barnes, Columbia, S. C.*

In 1914 Christian Science found me without hope and without God. My life was so miserable I longed for death, and felt at times that if I did not get relief I should do something to end my life. I had suffered for a year from what the physicians called neurasthenia and mental weakness. I had three small children, and the fear that I should have to be separated from them caused more sorrow.

"Man's extremity is God's opportunity," we are told. My husband left the house one day with a deep desire to find something that would help me. He met a friend who told him about Christian Science. A few minutes later, while in a lawyer's office, he was asked why he did not try Christian Science. He went from there to the office of one of the physicians who had attended me, and asked him if he thought I had better try Christian Science. The doctor said it would do no harm to try it. My husband then engaged a practitioner and was given "Science and Health with Key to the Scriptures" by Mary Baker Eddy. When he told me what he had done, I at first refused to open the book or to let the practitioner see me; but through the earnest pleading of my husband I consented. The practitioner talked with me a short time, explaining to me that God is Love, who heals all

our sorrow and suffering. The joy this gave me! I was lifted into heaven. I saw the unreality of sorrow, suffering, and death. For days I touched and handled things unseen. My whole desire was to go and tell every suffering heart what I had found. My healing came slowly; but as a result of months of faithful work by this practitioner and the help of loving friends, my health, my home, and my children were restored to me.

At the time of the epidemic of Spanish influenza I was attacked with this disease. I seemed to be passing on; but through the work of a Christian Science practitioner, who was notified of my condition, and by my holding firmly to the thought that God is Life, within three hours all fear of death was destroyed. Two days afterwards my three children were attacked with the same disease, but in two weeks we were all healed. I have been healed of a severe cough, which I feared would run into consumption. I did not have treatment for this; but while I was visiting a Christian Science friend the truth was explained so clearly to me that twelve hours after this talk I was perfectly healed. Through my own understanding of Christian Science I have been healed of severe headaches.

One of my sons was badly burned with boiling molasses, but he got complete relief in half an hour, and in two weeks all trace of the burn disappeared as the result of Science work. Another son stepped in front of an automobile about to pass. His father saw him, and thought surely he would be killed. I witnessed it without any sense of fear; and the automobile came to a standstill just as it touched his clothing.

One day I was opening a can of lye and some of the contents flew into my face and hair. It took the color out of the front of my dress; but my face and hair were not injured.

For God's protecting power; for what Christian Science means to me; and for the loving help of Christian Scientists, I can never be grateful enough.—(*Mrs.*) *Mae J. Thayer, Dover, N. H.*

I HAD submitted to two major and five minor operations. I had been assured by a physician at the time of the last one, in 1914, that I would never be troubled again. When the condition reappeared, I was told I would die of blood poisoning if I did not undergo another operation. I had not been able to sit in a chair for days. I felt desperate, and had thought of suicide as the only relief; for I felt I could not endure another experience in a hospital. I sought help of a Christian Science practitioner, and was told I would not die; and I believed it. I left the case entirely in her care, and determined that no matter what might come, Christian Science was my only help. Within one hour after treatment, I had relief. I went back to my home on the fourth day; and when my husband came in, in the evening, I related to him what I had been told; and the unfoldment of the Christ, Truth, was so clear, that I was free. All manifestation of the discordant condition had completely gone.

There was no reaction. I was healed. Words cannot convey just what this has meant to me. The spiritual awakening was grand; and I knew I had found the Saviour, the Christ, Truth, through Christian Science. Two years later I was instantaneously healed of the need of wearing glasses for impaired eyesight.

I am well and happy as a result of the power of the Word, as revealed and demonstrated through Christian Science.—(*Mrs.*) *Nellie Rosner, Aberdeen, Wash.*

TESTIMONIES

Good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. They should be written legibly, and the addresses given should be complete. Women should use the title "Miss" or "Mrs.," and married women should sign their own names in full, instead of the names of their husbands.

Testimonies should be verified by three members of The Mother Church; and in the case of a member or an attendant of a branch church, one of the verifiers should be the clerk or some other officer of that church, who has either witnessed the healing or can vouch for the integrity of the testifier. In the verification of testimonies by a church officer, the title of the office should be given. An affidavit made before a Notary Public is acceptable, if the testifier does not know three members of The Mother Church.

Compliance with the foregoing will greatly facilitate the work of the Editorial Department.

Correspondence relating to testimonies should not be addressed to individuals, but to the EDITORIAL DEPARTMENT, THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BACK BAY STATION, BOSTON, MASSACHUSETTS.

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CLERK OF THE MOTHER CHURCH

The Tenets of The Mother Church, The First Church of Christ, Scientist, for use of branch Churches of Christ, Scientist, are printed on folded sheets, containing space for adding the application form for membership in branch organizations, or extracts from their by-laws. These may be obtained in the regular size, and also in a form suitable for binding into booklets containing by-laws. Either size may be ordered from the Clerk at seventy-five cents a hundred, the minimum order; but unless otherwise specified, the larger size will be sent. Remittances should accompany all orders; but postage stamps should not be sent in payment.

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Correspondence relative to the Tenets should be addressed to GEORGE WENDELL ADAMS, Clerk, 236 Huntington Avenue, Back Bay Station, Boston, Massachusetts.

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CHURCH TREASURER

PER CAPITA TAX, as provided in the Church Manual, Article VIII, Section 13, is due annually from "every member of The Mother Church," and "shall be forwarded each year to the Church Treasurer." This tax of "not less than one dollar" may be forwarded at any time during the year. When a remittance for church dues is more than the amount required to balance one's account, the surplus is credited for the present year.

CONTRIBUTIONS to The Christian Science Benevolent Association are acceptable; and contributions may also be made to the General Fund and to the Real Estate Fund of The Mother Church.

Please make all remittances payable to EDWARD L. RIPLEY, Treasurer, and send them to him at 236 Huntington Avenue, Back Bay Station, Boston, Massachusetts.

ANNOUNCEMENT

Announcement is made by the Trustees under the Will of Mary Baker Eddy of the publication of the following poems by Mrs. Eddy, set to music in solo form:—

"O'er waiting harpstrings" (Christ My Refuge); music by Ferdinand Dunkley.

"O gentle presence" (Mother's Evening Prayer); music by William Arms Fisher.

"Shepherd, show me how to go;" music by Rossetter G. Cole.

Each solo is published in three keys, for high, medium, and low voices. Price, 60 cents each; in quantities of six or more, 40 cents each. Orders for six or more may include all three solos. Orders, accompanied by remittance, should be sent to HARRY I. HUNT, Publishers' Agent, 107 Falmouth Street, Back Bay Station, Boston, Mass.

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THE
CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

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THE RETURN TO GALILEE

EZRA W. PALMER

CHRIST JESUS, when struggling with the burden of the world's woe in the garden of Gethsemane, told his disciples, who were soon to desert him, that after he was risen again he would go before them into Galilee. When the two Marys went to the sepulcher, the angel said to them, "Go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him." And as they departed from the sepulcher, Jesus himself met them and said, "Tell my brethren that they go into Galilee, and there shall they see me." It will be remembered, likewise, that although Joseph was a citizen of Judea and had previously gone to Bethlehem to be taxed, as Luke tells us in the second chapter of his gospel, when he and Mary returned from Egypt with the young child Jesus, they went, not into Judea, but to Nazareth of Galilee.

Why does Galilee thus stand out so prominently in the life of Christ Jesus that he was called the Galilean Prophet? There he spent his childhood; there he performed his first miracle, the turning of water into wine; and there many more of his miracles were performed. The majority of the disciples were Galileans, and the faithful women who followed him to Calvary were likewise Galileans. We read in Matthew, "And many women were there . . . which followed Jesus from Galilee, ministering unto him."

A study of the four gospels makes clear that the Galileans were more receptive to the great truths taught by Jesus than were the people of Judea. There was not the resistance to his healing works in Galilee that there was in Judea. Judea was the seat of the ecclesiastical authority of the Judaic hierarchy; and it was this hierarchy, jealous of its powers and privileges, which stirred and poisoned the people against Jesus and his works. The mentality of the people of Judea was also less receptive to

Jesus' teachings. He wisely began his work in the locality of least resistance; and from that base the leaven of the truths he uttered, and the healings he accomplished, radiated in every direction.

It is significant that the word "Galilee" means "circle" or "ring." Galilee was the one place on earth at that period where the distance between the individual and Truth was not so great but that it could be bridged by spiritual teaching and demonstration without undue shock. Men must be prepared to accept Truth, in order that spiritual teaching may pierce their false beliefs and do its regenerating work. In "Science and Health with Key to the Scriptures" (p. 53) Mrs. Eddy points out the cause of the mental stir which mortals experience in the presence of spiritual teachings. She says, "Science shows the cause of the shock so often produced by the truth,—namely, that this shock arises from the great distance between the individual and Truth." In Galilee the people were receptive. The spiritual teachings of Moses and the prophets enlightened them. False theological concepts were not so assiduously propagated by organized sectarianism. Hence, "Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him."

The Master began his three years' ministry by going to be baptized of John in Jordan; and then he "went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." Drawn by his teachings and healings, people came from all points of the compass to hear him. In Galilee he preached that wonderful Sermon on the Mount; fed the five thousand; found and called his disciples, and prepared them for their life-work of preaching the gospel and healing the sick. Aside from the short journeyings into Samaria, Jerusalem, and the region of Tyre and Sidon, the main part of his ministry was in Galilee.

When Jesus sent forth the twelve disciples on their first journey of preaching and healing, he did not send them to the darkened thought on the north and east, nor across the Mediterranean to pagan Rome and Greece, nor to the Samaritans on the south, whose religion had been adulterated by Babylonian paganism and materialism. They were sent to the "lost sheep of the house of Israel." In other words, they were sent to those who were more or less firmly grounded in the teachings of Jacob, Moses, and the prophets, and to some degree understood and accepted monotheism, the one God. The hearers were sufficiently prepared to receive the disciples' message. The disciples themselves were not yet so firmly grounded in the Christ, Truth, that they could approach and reach the pagan thought, which had no clearly defined concept of God, and worshiped, as Paul said, "the unknown God."

Perhaps the disciples in their first journeys for healing and preaching did not go out of Galilee. But Jesus knew that Jerusalem, as well as Galilee, must be reached. To him it was evident that, despite all opposition,

his work must be established at Jerusalem; and he likewise knew that God would sustain him in making that great demonstration. Jerusalem was the capital of the Jewish nation. There the Pharisees sat in Moses' seat, and interpreted and applied Mosaic law according to tradition.

Jerusalem was the city of David around which centered the teachings of prophet and seer. Unless the demonstrations of Christ Jesus could stem the sectarian bitterness which flowed from Jerusalem, it was inevitable that his redemptive mission would be greatly hindered. In the long Galilean sojourn, during the last two years of his ministry, Jesus was preparing himself and his disciples for that inevitable struggle with ecclesiastical despotism centered at Jerusalem. His supreme duty was to meet and master all false claims of the Adam-dream, whether manifest in Jewish fanaticism, Roman despotism, or pagan idolatry; and Jerusalem was the one city where his supreme victory over death and the claims of the corporeal senses would most profoundly impress mankind, whether barbarian, Jew, Greek, or Roman.

The nature of Jesus' work at Jerusalem is clearly seen when we study the definition of Jerusalem in the Glossary of "Science and Health with Key to the Scriptures" by Mary Baker Eddy (p. 589): "Mortal belief and knowledge obtained from the five corporeal senses; the pride of power and the power of pride; sensuality; envy; oppression; tyranny. Home, heaven." One purpose of the Master in delivering himself up at Jerusalem was to prove the nothingness of the mortal sense of Jerusalem and bring out the spiritual sense,—"Home, heaven."

Towards the close of the third year of his work Jesus left the comparative quiet of Galilee to go to Judea, and there to beard the lion of materialism in its den. He went there to prove that matter, sin, and death are powerless to harm the God-inspired. In face of the intense antagonism of fanaticism and bigotry, the disciples wavered. Their understanding of Spirit was not sufficient to overcome the fear of threatening evil. They fled; and the Master was left alone to make that supreme sacrifice to which love for God and man impelled him. But where should they go? The Master had foreseen this contingency, and had provided for it: Go back to the quiet and peace of friendly Galilee; I will be there before you. Chastened and humbled, the disciples returned to Galilee. They no longer argued among themselves about who should be greatest in the kingdom of God. Humbled by their failure, they saw how imperfectly they had grasped their great Teacher's instructions and demonstrations. They had not been able to drink of his cup of bitterness. But when they turned from their worldly concepts and sought Truth righteously, their Master, victorious over death and the grave, was there again to greet them, to feed them, and to inspire them. When laboring at their fruitless fishing, they heard his loving call, "Children, have ye any meat?" Mrs. Eddy discerned the real spiritual import of that breakfast of the

disciples with their risen Lord on the shore of the Galilean sea. She says in Science and Health (p. 34), "What a contrast between our Lord's last supper and his last spiritual breakfast with his disciples in the bright morning hours at the joyful meeting on the shore of the Galilean Sea!" And then she adds on the following page, "Discerning Christ, Truth, anew on the shore of time, they were enabled to rise somewhat from mortal sensuousness, or the burial of mind in matter, into newness of life as Spirit."

Their Lord's victory over hate, malice, pain, and death, his reappearance to them in the same physical body, inspired and strengthened the disciples. They beheld more clearly the omnipotence of divine Love; and because they understood Love more clearly, they no longer feared human hate; nor did they ever again tremble before the frown of ecclesiasticism. Galilee had been their preparatory school, with the Master for a teacher. While they had failed in that first mighty test in their warfare with the powers of darkness at Gethsemane and Calvary and Jerusalem, we have no record that they ever again wavered. From the time of that spiritual breakfast on the shore of the Galilean sea, they were better healers of the sick and more profound preachers of divine metaphysics.

The Christian Scientist has his Galilee when the "still small voice" of the Christ, Truth, first reaches his consciousness. Perhaps perplexed and doubtful, he was struggling with dogmas and creeds when Christian Science came to him with light and peace, satisfying his reason, quieting his fear, and calling him to be a fisher of men. Or, perhaps, social conventions bound him, and so filled his thought that the call of Truth awakened no answering response in his heart. Then a chance acquaintance on a train tells him of the power of Christian Science to heal and save. The truth of Christian Science dawns upon him, and he begins his Galilee service in the Master's vineyard. But in whatsoever manner Truth calls him, there is the same need for preparation and consecrated service, so that when the Armageddon battle comes, when the accumulated forces of evil and error are arrayed to stop the progress of Truth, he may hold his ground in unwavering consciousness of the power of divine Love to conquer every evil belief, however threatening or imposing it may appear. Sooner or later he must conquer hate and evil for himself, whether apparently within himself or supposed to be projected at him. He must conquer his own fears and overcome his wrong desires, as well as the belief of assaults from without. It is just as essential to withstand the more vigorous attacks of evil, as to experience the joy, sweetness, and peace of the Galilean days when divine Mind unfolds its sweet concords and profounder meanings.

The reasons why a Christian Scientist fails sometimes to stand when he follows the Christ, Truth, from Galilee to the more severe tests of Jerusalem, are not difficult to see. Like the disciples, he sometimes thinks about who shall be greatest, instead

of pondering the things of Spirit: he thinks about place and power. He may believe that he is not appreciated, and that his talents are not recognized. He becomes darkened; he no longer has clear spiritual discernment, and lacks the healing power which banishes pain and sin.

Or Christian Science may come to him in an hour of great need. Perhaps he is healed of some serious physical ailment, or is rescued from mental darkness and depression. Whatever the healing, he is filled with rejoicing; he gladly begins the study of Christian Science, and follows the footsteps of the Master and the inspired admonitions of our beloved Leader. After a time, larger opportunities open before him. Patients come asking for help, and he may refuse to treat them on the specious plea that he is not a practitioner and his business takes all his time. Or his advancing course may arouse the envy and hate of the carnal mind; he fails to take the time from his daily business affairs to keep his thought on the spiritual teachings of Science and Health, and, like the disciples of old, he approaches Jerusalem without being prepared to overcome its false claims. What is the result? He, too, must return to Galilee and there again work, meekly and humbly awaiting the call of Christ, Truth, which always seeks us out when we are ready to be exalted and are prepared for the holy ministry of destroying hate, fear, and disease,—leading men to the throne of God.

Sometimes a Christian Scientist experiences struggles in giving up positions of place and authority in the Christian Science movement. Perhaps he has become a Reader or a church officer, or occupied other places of trust and responsibility, filling these positions creditably and acceptably. But after a time the march of events and his own growth may make clear to him that he should devote his entire time to the work of healing the sick. Blessed is he who can, happily and joyously, discern and follow the leadings of divine wisdom. He is thus prepared to behold the risen Christ and to receive that Pentecostal outpouring of Spirit which follows obedience and humility. If he does not obey what to him is the demand of Truth, it may be necessary for him to go back again to Galilee and begin over again. But he will discover that the Christ, Truth, is ready and willing to feed him, if he is hungry and has profited from his failures and experiences; for

> ". . . warm, sweet, tender, even yet
> A present help is He;
> And faith has yet its Olivet,
> And love its Galilee."

A Christian Scientist may have to go back to Galilee many times before he is freed from pride, fear, hate, and desire for place and power, and is so purified that he is a vessel fit for the Master's use. Then he not only can respond to the Master's call to preach to the lost tribes of Israel, but is prepared for that universal call, after the spiritual breakfast on the shores of the Galilean sea, to go "into all the world, and preach the gospel to every creature," and to prove his work with "signs following."

SPIRITUAL LAW AND ITS MANIFESTATION

MABEL C. LUCAS

THE beginner's first concept of the practical potentiality of Christian Science follows from his acceptance of the proposition that sin, sickness, and death are the results of fearful, sinful, and ignorant thinking. As a consequence, he begins to watch his thoughts, and to bring them into subjection to the Mind of Christ, as his reading of the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, with its interpretation of the Bible, shows him how to do.

Human consciousness easily grasps this much. It recognizes that so long as the divine purpose is unobscured, and the student consecrates his effort to that purpose, his progress is sure and his mental purification certain. But he cannot continue in infant's clothes. Each advancing step is preparatory to a higher one, and demands constant clarification of thought in regard to what claims to constitute so-called mortal mind with its dream-existence, as well as to what divine Mind and its eternal realities include.

While matter is included in any premise of reasoning, progress is by way of improved belief only. To reach the understanding of divine Mind one must come into the understanding of the reflection of the one divine Mind; that is, he must actually think the thoughts which God gives. This is the same as saying that he must begin to understand infinite divine Love, manifesting itself in his sinless living.

While the human effort to make one's self better through thinking good thoughts may be an intellectual effort, and its processes have their roots in human reason, spiritual thinking is in reality divine Mind unfolding its own ideas through spiritual law. This may be symbolized by the sun, which is understood to be the center of the solar system. As the sun radiates itself in individual rays, so divine Mind may be said to send forth its ideas expressing intelligent individuality. To recognize these ideas is to reflect divine Mind, and thus to be the actual representative of Life, Truth, and Love. All such ideas are forever "in the bosom of the Father," and can never be originated by any lesser so-called intelligence. They cannot be separated from the parent Mind, being its radiation of itself; hence they remain eternally perfect and pure. To human sense it often appears difficult to keep one's thoughts in touch with Truth and Love. Indeed, this cannot be successfully done except upon the basis of the spiritual understanding of the one Mind and of man as reflecting God's thoughts.

The effort to make one's self good, even according to a partial understanding of Christian Science, is easily corrupted into unintentional self-righteousness. How hard the student is trying to make himself better may be very apparent to him. It engrosses all his attention and measures all his sense of progress. But such an effort is self-centered. Unconsciously it

multiplies his own efforts in his own eyes, and detracts therein from the efforts his brother may be making. Consequently, in the proportion that a student feels he has received answers to his prayers, in that proportion does he believe his concept to have been right; but not knowing to what extent his brother has also received answers to his prayers, he is apt to misjudge his brother's demonstration, and erroneously to conclude that he himself is right and his brother is wrong. His own prayers for light and guidance have been answered to his satisfaction; therefore his brother's method and demonstration must be wrong because it differs from his own! That is his reasoning. Such a misconception of what true thinking is, should certainly be avoided; and that student has received a rich experience who recognizes that underlying right thinking there is spiritual law, which is universal, and which reveals and demonstrates itself through spiritual works. Thus, he begins to discern the temptation of constantly watching his own thought without resting his work sufficiently in the actuality of spiritual law fulfilling its divine purpose and power.

It is sometimes said, My thought is now so much clearer, I know the healing will follow. That is correct so far as it may be a concession to the step-by-step process of improved belief; but it tends to delay, and is a policy of "watchful waiting" and future expectancy rather than the looking to instantaneous cure as Jesus demonstrated Christian healing. Searching analysis is apt to make known the basis of such reasoning, and shows it to be an unconscious waiting until more is known; or it may be a belief in the processes of the so-called human mind, which is, that mortal mind can think its body into heaven; whereas, in reality, the beliefs of mortal mind and a matter body are one, and both must be forsaken as the basis of thought and demonstration.

Spiritual healing is God proving His Word and promises to be true. It is the answer of God's power and law to prayer. God is omnipotent, omnipresent, and all-loving; and through spiritual law these qualities of God assert themselves and are evidenced in spiritual healing. That is, God's law is operative whenever humanity turns unreservedly to it, just because it is law and cannot be otherwise than constantly operative. Our beloved Leader, Mary Baker Eddy, bore witness to this truth when she said in "No and Yes" (p. 17), "God is not without an ever present witness, testifying of Himself."

While, therefore, one must watch and train his thought strictly and carefully, one must not stop there or wait supinely or indefinitely for good thoughts to affect his sick body. No thinking which proceeds from a material premise will ever be good enough to win divine pardon. Nor on that basis should we ever deserve healing, because God can never know us as materially good. Instead, one's mental effort must be directed to the thinking of the thoughts God gives. A thought which is of God is the seed within itself, which, according to the ever reproducing qual-

ity of Soul, is now manifesting its spiritual phenomena of healing just because this seed, according to everlasting law, must bring forth "fruit after his kind."

Jesus declared that "with God all things are possible;" and we should expect, as divinely natural, the experiences of quick and instantaneous healing. Whenever we turn from the modes and premises of so-called mortal mind and allow spiritual law to assert itself in our thinking, these works do follow, as the evidence of God asserting His all-power and presence. They are God's own evidence of Himself, redeeming His promises and establishing His ever-presence.

This truth was illustrated once in the experience of one upon whom materia medica had pronounced the verdict of incurable disease. Like Asa, he had sought unto the physicians; but afterwards he turned to Christian Science for healing. He had several years of more or less constant treatment from Christian Science practitioners and studied diligently himself, but was only comforted—not healed. His thought appeared to be unusually loving and consecrated, and at first it seemed strange that he had not received healing. But the practitioner last consulted by him discerned the belief of making himself good through his own thinking; and, in answer to the prayer for light and guidance, he found truth declaring itself in these words: Stop trying to make yourself good, and be the man God has already made good. So great was the energy of divine law behind the declaration that the true concept of God was born in his consciousness. He saw that he had been trying to work out of mortality by way of improved beliefs, and had hoped ultimately to reach up to God and at some time to understand enough of Spirit to receive his spiritual healing. Instantly he dropped the false method and renounced the claim of incurable disease, because he saw it was no part of himself. Then it fell from him as a garment. He had no more treatment, and needed none; for he was healed. There was no delay, no process of gradual improvement. The might of spiritual law was allowed to reach his consciousness, and "it was done." Such is the power of true thinking supported and enforced by spiritual law.

Spiritual law is an integral part of that Mind which was in Christ Jesus; and we cannot think the thoughts God gives without spiritual law. It controls all action and establishes forever the fact that "health is not a condition of matter, but of Mind" (Science and Health, p. 120). All true intelligence is included in divine Mind, which declares itself through its own spiritual qualities. How to demonstrate this is what Christian Science teaches. Truth is forever existent entirely apart from all belief in matter, and manifests itself to humanity by its power over so-called mortal mind or matter and over all so-called material phenomena, always replacing evil with good. Such was the thinking and demonstration of Jesus. He proved what Mrs. Eddy further says on page 120: "The Science of Mind-healing shows it to be impossible for aught but Mind to

testify truly or to exhibit the real status of man. Therefore the divine Principle of Science, reversing the testimony of the physical senses, reveals man as harmoniously existent in Truth, which is the only basis of health; and thus Science denies all disease, heals the sick, overthrows false evidence, and refutes materialistic logic."

STAND!

HELEN LUDLOW JACOBY

A MISTAKEN idea of what constitutes Christian Science demonstration often causes the student to entertain doubt, discouragement, and a sense of failure or confusion. Many times we find that we have been led to believe that if we do not have an instantaneous healing of sickness, lack, or inharmony, we have failed in our work. At such times we might very well consider, for guidance, some of the old Bible stories, that of the Israelites in Egypt, for example, or that of the Hebrew children in the fiery furnace, or that of Daniel in the lions' den. In none of these was there what is generally called an instantaneous demonstration; yet in each case there was manifested that which has lived through the centuries.

Did the Hebrew children do nothing more than step out of the furnace with not even the smell of fire clinging to them? Was the best demonstration that Daniel made the stepping forth from the den of lions unhurt? Was the marching into Canaan the biggest thing the Israelites accomplished? There is in each of these cases something far deeper and finer than these manifestations alone indicate. This greater work, which was complete previous to the demonstrated events, fills us with admiration, and instills new hope in us that when "through fiery trials" our pathway shall lie, we shall see that God's grace, "all sufficient," will be our supply. This work is less spectacular, but indicative of perhaps even greater courage; yes, and of a more demonstrable understanding of Truth, than, perhaps, the final acts themselves required. If there were no more to these stories than the final steps, we might be justified in sometimes thinking that we have not done correct mental work, and have failed to make our demonstration when the vigil has seemed to be long.

Daniel's greatest work was not in walking out of the den of lions. It was in being able to endure the whole night there; to know during every second of those long hours of darkness that God was present. Just so it was also with the Hebrews in the furnace. It was the ability to withstand the flames and the intense heat for hours without the slightest injury, rather than the mere act of stepping out of the furnace, that was their demonstration.

The Israelites had been in bondage in Egypt for upwards of four hundred years, and had wandered about in the wilderness for forty years, before they marched into the promised land; but during all those years their demonstration was in the

making. Their God had not deserted them, or deemed them unworthy of His care. In Egypt He had upheld them, so that they were able to preserve themselves as a nation distinct from the Egyptians, and to keep their religion almost untouched by the surrounding thought. God had at last raised up Moses to lead them out of Egypt, through the Red Sea and the wilderness. In the wilderness God moved before them a pillar of cloud by day and of fire by night. He sent manna to feed them; their clothes waxed not old, and their feet swelled not. Even when they became discouraged and longed for the fleshpots of Egypt, when they doubted God and worshiped a golden calf, He did not desert them. Patiently He cared for them during their confusion, and guided them that they might see the right path and turn again to the living and true God. At last the Israelites came into their promised land. This was the proof that all through their trials they had been doing correct work, and had already made a demonstration. It was evidence that for more than four hundred years God had been with them; that they had never been without His loving, sustaining, guiding hand. They had met and conquered the temptations, the tortures, the claims of pestilence, famine, and plague for four centuries; and they had come out of it a stronger, more sanctified people, a race from which was to spring Christ Jesus.

When we, like the Israelites, are beset on every side and seem not to know where to turn; when all material avenues seem shut, and we can see no way out of our difficulties; when lack presses in from all sides; when our stand for Truth has made the next month's rent and perhaps the next meal problematical, we are still able to cling to Truth, to God, and to our best understanding of His ever present love, and are able still to rejoice and sing for the pure joy of knowing that God is Love,—is not that proving something? Is not that demonstration? Perhaps weeks or months may pass, and we may still be unable to show to the world that we have made much, if any, progress; but can we not find satisfaction in knowing that during these months God has somehow met all our needs, that through some channel or other He has provided the manna? Surely it means something to know that He is still with us, that He has never taken away His pillars of cloud and of fire. At such a time, it might be well to review the life of Mrs. Eddy and notice how our Leader endured poverty, ridicule, ostracism from the homes she had loved most, persecution and slander, rather than give up her ideal, her vision of the truth. Did she feel that during those years she was working to find God, to catch up with Him sometime? She never once lost sight of the fact that God was always guiding and guarding her. Out of her trials it was that "Science and Health with Key to the Scriptures" and The Mother Church grew. They came because she had spiritual understanding enough to stand, to suffer, to triumph for the truth. One need read only her chapter on Atonement and Eucharist in Science and Health to realize that Mrs. Eddy knew some-

thing of what Jesus had borne, and that she did not complain or ask herself why she had been placed in such positions as she found herself in; nor did she condemn herself as a failure because it had taken her years—many years—to make what the world calls her demonstration of success. These years were growing years, years of discovery, of testing, and of trial. Yet what joy they must have held for our Leader; for she experienced the joy of the knowledge that Love is ever present; and she had ever before her the vision of the promise. She was willing to give these years to the proving of her understanding of God. In some measure each must prove for himself what she proved for herself during that period.

A student of Christian Science who had previously had many unmistakable proofs of the efficacy of Christian Science found himself in a very trying situation. His stand for Truth had placed him in a position of being without any business connection and with only a very slender, irregular income, which could not possibly be made to stretch to meet even his bare needs. Opening after opening appeared and held out wonderful promise for the future; time after time he felt as if his trials were over; yet over and over again, as arrangements seemed completed, some new turn of affairs would cause the plans to fail, apparently through no fault of the student. Error in many forms, dishonesty, deferred payment of just debts, unreliability, and indecision of those concerned in the deals, seemed to operate to delay and obstruct his work. With each new disappointment courageously met, as he eagerly and faithfully turned to the Christian Science textbooks searching for light on his seeming failures, he prayed earnestly to be shown the lesson involved in the experience, and each time he found sustenance in the truth. His courage and strength were renewed; and he confidently took up his work again, even though it sometimes seemed that he was failing hopelessly. All these weeks, which soon stretched into months, he did not lose his joy. It rather grew steadily greater and greater as he learned more of love, patience, humility, charitableness. As error used new arguments more subtle than the previous ones, every avenue seemed closed against his sincere efforts to find employment of almost any kind, that the needs of his family might be met. Critical onlookers said: "What is the matter with the man? He should certainly have no trouble in getting a good place. He surely is not making much of a demonstration." But was he not making very much of a demonstration in being able to meet all these trials with his confidence in God unshaken, with greater and greater love and consecration, with an ever increasing sense of the sustaining power of Love? During all these months, when all about him seemed to be screaming "failure," his God never forsook him. Every need was met in some way. God did not once fail to provide an avenue through which to give the thing needful. When the spell was broken and his success was evident, not only to himself but to others, was it only then that his demonstra-

tion began? No, he had been making his demonstration all through his wilderness in being able, midst "fiery trials," just to stand. He came out of it as one of those "which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

All can stand fast and behold the salvation of our Lord, even when the world may say that we are not making our demonstration. We can retain our clear vision of the Christ and our joy in the assurance given by Mrs. Eddy in Science and Health (p. 566), "As the children of Israel were guided triumphantly through the Red Sea, the dark ebbing and flowing tides of human fear,—as they were led through the wilderness, walking wearily through the great desert of human hopes, and anticipating the promised joy,—so shall the spiritual idea guide all right desires in their passage from sense to Soul, from a material sense of existence to the spiritual, up to the glory prepared for them who love God."

[Written for the *Journal*]

REVELATOR

WILLIAM P. MC KENZIE

A PROPHET'S voice cried in the long-past ages:
Oh, "comfort ye my people, saith your God;"
But priest and sage have sealed the prophet's pages,—
Themselves and all of comfort they defraud.

The people wander still in barren places,
And hunger for the good that's undenied;
They heavenward turn their sad and weary faces,
And pray—for what already is supplied.

Athirst they wander, tasting bitter waters,
Or stagger on by some mirage allured;
As were their fathers, so the sons and daughters
Are blind to comfort promised and assured.

A woman heard the little children crying,
And viewed the people's faces, drawn with woe;
She, prophet-like, on the unseen God relying,
Revealed anew that source whence healings flow.

A host new-led, the brackish pools forsaking,
Know the good news of fountains flowing pure;
Their thoughts are turned from sickness and heart-aching,
And comforted, find plenishment and cure.

From labors done this Leader hath her rest now,
Still higher tasks her loving thoughts employ;
From her great labors multitudes are blest now,
And learning love, are also finding joy.

GOD'S WITNESSES

EDITH M. SHANK

STUDYING the Bible, from Genesis to Revelation, we find recorded the words and deeds of many people who, to a greater or less extent, proved themselves to be God's witnesses. But the greatest witness of all was Christ Jesus; and students of Christian Science may well consider the statement which he made to Pilate, as found in the gospel according to John: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." Recalling all that we know of Jesus' life, we see that not once did he fail in fulfilling his mission. He was, indeed, a perfect witness to the truth,—the truth about God and His creation, spiritual man and the spiritual universe. That he also knew the enduring quality of his testimony is evidenced by these words which he spake to his disciples: "Heaven and earth shall pass away, but my words shall not pass away."

In this age, Mrs. Eddy was the first witness to the Christ, Truth, or Christian Science; and she proved, beyond a shadow of doubt, by healing and teaching, that God is omnipotent, omnipresent, and omniscient. This she did before giving to the world the textbook, "Science and Health with Key to the Scriptures." Since then, innumerable witnesses have proved, and are proving, the availability and reliability of this teaching to meet every need which presents itself in the round of daily living.

The opportunity to bear witness is presented to every individual. In fact, one is continually being a witness to good or to evil. The character of a witness is determined by the source or foundation of all testimony which he gives. With this thought before us, let us examine ourselves to find what our status is as witnesses. What are some of the requisites of a good witness, in other words, a witness for God? At once we see that intelligence is of prime importance; and there being but one source of intelligence, divine Mind, to the degree that we manifest or reflect the unerring wisdom of Mind are we truly witnessing for God, bearing testimony and furnishing proof to all who have eyes to see and ears to hear that there is one supreme, creative, governing power, who perfectly and continuously maintains His entire creation.

Mrs. Eddy refers to man in "Miscellaneous Writings" (p. 83) "as a living witness to and perpetual idea of inexhaustible good." Elijah bore witness to the ever present abundance of good in the demonstration of supply for the widow of Zarephath; and shortly afterwards he proved his understanding of God as Life by restoring the widow's son. In the face of such powerful testimony one is not surprised at these words of the woman: "Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth." To be such an able witness to the omnipotence and omnipresence of Truth, Life, and Love,

results not merely from the work of a day, a week, a month, or even a year; but one may begin now to be God's witness in thought, word, and deed. When Jesus stated so clearly and concisely the reason for his existence, can we, as his followers, consistently claim any different reason or purpose for ours? On page 165 of "The First Church of Christ, Scientist, and Miscellany," we find the question "What am I?" answered thus by Mrs. Eddy: "I am able to impart truth, health, and happiness, and this is my rock of salvation and my reason for existing."

If love is filling our consciousness, we bear witness to the fact by showing more kindness, courtesy, consideration for others, and unselfishness to all mankind, wherever we are and under all circumstances. What a beautiful example of unselfed love is the story of Joseph! He was a faithful witness to love for God and man, in spite of the many perverse conditions which beset him throughout much of his early life. It is our constant privilege to bear witness to Truth by being truthful, exact, honest, sincere, and just in all dealings with our fellow-men, abiding by Paul's counsel to the Philippians, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, . . . think on these things." As we do "think on these things," to the exclusion of all petty suggestions of mortal mind, we are joyful and happy witnesses. Knowing that divine Principle governs and guides man, we bear witness to that fact by expressing accuracy, orderliness, promptness, and by standing firm for our highest sense of right, assured by Scriptural authority that with "the Father of lights . . . is no variableness, neither shadow of turning."

Living according to divine requirements means that day by day we must take just such simple footsteps as are here enumerated, being ever conscious of our responsibility as God's witnesses. In Science and Health (p. 497) Mrs. Eddy speaks of Christian Scientists as "adherents of Truth." This adhering is first of all a mental activity, and afterwards it finds expression in our conversation and daily deeds, these being the evidence that we are followers of the teachings given to the world by Christ Jesus and presented anew to this age by Mrs. Eddy, the Discoverer and Founder of Christian Science. The privilege of being a good witness, whether silent or audible, should never be forgotten or neglected. The world is judging Christian Science by the evidence presented by its followers. Can one, then, be too careful that so far as he is individually concerned his daily living shows forth, in an ever increasing measure, a greater degree of peace, happiness, health, wholeness —in a word, holiness?

Earnestly and steadfastly endeavoring to be faithful witnesses, expressing and living in accord with our highest understanding of the truth which Christian Science teaches, we would never be found disobedient to the ninth commandment, "Thou shalt

not bear false witness against thy neighbour." When a child, the writer was given the Ten Commandments in rhyme, and the line for the ninth commandment was, "Tell not a wilful lie." Such has been a common interpretation of this one part of the Hebrew Decalogue. How grateful we should be that through the study of Mrs. Eddy's writings, our understanding of this, as well as many other parts of the Bible, has been enlarged and perfected! Bearing false witness is the result of having a wrong source or foundation for one's testimony. If we accept the evidence of the so-called material, personal senses, and witness according to their dictation, then we are false witnesses, not only against our neighbor but against ourselves. We are admitting that error is an entity with a channel for its expression. One may be a false witness without voicing error; for mentally beholding one's self or others as sick, poor, disabled, angry, or admitting error of any nature as belonging to man, as being in any place or operating as any thing, means a yielding to the temptation to believe a lie, and prevents one from witnessing to Truth. As a witness in court is often influenced by others, who try to make a tool of him, so we need to be ever on guard against suggestions of evil which would adulterate, hinder, obstruct, or completely pervert our testimony for good.

On pages 430 to 432 of Science and Health we are shown how the claim of the counterfeit tries to sustain itself by false testimony, all evidence being given for the purpose of proving man mortal, subject to sickness and death. Are we being misled today by such a witness as material sense testimony? Are we accepting in any way the evidence of this false witness? Not if we understand in some measure that God is the only cause and creator, and that man, as His offspring, is spiritual and perfect. Because of spiritual discernment, which is man's God-given right, one need never be a false witness, nor fail in properly appraising all testimony presented to him.

In the book of Proverbs we find this statement: "A false witness shall not be unpunished, and he that speaketh lies shall not escape." Here we are plainly told that the question of reward depends on the witnessing. A dictionary gives the following definition of reward: "That which is given in return for good or evil done or received." Just as surely as effect follows cause, so is one's reward commensurate with the character and quality of his testimony. An example of this is given in the first gospel, where, in the fifth chapter, several qualities of thought are spoken of, each one followed by a promise which, when fulfilled, would be a reward. Purity of thought is rewarded by seeing God; the blessing or reward for the meek is inheriting the earth; the peacemakers are blessed by the reward of being called God's children; and the reward for the merciful is that they shall obtain mercy. God's eternal law of justice is ever operative and unvarying; and because it is, we may be confident that according to our fidelity as His witnesses shall we be rewarded with

good. A true witness is not concerned with the question of reward; if he were, that very condition of thought would prevent him from being a true witness.

In human affairs there are many laws made to govern the office of witness, these laws varying in each country in accord with the form of government, and all being more or less limiting. We are told by the historian Josephus that in ages gone by women and slaves were not allowed to bear witness. How different is this in the kingdom of divine Mind! God is not and cannot be a respecter of persons; and each of His children has equal opportunities and is subject to the same unchanging requirements.

Being ever mindful of our duty as witnesses, taking thought that our testimonies are sure and convincing, and proving by daily deeds that we know whereof we speak, are results of following the advice of the master witness, who said, "Seek ye first the kingdom of God, and his righteousness,"—in other words, Have a sure foundation for your testimony,—"and all these things shall be added unto you." This witnessing is truly being about the Father's business; and one need never be unoccupied. Let us be grateful that this work is ours. Then shall we persistently, patiently, fearlessly, bear testimony and furnish proof that it is possible in everyday human experience to be obedient to the spirit and to the letter of the Golden Rule, thinking of others as we would have them think of us and conforming our words and deeds to our thoughts.

At no time did our beloved Leader counsel her students to have before them less than the goal of perfection in any line of endeavor; and the attainment of this goal is to be brought to full success in a manner conformable to the direction found in Isaiah: "Precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." It cannot be otherwise than this in the work of being God's witnesses. When, as students of Christian Science, we recognize the demand made upon us to bear witness to the truth learned, how glad and willing we should be to obey! If alertness, integrity, and consecration characterize our unceasing efforts, then will be accomplished in an ever increasing measure the overcoming of all false testimony, and the claim of the counterfeit will be rendered null and void. We need not be dismayed that "the accuser of our brethren is cast down, which accused them before our God day and night," for the Apocalyptic vision further declares that "they overcame him by the blood of the Lamb, and by the word of their testimony."

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Nothing less than the majesty of God, and the powers of the world to come, can maintain the peace and sanctity of our homes, the order and serenity of our minds, the spirit of patience and tender mercy in our hearts. Then will even the merest drudgery of duty cease to humble us, when we transfigure it by the glory of our own spirit.—*J. Martineau.*

SPIRIT'S ALCHEMY

CHARLES V. WINN

HUMANITY has ever been seeking a savior. From the earliest times it has made an effort to effect its release from bondage and limitation. Its struggle has been unceasing and, for the most part, disappointing. Its failure to gain the long-sought goal of peace and satisfaction is an irresistible proof that it has not sought aright. Considering the constant failures of the past,—yea, also of the present,—the outlook from a material standpoint is dark indeed. It is here that Christian Science comes to us with its blessed benedictions, dispels our darkness, and reveals unto us a ray of sure deliverance.

The dictionary defines alchemy as "the medieval chemical science whose great object was to discover the universal cure for disease and means of indefinitely prolonging life." This, alchemy hoped to accomplish by the use of the juices of plants. It still claims to be the basis of some modern material methods of healing, although these no longer confine their researches, but have gone far afield into the mineral and animal kingdoms. Could anything better illustrate why the world is still searching for the "universal cure"? Is it not evident that if we are to obtain different results, we must turn our gaze in a different direction, and search in another realm? We know that everything in the material realm claims to be in a constant state of flux or change. So long as we continue to look to matter,—which by its very nature is unstable, unsatisfying, and constantly changing,—we cannot attain to that abiding health, harmony, and peace which heretofore we have so diligently sought in vain. We cannot find the eternal by looking to that which is impermanent, the abiding by depending on that which is ever varying, or gain harmony through that which constantly manifests discord and inharmony.

Here Christian Science comes to our rescue, transforms our thinking "by the alchemy of Spirit," to use Mrs. Eddy's words in "Science and Health with Key to the Scriptures" (p. 422), and eradicates from our experience everything that is unlike good. Christian Science begins at the beginning, by showing us the true nature of God, the one and only cause. Even the most primitive peoples have had some concept of a cause or creator. Looking about them and beholding material things, they were led to the inevitable conclusion that there must be some power that had brought everything into being. The nature of this power, it is true, has been the subject of the most grotesque theories and vague conjectures. If there is any one thing for which the students of Christian Science are increasingly grateful, it is the fact that through it they have learned the character of true causation; for every other religion, philosophy, or theory in the world believes in a cause which produces both good and evil.

Christian Science, in both theory and practice, proves unequivocally

that God is all good. In its practical application it clearly demonstrates that the All-perfect does not beget or perpetuate anything imperfect, incomplete, or which fails to express His own nature and character. The divine Being expresses Himself perfectly in existence and perpetuity. He cannot possibly impart anything to His creation that will cause it to cease to be. God, who is Love, manifests Himself in infinite loveliness, and can never be the origin of anything harmful, injurious, or deleterious to the objects of His love. He who is divine Mind could never lack intelligence enough to sustain and maintain His own ideas in their perfection and glory. He who is infinite power could not create another power capable of changing His beneficent plans and purposes. As this true understanding of "the Father of lights, with whom is no variableness, neither shadow of turning," comes into consciousness, the shadows cast by false theology, false education, and so-called medical science are gradually dispelled; and there inevitably follow healing, redemption, and regeneration.

Another fallacy which Spirit's alchemy destroys is the belief that God and His creation, including man, are capable of being separated. Mrs. Eddy in Science and Health tells us (p. 336), "God, the divine Principle of man, and man in God's likeness are inseparable, harmonious, and eternal." Love can never be separated from the object of its love, for nothing unlovely can intervene between them. Mind can never be estranged from its idea, for the divine idea is the expression or manifestation of Mind; and, separated from its origin, the idea would have nothing to express. Spirit's image and likeness cannot be divorced from Spirit; otherwise, it would have no character or nature. This truth completely destroys one of the most pernicious teachings of false theology,—that man is now separated from God, but that through some mystical process, generally thought to be death, he is going to be ushered into God's presence, or united with God again. We can commune daily and hourly with our heavenly Father; and through right thinking and right living can realize more completely His abiding presence. God is never absent from His spiritual universe. Absence is unknown to ever-presence; and man therefore can never be beyond the boundary of God's ever-nearness.

Another great change wrought by Spirit's alchemy is a true and demonstrable understanding of God's law. The dictionary tells us that law is a rule of action prescribed by the supreme governing authority. When we learn in Science that good is the supreme governing power of the universe, we come to recognize that the only law there is, is the law of good. Applying this great truth in our practical experience, we are able to prove the nullity of all the so-called laws of evil. Their names may be legion; but however long they have been believed in, they are one and all made void by the law of Spirit. Inasmuch as they are not prescribed by the supreme governing authority, they have no power to enforce themselves, no real activity, no basis or support.

Thus, there is no law of hate, for the universal law of Love is the only law. There is no law of sin that can bind men to evil habits, for the law of good always manifests itself in goodness. There is no law of disease, for the power which is supreme never creates or permits any weakness, inaction, discord, or impairment. There is no law of death, for the law of infinite Life forever sustains and maintains its entire creation in continuous and abiding harmony. As this divine understanding permeates and pervades our thinking, every claim of evil is silenced and destroyed; and man's natural heritage of peace, harmony, and holiness becomes the rule of life. "Thus Christian Science, by the alchemy of Spirit, destroys sin and death" (Science and Health, p. 422), and the glory of God and His perfect creation dawns on our awakened perception.

ABSOLUTE SCIENCE AND THE PROBLEMS OF HUMANITY

HELEN WOOD BAUMAN

THROUGHOUT the centuries in which the Bible has been so miraculously preserved for mankind, it has been generally acknowledged that the purpose of the holy Book is to prove the power of righteousness. It was not, however, until Mrs. Eddy, after years of consecrated study of its inspired pages, discovered God to be the divine Principle of righteousness that the Bible became of the highest demonstrable value to humanity.

In a single sentence in the Christian Science textbook, "Science and Health with Key to the Scriptures" (pp. 465, 466), Mrs. Eddy has given a statement of absolute Truth: "Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being, and His reflection is man and the universe." Christ Jesus expressed the necessity for the application of the understanding of this Principle when he said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Studying the Scriptures in the light of Christian Science, we find that the miracles recorded in them were always the result of some comprehension of divine Principle, and indicated progressive steps in spiritual growth leading up to the demonstration of the letter of absolute Science, given to mankind in the Christian Science textbook.

We find the idea of divine sonship, the perfect image, early appearing in the consciousness of Abraham, when God spoke to him, saying, "I am the Almighty God; walk before me, and be thou perfect." In simple acts of kindness, in loving his neighbor as himself, Abraham demonstrated his understanding of this statement. In searching for a city "whose builder and maker is God," "not knowing whither he went," he was eliminating self-will and gaining divine guidance. In his obedient willingness to offer up Isaac, the child of promise, he proved that he was understanding

that the spiritual idea, man, is not in matter; for when he sacrificed personal sense, his son was restored to him unharmed.

Abraham's consistent fidelity to his highest understanding of God, good, exemplified the first stage of unfoldment of the Christ-idea in the individual consciousness. The next stage of progress was typified by Moses, whom Mrs. Eddy designates, in part, as "moral courage; a type of moral law and the demonstration thereof" (Science and Health, p. 592). Moses discerned in a considerable degree the oneness of God, as expressed in the First Commandment, "Thou shalt have no other gods before me." By obedience to the Ten Commandments, which God gave him, the senses are purified and human consciousness prepared for a still higher revelation of Truth. It was in Moses' ministry that the first physical healings through spiritual means were recorded, a fact well illustrating the spiritual origin and power of the moral law. Elijah, the prophet, typifies that stage of growth in which spiritual ideas are tangibly discerned and the true sense of creation begins to displace the false. It was in the period of prophecy that the demonstration of raising the dead was first made, for human consciousness was rising above the mortal belief of life in matter and beginning to comprehend life as existing only in God.

In the life of Christ Jesus we find perfected the application of absolute Truth to human needs. Because of his divine origin and consequent understanding of divine Love, he made practical the scientific sense of existence in the highest degree that had been attained. Knowing that there must be one more step of unfoldment before the destruction of all error should be accomplished, and realizing that his disciples were not ready to take this step during his ministry, Jesus said to them, "I have yet many things to say unto you, but ye cannot bear them now." It remained for Mrs. Eddy, in her discovery of Christian Science, to give to the world the final statement of absolute Truth.

Following the moral and spiritual purification indispensable to the reception of divine Science, the most important of all human footsteps guiding us into perfection is the necessity for maintaining in our Christianly metaphysical practice an absolute basis. If we permit an error of statement to remain, the treatment can no longer be said to be Christian Science treatment; it becomes hypnotic in its nature, limited, finite, and powerless. Treatment cannot be too radical, spiritually. When we think in perfect obedience to divine Principle, our thoughts are Godlike and express God's loving power. Wherever thought may rest, if it be imbued with the qualities of Truth, the harmony of His presence is manifested. The nature of God is thus translated into such terms as can be humanly comprehended, and the words of Jesus are fulfilled: "Thy will be done in earth, as it is in heaven."

As the Master taught his disciples to separate the sheep from the goats and the tares from the wheat, so the Christian Scientist learns to distinguish between the false qualities of

the so-called mortal mind and the spiritual qualities of divine Mind. The same purity which enables him mentally to detect error gives him the spiritual strength to cast it out. This ability to discern evil in thought, resting upon a radically metaphysical basis, proves Truth to be unlimited in its power in the destruction of error.

In every point we must obey the behests of Principle,—in goodness, in morality, and in spiritual qualities of thought. In this regard it is most important that we obey the Manual of The Mother Church, becoming thereby living stones in the great structure of reality. Let us remember the words of James, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

The Christian Scientist early learns that he has dominion over every false condition in the exact proportion that he has the right concept of Truth; and his success in the demonstration of Truth will depend entirely upon his ability to exchange the false beliefs of material sense for true ideas. On page 359 of "Miscellaneous Writings" Mrs. Eddy has written, "The *way* is absolute divine Science: walk ye in it; but remember that Science is demonstrated by degrees, and our demonstration rises only as we rise in the scale of being."

[Written for the *Journal*]

THE ETERNAL CHRISTMAS

EDNA M. VALIER

On the hills of old Judea
  Shepherds first beheld the light
Which foretold the Christ's appearing
  On that wondrous Christmas night.

How their hearts did burn within them
  When the angels sang the words,
Peace on earth; to all men blessing!
  And they straightway left their herds.

Walking in the light that led them
  Through the darkness of the night,
They did come to him long promised,
  Christ, who is the Prince of light.

Not mid worldly pomp or glory
  Did they find our King that night;
As a little child in meekness,
  Truth did dawn on waiting sight.

So to all, throughout the ages,
  Light of Truth still clearly shines.
We must follow where it leadeth,
  Seeking not for earthly signs.

OPPORTUNITY

EULALIE EILAND

PROBABLY no word is more generally misunderstood than the word "opportunity." Webster defines opportunity as "a time or place favorable for executing a purpose." While this definition is generally accepted, unless we consider the underlying reality of what is conceived of and humanly termed opportunity, we are apt to limit our possibilities and retard our progress for a season.

It is common opinion that the trend or direction of one's opportunities is fixed by his heritage, education, and experiences, all of which are dependent, more or less, on what is called chance or luck; that opportunity not only is subject to chance or luck, but is further conditioned by the so-called law of demand and supply; that irrespective of qualifications and ability, if the demand for the services which one is able to render, or for the commodity one is able to handle, is not equal to the supply, then for him there is little opportunity for successful attainment; that if, on the other hand, such demand does exceed the supply, even then the individual's opportunity is made possible by unfortunate lack on the part of the many. In short, it is believed that opportunity is fortune's bequest to the minority; is ever dependent upon time and circumstance; and is desirable, primarily, for material gain.

Endeavoring to substantiate this claim that opportunity is conditioned by chance and luck, demand and supply, mortal mind, in belief, endows chance and luck with power and authority. Through fear and human will it creates inconsistent demands, and as inconsistently supplies them. Jestingly it mocks the pitiable cries of poverty and grief, want and woe, while it strives to placate lust and greed, ambition and vanity. Though mortal mind has been successful, in a measure, in foisting this concept of opportunity upon the children of men, the righteous thinker repudiates this subtle argument as high treason against his heavenly Father, divine Love, who is "no respecter of persons."

Opportunity is the occasion to demonstrate the power and availability of the ever operative law of good. Man, who, as Mrs. Eddy tells us in "Science and Health with Key to the Scriptures" (p. 119), is "the humble servant of the restful Mind," cannot accelerate or retard the action of divine law; but through honestly desiring its control and government, one is lifted in thought above fear and human will to behold its healing, harmonizing power, in every circumstance and condition of thought environing human existence.

In the fifth chapter of John's gospel is recorded an incident of immeasurable value to those seeking the true concept of opportunity. A more graphic description of the pitiful plight of one laboring under the misconception of opportunity was never given than we find in the impotent man's reply to the Master's question, "Wilt thou be made whole?" Hear

the reply of doubt and disappointment: "Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me." The fact that he lay at the pool of Bethesda is proof that he wanted to be healed. That the ever operative law of good is a divine statute of revocation to every would-be enactment of mortal mind, it was the Master's great opportunity to prove. The beliefs of time, locality, competition, and lack of personal aid vanished before the spoken word, "Rise, take up thy bed, and walk."

Trials afford opportunity to prove the power of divine law; and the seasons of demonstration, marking the upward footsteps, are stars of hope in the night of discouragement. The heart of Elisha may have been torn with grief and separation when he smote the waves of Jordan with the mantle of his ascending master. But turning unreservedly in the hour of trial to God, he gained certain acquaintance with divine law; and the waters divided in answer from heaven to his query, "Where is the Lord God of Elijah?" As he passed over Jordan on dry land, doubt and discouragement were supplanted by dominion and spiritual power, concerning which the sons of the prophets declared, "The spirit of Elijah doth rest on Elisha."

Occasion to demonstrate the action of divine law is according to one's growth in Christian character. It well behooves us, therefore, to accept joyfully each lesser opportunity that presents itself, remembering that we cannot receive that to which we have not grown, any more than we can entertain a guest for whom there is no room. It is remembered that the call to acquaint themselves with the verities of God came in early youth to Samuel, Daniel, Christ Jesus, and others, including our Leader. Their obedience thereto was richly recompensed, though in that first call, doubtless, none of them foresaw that degree of individual development characterized by the faithful judge of Israel, the prophet Daniel, or the revelator of Truth. Jesus' first miracle, at the marriage feast in Cana of Galilee, met adequately an immediate need. Later, the multitudes were fed, the sick healed, and the dead raised,—all in consonance with his great growth and increased spiritual understanding.

We sometimes hear given as a reason for the attainment of others the fact that "they have had such wonderful opportunities." Opportunity to demonstrate the law of good is the universal heritage of all the children of God, and is ever present to the receptive thought. Humility and expectancy constitute receptivity. The faithful Abraham was watching at the doorway of his tent when he perceived the power of divine law to overrule human belief. It was not to Moses living in the luxury of Pharaoh's court, but to the patient, humble shepherd of the Midian desert who approached the mountain of God with his flock, that the voice from the burning bush extended opportunity to prove his further understanding of God's law.

One's fidelity in the prosecution of a righteous objective is often cause for marvel; but the casual on-

looker scarcely realizes that the thought imbued with obedience and fidelity is alone afforded opportunity to perceive and demonstrate the operation of divine law. When Noah foresaw the inevitable approach of the deluge, and was moved to prove the power of God "to the saving of his house," neither the years of toil nor the jesting of his contemporaries dissuaded him from the faithful pursuit of his divine commission. In all the annals of history, no one ever perceived and demonstrated so clearly the action of divine law as Jesus the Christ. Though his obedience and fidelity meant the severing of every earthly tie, and the bitterest persecution known to the ages, he conceded nothing to matter. Animated with the spirit of devout consecration to his holy purpose, he said to those concerned with bodily comforts, "My meat is to do the will of him that sent me, and to finish his work."

In advancing to successful personal attainment, we may think in our ignorance that we are doing much; but to the extent that we entertain this thought, we limit our achievements. God alone is responsible for the perfect operation of His law. This knowledge relieves us of burden and anxiety; and resting in the strength of Spirit, we see right desires take form in grand actualities. Thus we gain a sense of the import of the Scriptural admonition, "Stand still, and see the salvation of the Lord."

In demonstration of the power and availability of divine law, the visible manifestation may often be pleasing to sight and sense; but this is but the sign and symbol of the spiritual attainment of the faithful. The power and availability of divine law are not demonstrable to those who would take the kingdom of heaven by violence and lay hold upon effect with no knowledge of cause. Moved with compassion, the meek and mighty Jesus fed the hungry; and though his understanding was sufficient to have changed the flinty stones to bread, he silenced his own sense of hunger through communion with God, partaking of that bread which the world knows not of. Mrs. Eddy tells us in Science and Health (p. 15), "Christians rejoice in secret beauty and bounty, hidden from the world, but known to God." Opportunity is discernible when truth first dawns upon human thought, and continues to appear as we continue to awake in His likeness. The countless experiences affording opportunity to prove that there is no impediment to the action of divine law are heaven's tender lessons revealing the spiritual fact that man is the immediate beneficiary under the ever operative law of good, the immediate object of its sustaining, governing power. As this truth dawns, we begin to rejoice in tribulation, to accept gratefully each experience as the rod and staff that comfort us and force us to become conscious of what we are. Lost opportunity and lack of opportunity fade from thought; and fellow-travelers on the upward journey sing in unison:—

"Embosomed deep in Thy dear love,
Held in Thy law, I stand:
Thy hand in all things I behold,
And all things in Thy hand;
Thou leadest me by unsought ways,
And turn'st my mourning into praise."

REALIZATION THROUGH OBEDIENCE

ENID MARGUERITE RENNY

IN the face of world unrest and insecurity, this age is indeed blessed in having the complete explanation of the scientific method which Jesus used in his healing work, and concerning which he said: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth."

Mary Baker Eddy, the Discoverer and Founder of Christian Science, in her great textbook, "Science and Health with Key to the Scriptures," thus defines "Holy Ghost" on page 588: "Divine Science; the development of eternal Life, Truth, and Love;" and many thousands of students are proving this definition to be true by the healing effect that Christian Science is having on their lives. Christian Scientists do not accept Mrs. Eddy's teachings blindly, but are putting them to the test in the Scriptural way indicated by Paul when he said, "Prove all things; hold fast that which is good." In humble and, possibly, trembling hope, the beginner assumes the truth of some statement from Science and Health, and then tests its practicability, somewhat in the same manner that a child learning to swim casts himself on the water, uncertain whether or not it will bear him up. When the student of Christian Science finds that the statement just quoted from the textbook actually stands the test of practical use, and that thereby he receives some definite good, perhaps in physical healing, relief from sorrow, or a lightening of despondency, he is thereby encouraged to pursue his study, proving each step, and thus gradually gaining the assurance that Science and Health and Mrs. Eddy's other writings, together with the Bible, really do present and elucidate the Science of being.

Once the student has reached the point of discerning that the demonstration of Christian Science means not only his individual rescue from the ills "that flesh is heir to," but the ultimate salvation of the whole world, he desires, with eagerness and consecration of purpose, to reach the divine heights of spiritual understanding whereby he will be best fitted to serve his fellow-men. What is the method, he asks himself, whereby I may attain the realization of Truth? The way was fully illustrated by Christ Jesus, the Way-shower, who said, "If ye know these things, happy are ye if ye do them." It is obedience that enables us to translate affirmation into realization. The temptation may come to regard Christian Science as an intellectual study, merely something to be discussed and argued about; but if one is content to be only philosophically interested in it, one is not actively engaged in acquiring that demonstrable knowledge of the power of God that destroys evil.

The claims of evil are not really capable of any accomplishment. No claim of evil can affect the operation of the laws of Mind, deflect the love of our Father-Mother God, or paralyze

omnipotence; but human thought and action, which are unloving and unscientific, cannot act as a channel for divine power. And to call one's self a student of Christian Science without earnestly endeavoring to bring "into captivity every thought to the obedience of Christ" is to aspire to the name of discipleship while at the same time clinging to so-called mortal mind or matter. It is just this indulgence of material sense which prevents one from "*knowing the unreality of disease, sin, and death,*" as Mrs. Eddy says in "Unity of Good" (pp. 9, 10). Materiality cannot know or utilize the laws of Spirit.

Spiritual man neither expresses, nor experiences, nor desires error. He is always entertaining, obeying, and enjoying divine ideas, which are ever present and ever active. In the infinite round of eternal being no will is done, no will is known, no will exists, but that of Spirit. Obedience to the divine will sustains men. Jesus said, "My meat is to do the will of him that sent me." To mortal belief, matter is fundamental and evil natural; but material sense has no divine credentials; and the business of every student of Christian Science is to reach, through obedience, that state of spiritualized consciousness which is above the belief in evil.

A mere mechanical repetition of the scientific statement that evil is unreal has no power to heal the slightest ill. Only the practice of atonement—the constant endeavor to live at-one with God—can enable one to prove the power and presence of divine Principle, and bring the realization of the unreality of evil. The infinity of Spirit necessarily implies the ever-presence of good; and the humble-minded and faithful can avail themselves to an ever increasing degree of the unchanging and mighty laws of God. As we progress in our study and application of Christian Science, our sense of the allness of God, of the boundlessness of spiritual good, will grow clearer and stronger. Though Truth can never alter in quality or quantity it must be universally, and individually, sought, learned, and used. Thus, to human sense it will increase in extent and influence, until the happy time shall come when the present harmony of man and the universe, under the supreme government of divine Love, is made plain, and is fully demonstrated.

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Blessed are they who see, and yet who believe not!
Yea, blest are they who look on graves, and still
Believe none dead; who see proud tyrants ruling,
And yet believe not in the strength of evil;
Blessed are they who see the wandering poor,
And yet believe not that their God forsakes them;
Who see the blind worm creeping, yet believe not
That even that is left without a path.

Leopold Schefer.

RIGHT DESIRES

ELIAS J. MARIA

"AND all things, whatsoever ye shall ask in prayer, believing, ye shall receive." This declaration was made by Jesus, following his demonstration in connection with the fig tree, to impress upon his disciples the fact that the testimony of the physical senses, on which they placed so much reliance, was not to be trusted, and that material existence, considered substantial from the human viewpoint, was merely a sham. In view of the fact that he always supported his statements by tangible proofs, we cannot doubt the veracity of every word he uttered. In other words, we cannot reasonably question the views of Jesus concerning those subjects on which he gave instruction. He knew whereof he spoke, and meant every word he said.

Jesus further stated, "Heaven and earth shall pass away, but my words shall not pass away,"—a statement surely meant to emphasize the value of his words. To those who can realize the significance of his utterances, how comforting it is to trust his promises! According to them, it is in our power to have dominion over every material belief. Rightly directed, this power, the power of Truth, when recognized and applied, would solve all individual as well as all world problems.

But we also read, "Ye ask, and receive not, because ye ask amiss." Evidently, human judgment is not sound enough to be dependable, and material sense is not trustworthy. Mortals are liable to desire certain things which are not right for them to have. In that case, it is not in conformity to divine law that they should have them. God is Love. His laws are based on Love; and it is not in the nature of Love to tolerate the unlovely. Therefore, when we desire anything, it would be well for us to analyze the nature of our desire, before we even wish to see it realized. It is true, certain desires may appear to us very uncertain as to their merit; but when we are confronted with a situation of that nature, it would be wise on our part to place the question entirely in the hands of God, confident that only good can be the outcome from such reliance. As Mrs. Eddy writes in "Science and Health with Key to the Scriptures" (p. 1), "No loss can occur from trusting God with our desires, that they may be moulded and exalted before they take form in words and in deeds."

When, after such trust, the result becomes tangible to us, we should accept it cheerfully and gratefully, regardless of the fact that it may seem to be contrary to human inclination, or may not measure up to our expectation. Humanity is fallible; and we are wise if we are willing to be grateful even for seeming affliction. Who of us has not had the experience, time and again, when certain events in our lives seemed almost disastrous, of having them ultimately prove to be a blessing? This is due to the unreliability of human judgment, which lacks the true wisdom, which is foolishness to the carnal mind.

Mortal mind, so called, does not present wholesome desires. This is one reason for our failure to see those desires realized. But purely spiritual desires leave no uncertainty as to their merit. Such desires should be cherished and persistently dwelt upon until realized. There can be no doubt as to the possibility of their realization, for we have a divine right to spiritual perfection; and anything leading to that goal is within our power to possess. Is not this what Jesus meant when he said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you"? He referred to those desires and efforts conformable to the laws of God. Right desires can never fail. They have all the elements in them essential to demonstration. The erring beliefs of so-called mortal mind are the stumblingblocks to the realization of such desires. As we gain more of the Mind of Christ, our task will be simplified. If we possessed this Mind in fullest measure, we should be incapable of desiring anything that savors of ungodliness.

But Jesus himself did not attain to this perfection without an effort. His life was one of constant spiritually-mental work. It took him thirty years to reach the point where he could prove the fallacy of all so-called material laws, and be in a position to demonstrate that it is in the power of man, governed by God, divine Mind, to receive whatsoever he asks for, irrespective of the fact that the desires may not conform to any so-called laws of matter.

Jesus attached great significance to faith. "If ye have faith as a grain of mustard seed," he said to his disciples, "ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." Jesus thus conveyed the fact that however huge and heavy our burden may seem to be, if we have faith enough, it can be removed; and however intricate and complicated our problems may seem, if we have confidence in the righteousness of our desire, they can be solved. In all his work in opposition to material law, Jesus always mentioned faith as a requisite. Whenever his disciples failed to produce certain results, he would attribute it to lack of faith.

To develop faith may not seem easy in an age apparently saturated with materialism, and in mentalities that can recognize almost nothing save that which is cognizable only by the human senses. It was thus that Christianity seemed to lose much of its influence during the eighteen hundred years and more following the advent of Jesus the Christ. The true faith which heals and protects is contingent on the clear understanding of the Science of being, and on the right quality of our desires. It is impossible to have this faith unless we understand something of the allness of Spirit and the consequent unreality of matter; and it is equally impossible if the quality of our desires is not spiritual. In order for us to have true desires our materially-mental sense must undergo a radical change; and this can be effected only by careful study of and obedience to the Science of being, as revealed and taught

in the Bible and in the writings of Mrs. Eddy.

As our views regarding existence are thus changed from material sense to spiritual substance, and our concept of life in matter is consequently corrected, our desires will become wholesome and legitimate, and our mentality be transformed into a soil productive of faith. Thus, with spiritualized consciousness we shall be in the position to ask and receive; and nothing whatsoever will be impossible to us.

"WHERE IS YOUR FAITH?"

GEORGENE L. MILLER

THE materialist claims that the world of matter, the only world he recognizes, originates in the atom or the electron. No one has ever seen an atom or an electron, even with the most powerful microscope; and yet the materialist accepts one or the other as the basis upon which to build his universe. Ask him to believe that the "worlds were framed by the word of God," and he will reject the statement as intangible. In other words, he rejects the Word of God because he cannot see it; while he accepts the unseen atom or electron. Nevertheless, he claims to walk by sight rather than by faith.

It is well known that many beliefs of natural science, material medicine, and scholastic theology are based on faith in something whose origin cannot be seen or felt, and whose phenomena are constantly changing. A year or two ago a body of learned men met in a certain city and discussed the inside of the atom. One group advanced the theory that it was made up of electrons or electrical energy; but this did not please the majority, because they had come to look upon the atom as solid and fixed, and the electron was too elusive for them. Said they: If we attempt to divide the atom, we shall soon make an end of matter, and be obliged to deal with mind; then we shall have to look to the metaphysician for our classification. They were loath to give up their belief in matter as something solid, even though its origin was admittedly theoretical. The meeting ended, as one editor expressed it, "in a sad state of Babelment." As Mrs. Eddy has written in "Science and Health with Key to the Scriptures" (p. 581), in her definition of Babel, "The higher false knowledge builds on the basis of evidence obtained from the five corporeal senses, the more confusion ensues, and the more certain is the downfall of its structure."

It appears, then, to be a case of "Choose you this day whom ye will serve." Shall we have faith in the unseen atom or electron, or in God? All must have faith in something; and men are constantly seeking something to which to pin their faith. The majority at present choose to place their faith in so-called matter. There are, however, those who have weighed material theories in the balance and found them altogether wanting. These theories have not proved practical; they have not brought surcease

from sorrow; they have not brought health; they have not saved from sin. In fact, building on matter, these theories have been found to be but beating the air; and poor humanity exclaims with Isaiah, "Where is the place of my rest?" The desire for a firm foundation is "born of God," and cannot help but lead to Him, to Truth, its divine source. As Mrs. Eddy says on page 298 of Science and Health, "Spiritual ideas lead up to their divine origin, God, and to the spiritual sense of being." Thus will the seeker "choose" to have faith in God, Spirit, Mind.

When we turn from material theories and seek help in Christian Science, we begin to learn what is meant by the power of the Word in healing the ills of human existence, in destroying sin, in bringing about improved conditions. We begin to glimpse "the evidence of things not seen." We learn that in God our faith must be placed. It is this faith that reveals the substance of divine ideas. It is through faith that they become manifested in loving thoughts and kind deeds. Every Christian Science healing is "evidence of things not seen," a proof of the Christ, Truth, which "comes to the flesh to destroy incarnate error" (Science and Health, p. 583). In fact, we begin to know that the Word of God, the law of God, the law of Spirit, unchanging and eternal, is supreme. This change is brought about by the awakening through spiritual sense to the truth. Belief in God has thus changed to understanding of Him, and He is discovered to be our ever present and all-powerful helper. Then, indeed, do we have something tangible, substantial, positive, provable, on which to build. In the words of a hymn,

> "His word a firm foundation gives;
> Here may I build, and rest secure."

This desirable state is not attained, however, without effort. The arrogance, the vanity, the conceit, the hypocrisy, of mortal mind must be put off. In this process of putting off, with the consequent gain in spiritual understanding, we find that humility is a most necessary concomitant of faith. It was humility that enabled the Magdalen to be among the first to see the risen Lord. Even Jesus "humbled himself" before he could reach the crowning glory of the ascension. Again, there was the one who "touched the hem of his garment;" also there were those who "brought forth the sick into the streets" that "the shadow of Peter passing by might overshadow some of them." These all possessed a firm faith in God, good. To reach this height we must patiently travel through the valley of humility. "He that humbleth himself shall be exalted," said Jesus.

It is the humble faith that knows that God, good, is eternally and continually ours which brings the expression of good to our present understanding. Thus we prove our faith by our works. Let us, as Christian Scientists, not forget to pray for the humility which echoes Jesus' words, "I can of mine own self do nothing," the humility which will always say, "Thine is the kingdom, and the power, and the glory." Then shall we realize that when we build on right faith in God, we gain all things.

THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY MARY BAKER EDDY, AUTHOR OF THE CHRISTIAN SCIENCE TEXTBOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ALBERT F. GILMORE
Editor

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Associate Editors

EDITORIAL

ANNOUNCEMENT

[As published in the *Christian Science Sentinel* of October 27, 1923]

The establishment of the Foreign Literature Fund for distributing Christian Science literature in the war-stricken countries of Central Europe was announced in the *Christian Science Sentinel* of May 19, 1923. As the work progressed many other occasions for relieving distress have arisen, so that it now appears advisable to extend the scope of the work. Meanwhile the disaster in Japan called urgently for special activity there, and the Japanese Relief Fund, as announced in *The Christian Science Monitor* of September 5, 1923, was established. The generous support immediately received from the field is enabling The Mother Church to send large amounts of supplies to Japan, and there still remains a substantial balance in this fund to be expended. Accordingly the Treasurer of The Mother Church has been instructed to place remittances for relief purposes received on or after November 1 in a new fund, unless the donors designate otherwise. Relief work will not cease either in the Central European countries or in Japan, and the new fund will be available for whatever need may exist there. Experience with the above-mentioned funds and others has pointed repeatedly to the desirability of establishing a single fund with so broad a scope that it will be applicable to all relief work.

The Christian Science Board of Directors therefore now announces the establishment of a fund which will be spent for charitable and benevolent purposes in any emergency or necessity which may from time to time arise.

This fund shall be known as the Relief Fund, and contributions thereto should be sent to Edward L. Ripley, Treasurer, 236 Huntington Avenue, Boston, Massachusetts.

THE CHRISTIAN SCIENCE
BOARD OF DIRECTORS.

October 11, 1923.

"THE POWER OF THE SPIRIT"

CHRIST JESUS declared and proved the omniscience, omnipotence, and omnipresence of God in a degree that attracted wide attention wherever he went. His demonstration of dominion over the claims of evil constrains us to conclude that he was continuously conscious of "the power of the Spirit." In the gospel of Luke we read in connection with the beginning of his ministry that "Jesus returned in the power of the Spirit into Galilee." Moreover, he plainly indicated that this power could be shared by all who would obey the will of the Father.

In Mark's gospel, prefacing the wonderful narrative of the transfiguration, it is stated, "And he [Jesus] said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." Here is a promise that the kingdom of heaven should come in the lifetime of some of his auditors; and that its coming should be with power. This message is definite in its terms and of great import,—that the understanding which constitutes spiritual consciousness, that is, the kingdom of heaven, is accompanied with power over the false claims of evil in demonstration of man's dominion, which we are assured that God, the Father, gave him.

Mrs. Eddy claimed and proved that "the power of the Spirit" is available now in just the ways Christ Jesus demonstrated, in overcoming the so-called physical laws—the manifold false manifestations of power—and in destroying all erroneous beliefs and their seeming effects, including sin, sickness, and death.

Mortals have invariably sought for power, for strength to assert dominion over the conditions of their environment; but their sense of power has been a mistaken one. They have, to a great degree, wasted their energies because of failure to grasp the true character of power, and in consequence the meaning of its might and majesty. On page 483 of "Science and Health with Key to the Scriptures" Mrs. Eddy says, with her inimitable directness, "Mind transcends all other power, and will ultimately supersede all other means in healing." Our Leader thus foretold a condition which is rapidly coming to pass; for Christian Scientists, through their understanding of the power and presence of Mind, are proving its potency over the material claims of power, proving God's dominion over the entire universe.

Furthermore, the power of Spirit not only is revealed, but is being utilized in promoting mankind's progress in seeking the kingdom of heaven. How significant the fact that the means is at hand to destroy the false belief under which mankind has so long labored, that evil is power, disputing the omnipotence of God, good. Even Christian Scientists themselves have barely glimpsed the import of the fact that they, like Jesus, may constantly abide in the consciousness of Spirit, demonstrating dominion over every phase of evil exactly in

proportion to their grasp of spiritual truth.

How to gain and utilize this sense of power is mankind's most important problem. Our Leader has pointed the way; and one's success will depend wholly upon his willingness to be obedient to her precepts, to follow in the Master's footsteps in humility and gratitude, and earnestly and faithfully to apply his understanding. "There is no power apart from God," declares Mrs. Eddy on page 228 of Science and Health; and she adds, "Omnipotence has all-power, and to acknowledge any other power is to dishonor God." How important, then, that we do not give power to any claim of evil! We forget that evil's only claim to power lies in our acceptance of a lie as truth, as possessing power which has not the slightest claim to reality or to be recognized as possessing the slightest trace of power. How completely, then, does it lie within our own experience whether or not we shall permit the dominance of aught but God!

The necessity to recognize that God, the only power, is never available for an evil purpose is no less urgent. Christian Scientists are awake to the fact that not only is evil not power but that there is no power under whatsoever name that may be used for promoting evil. James inquired, "Doth a fountain send forth at the same place sweet water and bitter?" plainly implying that good and evil proceed not from the same source. And no more can we gather grapes from thorns, or figs from thistles; that is, evil comes not from good, and, conversely, good never results from evil. In consequence, Christian Scientists utilize the power of Spirit only to further the welfare of mankind. This power, not being susceptible of misuse, has no efficacy in promoting selfish aims and ambitions, or in aught but advancing the coming of the kingdom of God into human experience.

Accordingly, one's first step in gaining and utilizing the power of Spirit is to be sure his desire is to realize more of good, to gain a greater sense of God's presence. Our Leader's words are very explicit. On page 410 of Science and Health she says: "The Science of mental practice is susceptible of no misuse. Selfishness does not appear in the practice of Truth or Christian Science. If mental practice is abused or is used in any way except to promote right thinking and doing, the power to heal mentally will diminish, until the practitioner's healing ability is wholly lost." Thus, they who would abide in the power of Spirit may do so only as they are spiritualized in thought and Christianized in deed.

ALBERT F. GILMORE.

DIVINE LOVE IS IMPARTIAL

ONE of the many grand truths which Christian Science makes plain to mankind is that God, divine Love, is impartial. It is a truth which greatly satisfies the hungering heart. To contemplate it leads us away from the whimsicalities of mortals, with their tendencies to partiality, their

likes and dislikes, their antipathies and their hates. Only the perfect can be absolutely impartial. Only divine Principle, Mind, perfect in intelligence, can love without a trace of Love's opposite, because, as it is written in "Science and Health with Key to the Scriptures" by Mrs. Eddy (p. 283), "Principle is absolute."

Now, the eyes of Christian Scientists are not blind to the failings of humanity. The glimpses they have had into the ideal have tended to open their eyes; the vision of the spiritual real they have gained has enabled them to see the limitations of the so-called human mind, and to become aware of the bigotry and bias of spiritually unenlightened thought. Indeed, when the student of Christian Science has obtained some understanding of God as divine Love, unchangeable Principle, perfect Mind, he becomes keenly alive to the limitations of corporeal sense; and if he be true to his understanding, he endeavors to correct these limited sense-perceptions, in order that his judgment may conform more nearly to the impartiality of divine Principle. Thus the Christian Scientist becomes more deliberate in his decisions, gentler in his demeanor, more scientific in the handling of whatever question may come before him for consideration and adjustment. In brief, he strives to reflect the impartiality of divine Love.

Human existence may be said to consist chiefly of two great parts. The one is concerned, more particularly, with the life of the individual; the other has to do with the individual's life in its relation to others. And the question of impartiality comes into both. One has to learn through an understanding of divine impartiality how to sit in judgment on one's own life,—on one's own thoughts and words and deeds,—and at the same time, and through the same understanding of divine Principle, to judge righteous judgment concerning others. This entails consecration of purpose and desire; it necessitates the prayer that is without ceasing. For no degree of ability to reflect the impartiality of divine Love is possible without sincere and prayerful endeavor.

In the chapter on Prayer in Science and Health (pp. 12, 13), Mrs. Eddy writes, "In divine Science, where prayers are mental, *all* may avail themselves of God as 'a very present help in trouble.'" Then she adds a sentence which, with marvelous intensity, illumines the nature of divine Love: "Love is impartial and universal in its adaptation and bestowals." The God, then, whom mortals may approach, whom sick, sinning, suffering humanity may approach in prayer, certain that He is absolutely impartial in all His relationships with His own spiritual creation, man, is divine Love. To approach God with any other thought of Him is to limit the effect of prayer, if not altogether to nullify it. There should be no divided thought with regard to the impartiality of God. God is infinite Love. It is to divine Love, which is universal and impartial, that we should go for guidance, for enlightenment, for strength, for health; and in proportion to the sincerity and accuracy of our understanding of Him

and His creation, these blessings are added unto us.

The practice of Christian Science healing is supported by the knowledge of the impartiality of divine Love. The Christian Scientist knows that divine Love is omnipresent,—everywhere; and that that which claims to be the opposite of Love has no actual presence anywhere. Thus he approaches every case prepared to meet whatever false beliefs may be causing the sickness, with the power of divine Truth. Divine Love is there before him. There is naught else there, in reality, but perfect Principle and its perfect expression. The Christian Scientist is reflecting the impartiality of divine Love when he holds these true thoughts; and if they meet with preparedness and receptivity on the part of the sufferer, healing is bound to result. Did not Jesus illustrate the love of divine Love when he placed a little child in the midst of his disciples and said, "It is not the will of your Father which is in heaven, that one of these little ones should perish"? His saying applies to all who, childlike in thought, reflect the simple, loving, gentle, truthful, trustful qualities of God. It were well if those who approached Christian Science for healing examined themselves to see if they possess these childlike, Christlike mental qualities in some degree; for it is they who possess such qualities of good who can comprehend the impartiality of divine Love, and receive its healing blessing.

James wrote, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Surely "the Father of lights" is the God who is impartial Love, divine Love, who bestows every good gift—every perfect gift—upon His children. Christian Science is sending its healing message of impartial divine Love broadcast over all the world, the message Christ Jesus taught, the message the apostles repeated. As yet it is but partially listened to; for men are still befogged in materialism, still deeply mesmerized by the sensuous pleasures of the world; and so, oftentimes fail to hear its glad strains of salvation. But the day is approaching ever nearer when all will admit the truth of the allness of God as divine Love, universal and impartial, and apply their understanding to the healing of their own and the world's problems.

What would follow if all men admitted the truth that the only real power in existence is Love? Would not there be a revolution in the world? Not a revolution marred by hatred's stains, but one which would ultimate in the overthrow of evil and in good for all. Then class jealousies would vanish, and national animosities disappear; nation would find its salvation in helping nation; for it would be recognized that to reflect divine Love and thus to demonstrate its presence and power, means good to every one and evil to none. To hate is always a blunder; to love, ever a divine act. To love by reflecting divine Love is to bless mankind with the one impartial influence in the universe.

DUNCAN SINCLAIR.

PEACE ON EARTH

IN all literature there is nothing, perhaps, more familiar to the Christian world, or more exquisite withal, than Luke's recounting of the vision of the shepherds on the plains of Bethlehem when the angel brought to them word of the birth of Jesus. Nothing has ever been written which appeals to the thought of humanity with a greater sense of joy and hope. How simple and yet how beautiful is this picture of the faithful shepherds, "keeping watch over their flock by night;" and "the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid."

Then came the comforting assurance that they were not to fear, because the angel brought "good tidings of great joy, which shall be to all people." After that there was the wonderful news, "For unto you is born this day in the city of David a Saviour, which is Christ the Lord;" and the final marvelous praising of God by the "multitude of the heavenly host," saying, "Glory to God in the highest, and on earth peace, good will toward men."

Here is the story of what may be called the greatest event in all human history, and the one which is fraught with deepest interest and value to all mankind. Here is a recording of the coming of the Christ, who is to save all people, and who is to glorify God "in the highest," bringing "on earth peace, good will toward men." In this occasion, which marked the beginning of what is known as the Christian era, we have a tremendous impulsion in that insistent march towards the spiritualization of all things,—that march which will never cease until all men shall have reached the understanding of the Christ, Truth, and peace on earth shall be universally understood and realized.

If most men were asked if they desire peace, they would be apt to answer emphatically in the affirmative. Indeed, to-day there are few things more talked of; and some believe they are doing all they know how in order to advance peaceful conditions in the world at large. What mankind, as a whole, does not yet fully discern is the fact that peace on earth can be brought about in only one way. It is only as men awaken to the necessity of following in the footsteps of Christ Jesus that universal peace can become an assured fact. Even this is, however, beginning to be recognized by an ever increasing number as the only way of salvation for the world from its manifold difficulties; and herein lieth a great hope for this age.

Christ Jesus was the one who proved under every condition that peace resulted for him and for others only in the degree that the will of God was understood and obeyed. He it was who under every circumstance victoriously demonstrated that the peace "which passeth all understanding" resulted from his triumph over that which is unlike God. He never looked for it in materiality; but as he met and mastered the claims of mortal existence

he won the peace which alone satisfies.

Unselfishness was one of the most prominent keynotes in his life among men, and it was as he conquered all the beliefs in a selfhood apart from God that men were universally blessed through his example and demonstration. Without Christian Science mankind could not understand that unselfishness means the overcoming of self-will, self-love, and self-justification in each human consciousness. Mrs. Eddy defines these, in "Science and Health with Key to the Scriptures" (p. 242), as "the adamant of error" and "the law of sin and death." It was through triumphing over these universal claims of evil that Jesus gained the continually recurring peace which finally resulted for him, and must result equally for all, in the peace which knows no end.

Perfect peace is won by degrees. It does not come for the mere asking. It does not come alone for the seeking. It is one of the added things which result from seeking "first the kingdom of God, and his righteousness." Paradoxical as it may seem to be, peace often comes only as the human mind sacrifices what it calls peace. Mrs. Eddy, in her Message to The Mother Church for 1902 (pp. 12, 13), in speaking of her founding of "the institutions and early movements of the Cause of Christian Science," writes, "In this endeavor self was forgotten, peace sacrificed, Christ and our Cause my only incentives, and each success incurred a sharper fire from enmity."

She who walked most closely in the footsteps of our blessed Master, recognized, as did he, that peace which is to endure can be won only as mortals are willing not so much to seek it, as to seek the overcoming of that which precludes its realization. While the fullness of peace can come to all men only as every mortal fault is destroyed, our pathway is continually being cheered by some degree of its presence. For each victory won, each wrong proved unreal, must be followed by some measure of the blissful consciousness of God's nearness and power; and this is the true meaning of peace.

In "Miscellaneous Writings" (p. 227) our beloved Leader gives us a vision of this when she says, "The sublime summary of an honest life satisfies the mind craving a higher good, and bathes it in the cool waters of peace on earth; till it grows into the full stature of wisdom, reckoning its own by the amount of happiness it has bestowed upon others." How true this is; and yet how rarely have men measured their own by the good they have brought to their fellows! How seldom have they gained the wisdom which knows that only unselfish living can ever bring lasting satisfaction! And still, the Christian Scientist understands full well that he knows blessedness only as he reflects that which blesses. He has had it proved to him over and over again that he never knows true peace except he win it as "the fruit of conquered sin," as he triumphs over some selfish tendency, as he overcomes some arrogant claim of a mind and a will apart from the divine.

As another Christmas season approaches, when all the Christian world is turning its thought towards the birth of Christ Jesus, his mission to the world and to the individual, could there be a more appropriate time for Christian Scientists to realize anew their responsibility in proving by their unselfed living that the Christ is here to-day in our midst, fulfilling through Christian Science the promises the angels sang in the "long ago"? If each and every one of us—even as did our Leader—will forget self, sacrifice peace, have Christ and the Cause our only incentives, who can tell how rapidly the whole world shall be won to Christ and Christian Science, and peace on earth be universally known!

Then let us all pray with Charles Wesley:—

O thou God of peace, be near us,
Fix within our hearts Thy home;
With Thy bright appearing cheer us,
In Thy blessed freedom come.
Come with all Thy revelations,
Truth which we so long have sought;
Come with Thy deep consolations,
Peace of God which passeth thought!

ELLA W. HOAG.

CLERK OF THE MOTHER CHURCH

The Tenets of The Mother Church, The First Church of Christ, Scientist, for use of branch Churches of Christ, Scientist, are printed on folded sheets, containing space for adding the application form for membership in branch organizations, or extracts from their by-laws. These may be obtained in the regular size, and also in a form suitable for binding into booklets containing by-laws. Either size may be ordered from the Clerk at seventy-five cents a hundred, the minimum order; but unless otherwise specified, the larger size will be sent. Remittances should accompany all orders; but postage stamps should not be sent in payment.

The Tenets may also be obtained in either size printed on alternate pages in English and German or in English and French.

Correspondence relative to the Tenets should be addressed to GEORGE WENDELL ADAMS, Clerk, 236 Huntington Avenue, Back Bay Station, Boston, Massachusetts.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

Please address correspondence relating to membership with The Mother Church and requests for application forms for membership to GEORGE WENDELL ADAMS, Clerk, 236 Huntington Avenue, Back Bay Station, Boston, Massachusetts.

FROM THE DIRECTORS

[As published in the *Christian Science Sentinel*, October 13, 1923]

Students' Associations

The need for eligible persons to conduct the meetings of Associations whose teachers are no longer with them has frequently been brought to the attention of the Board of Directors. Many Associations are composed of students from various parts of the field; and when the necessity for doing without the services of their teacher has arisen, some of these organizations have split up and separated, and members have applied for admission into other Associations.

No provision is made by our Leader, Mrs. Eddy, in the Manual of The Mother Church for admitting into an Association, as a permanent member, a Christian Science student who has not been taught by the teacher of that Association. Article XXVII, Section 2, of the Manual does, however, provide for annual meetings of Associations when the teacher is no longer available. It has been found practical in some such Associations to elect a committee from among their number, to which has been entrusted authority to select —under the guidance of divine Principle—an experienced Christian Scientist to conduct their meetings, either from among the members of the Association or from without. Remembering that God supplies every need of man, they have found themselves satisfactorily provided for, and their Associations have been continued with profit to all. While this method is to be commended as being in full accord with the letter and spirit of the Manual, some Associations have successfully conducted their meetings by having papers prepared and read by several of their members, when called upon by the one selected by the committee to take charge.

The dissolving or abandonment of Associations is not to be commended, for in order to bring out the best results it is important that Students' Associations should be continued in accordance with the obvious requirements of the Manual.

Article XXVI, Section 6, of the Manual states, "The associations of the pupils of loyal teachers shall convene annually;" and it also says, "Teachers shall not call their pupils together, or assemble a selected number of them, for more frequent meetings." Because teachers are definitely required not to address more than one Association yearly, it is plain that Christian Scientists, who are called to address Associations which are without teachers, should conform to the same rule.

Meeting Places for Students' Associations

The scarcity of suitable rooms in which to hold the annual meetings of Students' Associations has frequently been brought to the attention of the Board of Directors by teachers of

Christian Science. The Directors, after careful consideration, have decided to make the auditorium of the original edifice of The Mother Church available for the meetings of Students' Associations of teachers in Boston and vicinity. Application for this privilege should be made to The Christian Science Board of Directors.

This scarcity of accommodations seems to exist in many cities; and the question of permitting Associations to hold their meetings in branch churches is one that may be determined by the local churches. The freedom from noise and interference which our church edifices afford, might make such places especially desirable for the holding of Association meetings.

[As published in the *Christian Science Sentinel* of October 27, 1923]

Reading Room Work

It is evident that the Church Manual, the work of Mrs. Eddy, has been more thoroughly studied during the past few years than ever before; and it is gratifying to note that those appointed to direct the affairs of branch churches and societies are giving the Manual first consideration in carrying on the work. The lectures, the distribution of literature, the work of the Sunday school, the church services,—all are being conducted with due regard for our Leader's demonstration of the Manual, which enables every function of our great movement to be carried on in the easiest and most harmonious way possible.

In the larger cities there is always opportunity for cooperation among the churches. It is the desire of every branch church to have its Reading Room supported and patronized by its entire membership and by as many others as possible. Article XXI, Section 1, of the Manual stipulates that each church shall have its own Reading Room, and that "two or more churches may unite in having Reading Rooms, provided these rooms are well located." But there is no provision in the Manual permitting any branch church to maintain a Reading Room in another town where a branch church is located; and it does not seem advisable that branch churches in different towns should unite for a joint Reading Room.

In The Mother Church Reading Rooms the librarians are usually practitioners; but these librarians are careful to keep their work as practitioners separate from their service as librarians, thus fulfilling both the spirit and the letter of the By-law, Article XXIII, Section 11, of the Manual, which reads: "Teachers and practitioners of Christian Science shall not have their offices or rooms in the branch churches, in the reading-rooms, nor in rooms connected therewith." By-law, Article XXI, Section 2, of the Manual, which refers specifically to librarians in charge of the Reading Rooms of The Mother Church, states, "He or she shall have no bad habits, shall have had experience in the Field, shall be well educated, and a devout Christian Scientist."

TESTIMONIES OF HEALING

The statements with regard to healing made in the following testimonies have been carefully verified, and their truthfulness established. Records of the investigations are kept in the Publishing House.—The Editors.

When Christian Science with its sweet promise of deliverance came into my life, I was so unhappy I thought I did not want to live. I had been subject to epileptic attacks for fourteen years, had spent all I had for medical treatment, and was dependent on relatives for almost everything. At that point Christian Science was brought to my notice, and a copy of "Science and Health with Key to the Scriptures" by Mary Baker Eddy was placed in my hands by one who believed that it would help me. Soon after, I attended a Christian Science service, and heard for the first time the spiritual interpretation of the Lord's Prayer. The words, "God leadeth us not into temptation, but delivereth us from sin, disease, and death" (Science and Health, p. 17), seemed meant for me, and proved to be just what I needed. I went home, searched the "little book" for that prayer, and became deeply interested in the study of this new-old idea of God.

That was in 1906; and although it was not physical healing I sought, I have never had the slightest attack of epilepsy since. I have grown from a weak, timid, dependent creature, to be a well and self-supporting woman. I have been benefited in every way, physically, mentally, and spiritually, by Christian Science. About four years after my first healing I was critically ill with malarial fever for weeks, and my family became so anxious that they wanted me to have a doctor; but to this I would not consent. I was so weak I could hardly lift my head from the pillow, but my faith in Christian Science and the messenger that I had chosen to demonstrate its truth was unwavering. The words of Paul expressed my thought, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord;" and through loving and faithful work I was healed. I have always looked back with gratitude to this time of testing, because I gained a better understanding of the Christ, Truth, and a firmer foundation on which to build.

I have also had many minor healings, including the healing of influenza, headaches, and gastric dyspepsia; and I have seen in others, through the beneficence of infinite good, instantaneous relief from pain; hemorrhage has been checked; rheumatism has yielded; and pneumonia has vanished "like dew before the morning sunshine" (Science and Health, p. 365). To say that I am grateful for what Christian Science

has done for me expresses little. Only by daily efforts to put its teaching into practice can true gratitude be rendered to God, to our beloved Leader, Mrs. Eddy, and to those faithful students who have so patiently helped me along the way.—*(Miss) Edith May Abell, Norwich, Conn.*

I THINK no one can have greater cause for gratitude for Christian Science than I have; for it has given to me all I possess of good to-day in the way of health, joy, and peace in my life.

Christian Science came to me when I was hopeless, both mentally and physically. I had been longing for years for that peace "which passeth all understanding," but could not find it. Although I tried to put into practice what the church I belonged to taught, I got no results from so doing. Also in 1905, after eighteen years of treatment by the doctors, one who was called in told me he could do no more for me; he could not even operate. He said I might live a year or two, but would always suffer; that the condition was an internal stomach trouble. This verdict did not affect me nearly so much as the inability to gain the peace that I had desired for so long.

Just twelve months afterwards I was talking over with a friend a sermon I had heard which greatly distressed me. She said, "I am afraid I cannot help you, but I have a little book which was lent to me some two years ago. I cannot see anything in it myself, but it might help you." She brought the book in the next day, and it proved to be "No and Yes" by Mary Baker Eddy. I at once started to read it, but did not seem to understand it. When I had finished reading it through, not having understood it, I began to pack it up to return, when something seemed to say to me, Why not read it again and get the dictionary? I listened and obeyed; and before I was halfway through the book a second time I knew I had found the way to get that peace I had so long craved for; and as I went on reading, I saw it taught that all cause is mental. As I reasoned this out I realized that if this were so, the physical condition must have a mental origin. I began to put into practice what I read in this little book; and by the time I had finished reading it I was both spiritually and physically healed.

A few months later I had an instantaneous healing. For many years I had suffered from my feet. I always had to have boots and shoes made specially, and springs fitted into them. If I tried to walk across the room without them, it was like walking on sprained ankles. After I had been reading one day and reasoning the thing out, I saw clearly that as God's creation is wholly perfect and He is the only creator, I could manifest nothing but what belonged to God, and therefore my feet were perfect. I then took the springs from all my shoes, and found I was perfectly healed. From that time up to the present I have had no return of either of the physical conditions.

I should like to say, too, how grateful I am for the Bible, which, through the understanding gained by the

study of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, has become a new book to me. It is now illuminated by the understanding of Truth as taught in Christian Science. I have learned how to gather the spiritual manna, my spiritual food, and how to claim the promises made to God's children in the Bible.

Since 1906 my only physician has been the Christ, Truth, and it has met my every need when I have applied it understandingly. I have also had the privilege of helping some of my friends to work out their problems, and am hoping some day to give my whole time to this glorious work. I feel I can never express my gratitude to God other than by living the truth, for words are quite inadequate to do it, or to Mrs. Eddy, whose purity of thought and life enabled her to give to the world this great blessing. I am deeply grateful to Mrs. Eddy for all her writings, and also for the Church Manual and the Christian Science literature, which she has provided for our government and guidance.—(*Miss*) *Minnie Mold, Chelsea, London, England.*

Christian Science came into my life seven and a half years ago, when I was bowed down and broken-hearted with a great sorrow. Although I had been a church member for over twenty years, and loved my church, earnestly seeking to put its teachings into practice, I was like a ship without an anchor, and my whole nature was being changed by the resentful, bitter thoughts which were constantly my companions. Now, thanks to the teachings of Christian Science, I am daily learning to understand and know God, and to love my neighbor as myself. My health, which for years had not been at all good, has wonderfully improved; and I am now a happy, healthy woman.

My heart goes out in deepest gratitude to God, and to Mary Baker Eddy, the Discoverer and Founder of this wonderful teaching, and to all who have helped me so lovingly from time to time. If I began to tell of the numerous physical healings we have had they would fill pages; but before closing I should like to say that since we first heard of Christian Science no material means have been used either by my daughters or by me. My one desire is to show my gratitude by my life, and to help others as I have been helped.—(*Mrs.*) *Alice H. Brown, Rosebank, near Cape Town, South Africa.*

For years previous to my entry into Christian Science I had been filled with a heartfelt desire to be of service to suffering humanity; and considering the healing of the sick most needful, I took up the study of medicine. Later, I practiced this art of healing with unusual success. Since then I have learned it was love for mankind and the joy of being of service which did most of the healing, for drugs were used in but very small quantities.

When Christian Science found me, thirteen years ago, I was actively engaged in the accident insurance business, and practiced medicine for the reasons stated above. On the eve of

taking the necessary steps to dispose of our home, in order that I might raise funds needed for further medical study, a member of my family was laid low by hemorrhages and convulsions, which resisted every attempt at relief through material means, but which, when a loving Christian Science practitioner was called, yielded instantly to the healing power of the Christ, Truth. This experience ended my medical pursuits then and there, and an earnest study of Christian Science filled the void thus left.

During these thirteen years I have been healed of biliousness, which was supposed to have been inherited, and which had been thought to be a part of me; glasses, which had been worn for seventeen years, have been laid aside; the desire for tobacco, which had held me in bondage since boyhood, and which previously I should have been happy to let go but could not, has been entirely destroyed. These healings were the results of reading the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy; no specific treatments were given. During the influenza epidemic we rejoiced in complete protection. Two years ago a sunstroke brought me very close to the grave; but I was rescued by the faithful help of a practitioner, whom I was too weak and exhausted to greet on her visit on a Sunday afternoon, but through whose work I was able to walk more than three miles over very muddy roads on the following morning.

God has been our only physician, and Christian Science our only medicine, during these years; and I am extremely grateful to state that Truth has never failed when intelligently approached. It is with deepest gratitude to God; to Christ Jesus, the Way-shower; and to our beloved Leader, Mrs. Eddy, for every opportunity to prove the ever-presence and omnipotence of God and to sing praises unto Him, that I write this testimony.—*Gustav J. Kordula, Baltimore, Md.*

For years I suffered from poor eyesight, and was almost constantly under the care of a doctor, steadily growing worse, until finally he told me he could do nothing more for me. I then made an appointment with an eye specialist in Chicago. This was eight years ago. After he had tested my eyes on two different days and by different methods, he also told me he could do nothing for me, as, he said, I was going blind. I returned to the home of the friends with whom I was staying (who by the way were Christian Scientists) disheartened and discouraged. One of them met me at the door and asked what the doctor's verdict was. I told her that there was no hope for me; I was going blind. I shall never forget her words, "But there is help for you!" And she then told me about Christian Science. Up to this time I had never heard of the wonderful Christ-healing; but as I had tried all material help, including osteopathy, chiropractic and electrical treatments, and all had failed, this seed certainly fell on ready soil. The following Sunday I went to church with my friend, and during the whole day I was lifted

above the material senses. That night I left for my home, a ride of about eight hours, and read the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, almost all the way, something I had not been able to do for many months. With a few treatments from a practitioner and my constant study of the textbook, I was absolutely healed in about three weeks.

One of the interesting things about my healing was that, after I returned home, mortal mind suggested that having been deprived of reading for so long, now I could read all I cared to in books and such like, and in my spare time I could study Science and Health. I found this to be an impossibility, because the minute I picked up a paper, magazine, or book I was unable to see or read a word; but I could read the Bible or Science and Health for any length of time, with no sense of pain or discomfort. In this way divine Truth kept me in the straight and narrow way until the healing was complete; then I was able to read anything I desired.

This is only one of the many, many blessings that have come to me through this wonderful new-old religion, brought about through the operation of God's law, which I have learned to know never ceases to operate and results always in harmony. This truth is not only for a few but for all who will take up their cross, "and follow me," as our Way-shower, Christ Jesus, commanded us to do.

I am grateful to our Leader, Mrs. Eddy, for stating this truth in language we are all able to understand. The spiritual uplift that comes to one who is striving and working for that Mind "which was also in Christ Jesus" cannot be described in words, but can be experienced and thereby reflected toward all mankind.

My gratitude to God for freeing me from the bondage of belief in physical ills, at least in part, is unbounded; and I rejoice in the following verse from the Psalms: "He sent his word, and healed them, and delivered them from their destructions."—(*Mrs.*) *Ruby H. Dinsch, Cedar Rapids, Iowa.*

At the very threshold of young manhood, about fifteen years ago, I was in bondage to a number of wrong moral habits and was suffering from several physical ailments, one of these being an enlarged spleen accompanied by chronic stomach disorder. I had a very sensitive disposition, and was extremely self-conscious in appearing before an audience and in meeting strangers. Having been reared in an atmosphere of materia medica, where disease was a frequent topic of conversation, my daily existence was beset with numberless fears, which limited normal activity in every direction. I had tried often and earnestly to stop the use of tobacco and to overcome other harmful habits by will-power; but could not gain a permanent victory. The constant use of medicines, together with the conscientious efforts of many kind physicians, had not been effectual to cure my physical ills, which became gradually more distressing and alarming.

In this condition I moved to Cali-

fornia to join my parents. I found in their home the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and began to read it. The perusal of this truly wonderful book, revealing the true idea of God and man's present and eternal scientific unity with Him, brought about a normal and spiritual awakening which spontaneously freed me from many sinful desires and practices. I studied Science and Health daily, and soon began to study the Bible also, which theretofore had received little attention in my round of living; but the Christian Science textbook quickened a desire to know the Book of books better, and to learn the spiritual truths contained therein. This regular study, and two or three treatments by a Christian Science practitioner, healed me completely of the tobacco habit. Other good results soon began to appear, besides moral healings. Many fears and superstitions disappeared entirely. I became less sensitive; my physical health gradually improved; and promotions in employment came about, bringing with them better financial conditions.

Less than four years after beginning to study Christian Science I enrolled in a law college, and for about two and a half years worked eight hours at regular employment during the day and studied law at night, frequently working and studying almost incessantly for sixteen or eighteen hours a day without fatigue or any ill effects. My mental and physical condition improved steadily during this time, as Christian Science study was pursued regularly; and not one recitation was missed or a single day lost from work on account of illness.

As the true idea of consciousness and individuality was more clearly realized, the illusion of self-consciousness began to give place to a higher sense of poise and freedom. Improvement in this respect was gained to such an extent that I have been able to fulfill the duties of First Reader in one of the Churches of Christ, Scientist, in a large city.

I know that these benefits have been brought about by Christian Science; and I have found that when the letter of Science is regularly and receptively studied, and its teachings rightly put into practice, the result in individual human experience is progress, health, happiness, and prosperity. When I compare my present state of active, useful well-being with the former fear-filled, sinning, and sickly existence, I cannot but feel the deepest gratitude and love for the Discoverer and Founder of Christian Science, Mrs. Eddy, whose pure, spiritual life enabled her to make her great discovery, and whose unselfed love for mankind impelled her to establish the Church of Christ, Scientist, which is destined to bring complete salvation to all the world.—*James Neil Hastings, Los Angeles, Calif.*

BEFORE seeking physical healing in Christian Science in the year 1911, I had all my life been subject to colds. For a period of about six years prior to that time I was seldom without a severe cold, accompanied by a very bad cough. A short time after

that event, healing was manifested, and I was freed from the former condition. I was also quickly healed of chronic headache and extreme nervousness. These are but a few of the physical benefits I have received from Christian Science; and while I am deeply grateful for physical healing, I am more grateful for the great joy of being able to know God aright, and to prove that I know Him aright by the "signs following,"—the overcoming of sickness and error of belief manifested in faults of disposition, and the clearer understanding of Truth that is being brought to light in my consciousness.

God is indeed good, for He has given this perfect gift of His infinite love, Christian Science, to humanity in this age to heal its sore wounds. Through the teaching of Christian Science I am able to love and revere our great Way-shower, Jesus the Christ, more than I was ever capable of doing before, because I understand his life and work for humanity better. Through the illumination shed upon his life and teachings by "Science and Health with Key to the Scriptures" by Mary Baker Eddy, which reveals the spiritual meaning of the Scriptures, I am learning to tread, however feebly, in the path our Master trod, and to find the peace "which passeth all understanding"—the peace the world can neither give nor take away.

To Mrs. Eddy my heart goes out in loving gratitude, because it is through her purity of thought and unselfed love and devotion to God and to her fellow-men that all these blessings have been made possible of attainment by me and by all who will accept the message of divine Love. I am grateful for the loving aid of practitioners in time of need, and for the help received from all those everywhere who are demonstrating the truth of Christian Science. As Mrs. Eddy says in Science and Health (p. 206): "In the scientific relation of God to man, we find that whatever blesses one blesses all." I deeply appreciate the help received from our periodicals and from the study of the Lesson-Sermon from the *Christian Science Quarterly*.

It has been said that "prayer is the heart's sincere desire;" and my prayer is that I may express my gratitude to God for Christian Science by putting into practice more fully each day the great truths taught in the Bible and in Science and Health.—(*Miss*) *Edith M. Young, Lethbridge, Alberta, Canada.*

[Original testimony in German]

For six years I suffered from a severe chest trouble. I could not do any hard work, and could attend to only the lighter duties of our home. Through whole nights I would sit up in bed struggling to get my breath. I did not dare to lie down; and when the day came I would be too weak to dress myself, every movement taking away my breath. Three physicians were unable to heal me. One even said that if I did any hard work I should soon be gone. About this time my husband passed away, and I was left to provide for five minor children.

Then friends spoke to me of Chris-

tian Science. For a long time I could not decide to attend the meetings; but now words are inadequate to express my gratitude for the wonderful healing which I have received from God. After I had attended two services, the pain in the chest left me. I can sleep at night, and during the day I am hale and active. Without my being aware of it, all minor troubles left me through reading *Der Herold der Christian Science*. My heart will always be filled with gratitude for the Christian Science practitioner who has done so much to lead me to the right faith. I am also grateful to Mrs. Eddy, the author of the textbook, "Science and Health with Key to the Scriptures," through which the Bible is made so clear to us that we can learn to understand our God easily.—(*Mrs.*) *Ida Hoeltgebaum, Hammonia, Blumenau Hansa, Brazil, South America.*

I FIRST turned to Christian Science when I had the mumps. Those who have had experience with this malady under medical treatment know that doctors do little for it, but allow it to run its course. I knew little of Christian Science, except that its adherents claimed its healings to be accomplished without opiates or other drugs; and, in fact, without the use of any material means. Thinking that if it did me no good, it surely would not do me any harm, I asked that a Christian Science practitioner be called. In a very few hours the pain had entirely gone; and soon every manifestation of the disease had vanished, excepting that I was very weak. I sent word to the practitioner that the healing was now accomplished, and that after a period of convalescence I should be well again. Instead of retiring from the case, the practitioner said I was now thinking that I had had a disease and that time must elapse before I could realize a complete healing, and added that she would handle the belief in the necessity for convalescence. Within two or three hours my strength had returned, and I was completely freed.

That was my introduction to Christian Science, a little over eight years ago. I accepted without question its ability to stop pain and to cause swelling to subside, for that was the aim of every school of healing, and if Christian Science could heal mumps quicker than materia medica, I would hereafter recommend Christian Science for that malady; but when the practitioner said that a period of convalescence was not necessary, and then proved it to me in my own case, my interest in Christian Science was aroused to such an extent that I started to study the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. I soon found answers to many questions of religion which had puzzled me. My search for the answer to other questions led to a study of the Bible, a book which had been put aside by me as a bundle of contradictory theories, and entirely inadequate and impractical for my present-day needs. Now I find it to be a veritable storehouse of truth, the door of which was opened for me by the "Key to the Scriptures."

Following my first healing I had ample opportunities to prove further

the effectiveness of Christian Science treatment. Colds, a bad sprain, burns, influenza, and financial difficulties are a few of the problems I have taken to Christian Science. One of my early experiences, that of the healing of a deep burn in the palm of my hand, strengthened and established me very much, for the healing was instantaneously accomplished, without the aid of a practitioner. Never have I earnestly sought, in the way Mrs. Eddy has pointed out for us, for the solution of my problem,—whether it has been worry, fear, physical ailment, or metaphysical questioning,—and found my search in vain. Our loving Father-Mother God does not give us a stone when we ask for bread.—*James S. Johns, Pendleton, Ore.*

If Mrs. Eddy through her simplicity, purity, and compassionate love for mankind had given the world nothing else than the spiritual interpretation of the Lord's Prayer, to be found on pages 16 and 17 of the textbook, "Science and Health with Key to the Scriptures," I should owe her an endless debt of gratitude.

When I first heard of Christian Science, I was an enthusiastic member of the woman's suffrage movement (nonmilitant), and it was through this movement I heard of Christian Science. Also I was as enthusiastic in the work of temperance, and a voluntary worker on behalf of the Society for the Prevention of Cruelty to Animals. I was in a poor state of health; and now I know why. The world seemed to me a seething mass of injustice, misery, and cruelty. I was in that mental state which doubted if there were a God of love. I had just recovered from a severe illness; and after weeks of convalescence, one Sunday morning I went to the Christian Science church. I shall never forget that morning. The sun shone brilliantly; and the sense of peace and quiet inside that little church was a very wonderful experience to one who had thought that one's life must be spent on the warpath against seemingly colossal evils. The silent prayer—I cannot say what that meant to me! Then the Lord's Prayer with its spiritual interpretation! Never had I, nor have I since, ever listened to or read anything so wonderful and so beautiful.

"Give us this day our daily bread; *Give us grace for to-day; feed the famished affections,*"—these words kept ringing in my ears for days and days; and many times in the day I repeated them, not knowing what they really meant, not knowing that it was a prayer going out from a heart yearning to know more of God, good; but divine Love answered that prayer. I got the textbook, and while attending the services and reading Science and Health along with the Bible, I was healed of quick temper; and when this was healed, chronic indigestion, from which I had suffered for years, entirely vanished.

I have had very many physical healings, but the better understanding of God as omnipresent, omnipotent good far outweighs any physical healing. Repeating the Lord's Prayer with its wonderful spiritual interpretation has healed me many times, and enabled me to heal others.

Now I know that injustice, misery, and cruelty are not of God, and are unknown to Him who knows and sees only His own perfect creation.

Through Mrs. Eddy's teachings the Ten Commandments have become a wonderful revelation to me, and I understand now why she said, "The First Commandment is my favorite text" (Science and Health, p. 340). The whole Bible is founded on that commandment; it reveals Life itself.—(*Miss*) *Elizabeth E. McMurray, Glasgow, Scotland.*

WHAT a glorious revelation to this century, to know that the dream of materialism is fast waning, and that Christian Science can lift every one from all thought of self, fear, and limitation, when rightly applied! Christian Science came to me many years ago, when I was practically an invalid. My first and only thought was of self; fear was my constant companion; and my knowledge of God was indeed limited. As we all know, "man's extremity is God's opportunity;" and I did not prove any exception to the rule. So when Christian Science was offered me by a gentleman connected with my husband's business, I joyfully accepted it; and from that time to the present day, I have tried to the best of my ability to live up to the Tenets of the church, as we are taught them on page 497 of "Science and Health with Key to the Scriptures" by Mary Baker Eddy.

It is almost impossible to write in detail of my innumerable healings; but I should like to speak of one in particular. Many years ago, after treatment by eight physicians had been unsuccessful, my husband took me to Chicago to a prominent physician for medical attention, hoping that I might thereby regain my health. The only salvation the doctor offered me was an operation, and he warned me not to lift anything, even so much as a chair. Since being healed in Christian Science, I have learned that the only operation is the activity of divine Mind, and that God is indeed the only physician.

Although I am very grateful for all my physical healings, it is a great comfort to know that Christian Science is just as efficacious when one is suffering from a belief in limitation. Before I was interested in Christian Science, my husband was so worried about my physical condition that he was mentally unfit to conduct his business properly. Doctors' bills, as well as other indebtedness, poured in from every source, until the future held very little encouragement for him. How different he feels today! To quote his exact words, "I owe my success in life to Christian Science." Consequently, we have no further cause for anxiety from the belief in limitation, as we are taught that God is our only source of supply.

I have also demonstrated over a belief in accidents, as well as lost articles; and have received countless other blessings, too numerous to mention in a limited space. My testimony would be incomplete without expressing my gratitude for class instruction, which has made me a better wife and mother; for the loving help of a practitioner; for the great joy and privilege of having my children in the Christian Science Sunday

School; for membership in a branch church; for the Lesson-Sermons; for the periodicals, which are our daily, weekly, and monthly spiritual food. My greatest gratitude goes out to God; to Jesus the Christ; and to Mrs. Eddy, who gave us this priceless gift, and made it so practical and provable that whether problems be great or small, they will thus be solved when the Principle of Christian Science is lived and demonstrated every moment of our life.—(*Mrs.*) *Ernestine M. Liberman, Memphis, Tenn.*

THE privilege of being a student of the inspired writings of Mary Baker Eddy has brought to me the only understanding of God I have. Since I never thought I needed God until I became "incurably" ill, I can now see how important it is for religion to include the command of Christ Jesus to "heal the sick," else, when I reached "man's extremity," I should not have found it to be "God's opportunity," as revealed in Christian Science. So I took up the study of Christian Science only for physical healing; and I can testify now that it healed me positively of diseases, such as chronic headache, lumbago, rheumatism, indigestion, hernia, as well as of cigarette smoking, a habit which had bound me for twenty-five years. Most of these healings were brought about through the better understanding I gained by reading "Science and Health with Key to the Scriptures" by Mrs. Eddy. In due time I was led to see that physical disease had been healed for me, but I had only made a beginning; it was evident that study for the future was to be for the renewing of the mind, and I am daily striving to work out my salvation along this path.

I am grateful to God and to Mrs. Eddy that we have in this age the way so positively revealed to us that heaven is seen to be a present possibility.—*Pinckney G. Schell, Pittsburgh, Pa.*

CHRISTIAN SCIENCE is the greatest blessing that ever came into my life. I have been studying it for more than eight years. My husband was healed of typhoid fever after all material help had failed. I had never heard of Christian Science before this, and had no faith in it until I began reading some *Christian Science Sentinels;* and I am glad to say I never doubted one word. I knew I had found the truth. I was healed of nervous headaches just by reading; and also laid aside glasses that I had worn for six years. The latter healing took place at my first Thanksgiving service, through hearing a testimony of a similar healing. Since then we have had many problems solved. Our little girl, now six years old, has never known anything but Christian Science help. I feel especially grateful for the truth she has learned in the Christian Science Sunday School. Christian Science protects as well as heals. Just recently I was prevented from making a trip which would have been very disappointing. By relying entirely on God for guidance I was protected at this time.

For the peace of mind and the contentment Christian Science brings to

me, I cannot find words to express my gratitude.—(*Mrs.*) *Cassie Mincks, Tulsa, Okla.*

It was my privilege to serve my country in the late war for a period of fifteen months; and during that time I often experienced the unlabored operation of Christian Science as a protective agency.

In 1918, I was stationed at a concentration camp in the South. After a stay of a few weeks, I was suddenly taken with a fever, and this so weakened me that to continue my duties seemed impossible. Having previously formed a friendship with the Christian Science Camp Welfare worker, I asked for help; and the result was an immediate transfer to special duty, where the work was not nearly so arduous and I had plenty of time for study and reflection. It was only a few days until I was completely restored to normal health. Several months later, I reported to another station, which was quarantined owing to the fear of influenza prevailing at that time. While reporting for duty in the usual manner I was unmolested by the medical authorities; and as far as I could learn, I was the only one entering this camp, in a period of five weeks, who was not isolated for observation.

In my home, during my absence and throughout my service experience, there were many beautiful proofs of the statement that Mrs. Eddy has given us in "Science and Health with Key to the Scriptures" (p. 596): "Christian Science, contradicting sense, maketh the valley to bud and blossom as the rose."

For these simple lessons I desire publicly to express my gratitude for Christian Science and its Discoverer and Founder, Mary Baker Eddy; and I sincerely desire that the readers of this testimony may gain a measure of increased confidence in the practicability of the promise of the Psalmist, "He shall give his angels charge over thee, to keep thee in all thy ways."—*John S. Sammons, Chicago, Ill.*

TESTIMONIES

Good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. They should be written legibly, and the addresses given should be complete. Women should use the title "Miss" or "Mrs.," and married women should sign their own names in full, instead of the names of their husbands.

Testimonies should be verified by three members of The Mother Church; and in the case of a member or an attendant of a branch church, one of the verifiers should be the clerk or some other officer of that church, who has either witnessed the healing or can vouch for the integrity of the testifier. In the verification of testimonies by a church officer, the title of the office should be given. An affidavit made before a Notary Public is acceptable, if the testifier does not know three members of The Mother Church.

Compliance with the foregoing will greatly facilitate the work of the Editorial Department.

Correspondence relating to testimonies should not be addressed to individuals, but to the EDITORIAL DEPARTMENT, THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BACK BAY STATION, BOSTON, MASSACHUSETTS.

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THE
CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

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BELIEVE AND BE SAVED

WILLIS F. GROSS

IT is not generally understood, even by many adherents of the Christian religion, that it was the purpose of Jesus' mission to provide a remedy for all evil, for the evil of disease and suffering as well as the evil of sin. Few to-day believe that it is God's will for any man to be in bondage to sin; but there are many who think that sickness, and even death, are often the manifestation of the divine will. Christian Science is correcting this error of belief by giving to the world a truer sense of the divine nature and a clearer realization of how great was the work which Jesus accomplished for the salvation of all mankind. The belief that salvation was limited to those who were foreordained to be saved has given place to the more rational view that a full salvation is provided for all men; likewise, the belief that the Saviour came into the world to save men from sin only is giving place to the understanding that "the Son of God was manifested, that he might destroy the works of the devil." Thus it is becoming understood that sickness and all discordant conditions of human experience, as well as sin, are the works of the devil, evil, which the Christ destroys. In "Science and Health with Key to the Scriptures" by Mary Baker Eddy (pp. 142, 143) we read: "Truth is God's remedy for error of every kind, and Truth destroys only what is untrue. Hence the fact that, to-day, as yesterday, Christ casts out evils and heals the sick."

Perhaps there was never a time in the history of the world when humanity has felt more keenly the great need of a remedy for the many ills which beset mortal existence than it does now. The hopeless invalid, the weary toiler, and the awakening sinner are crying out in their anguish, "What must I do to be saved?" Christian Science is able to meet the need of those who labor and are heavy-laden; and in the language of Scripture it says to all earth's weary

pilgrims, "Believe on the Lord Jesus Christ, and thou shalt be saved." Believe and be saved! How simple the statement! And yet, who can measure the length and breadth and height and depth of its meaning? Herein is revealed not merely a possibility or even a probability; the statement is positive that a specific result will follow. The believer will be saved.

This sweet promise comes at first as a ray of light dispelling the darkness of false belief. It inspires hope and quickens honest endeavor. It is the dawning of a new day, wherein all things are to be made new. In the awakened consciousness numerous questions arise, demanding satisfying and scientific answers. Most important among them are: What does it mean to be saved? From how much can a man reasonably hope to be saved? When may he expect to be saved? Can he know salvation as a present reality, or is it only something to be looked forward to with joyous anticipation? What is it to believe? Can any one know that he believes? If so, how can he know? What is the proof that he knows? The way in which these questions are answered, if they be answered at all, shows whether the teachings of the Bible are understood to have for men any practical application to the affairs of to-day, or whether it is believed that the inspired teachings relate merely to the doing of those things which must be done now, if one would be saved at some future time.

It is evident that each one desires to be saved from all that to him is not good. Whatever in any way disturbs his sense of harmony, either by causing him to suffer mentally or physically, or by making impossible the enjoyment of that which he believes will afford pleasure and satisfaction, he calls evil; and he seeks to be saved from it. His sense of the salvation that is to be desired to-day is circumscribed within the limits of his ideal of harmonious existence. His first effort is to save himself. Failing in this, he appeals to others; resorts to any and all means and methods within his reach which inspire hope. If he still fails, he sometimes turns to God for help, but generally with fear and trembling. He is not sure that he deserves to be saved; hence he is in doubt as to whether it is God's will that he should be.

As to what one may reasonably expect to be saved from, Christian Science teaches that if he complies with the conditions divinely imposed, he can expect to be saved from anything and everything unlike God, good. All evil, comprised in the beliefs of sin, sickness, and death,—all inharmony of mind and body,—results from the belief of a power and a presence apart from God. It is not the divine will that any one should be in bondage to evil of any name or nature. A way of escape is provided, and that way has been revealed. The earthly life of Jesus was a demonstration of God's power and willingness to save men from all evil. He taught men to pray for God's kingdom to come on earth as in heaven. The law of infinite good reigns supreme in the realm of eternal harmony; God's will is done, and there is no sin, sickness, or death. He who prays as the Master taught his disciples to pray, and ex-

pects his prayer to be answered, hopes for salvation from all evil.

Many are heard to say, Yes, I believe that those who accept Christ Jesus as the Saviour of the world will finally be saved from sin and suffering, but that will be when they have passed from earth and have gained heaven. This shows how deeply rooted is the belief that salvation belongs to the future, and that heaven can be reached only by passing through the "valley of the shadow of death." This belief finds a well-merited rebuke in the words of Paul to the Corinthians, "Behold, now is the accepted time; behold, now is the day of salvation." Jesus understood that salvation is a thing of the present. In the hour of temptation, Life, Truth, and Love were with him, saving him from the subtle suggestions of evil. He was tempted even as we are, and yet he remained entirely without sin. He proved that it is not necessary for one to yield to temptation and become a sinner before he can be saved from sin. Jesus was saved from sinning; and when the battle was over and the eternal victory won, the angels of God ministered to him.

Jesus fed the multitudes with a few loaves and fishes, and saved them from the pangs of hunger; he rebuked the winds, and there was a great calm, and he and his disciples were saved from the violence of the storm; he healed all manner of diseases and physical infirmities, and saved the unfortunate ones from the evils which had held them in bondage; he destroyed the sinner's belief in the pleasure and power of sin, and so saved him from sin and the evil consequences that would have resulted from its continued indulgence; he raised the dead, thus proving that even the "last enemy" had no power over man created in God's own image and likeness. At all times, in all ways, under all conditions and circumstances, salvation was to Jesus a present reality. He never intimated by word or deed that it was ever God's will that any man should be denied the great blessing of a present salvation. If in a certain place he "did not many mighty works," it was not because God was unwilling to save the people or had not the power to do so; it was "because of their unbelief,"—because they were not ready to be saved.

Having learned that salvation is always a present possibility, and that salvation means deliverance from all evil, we now turn to the consideration of what it means to believe, and how one can know that what he believes fulfills the divine requirements. The belief that salvation belongs to the future renders it impossible to know that one has done all that is required of him; and oftentimes he is fearful that some sin of commission or omission may rob him of heaven. On the other hand, when he has learned that "now is the day of salvation," and is assured that it is God's will that he be saved from all evil, he knows that if he is not saved it is because he does not believe. We do not mean by this that because he does not experience a full salvation he is altogether without faith. He knows that he has faith, and that his faith is effectual; but he realizes that

he must have more faith, more spiritual understanding, if he would experience a greater degree of freedom and harmony.

An incident in the life of our Master will serve as an illustration. A certain man brought his lunatic son to the disciples and requested that they cast out the evil spirit. Their efforts were unsuccessful, and the father turned to Jesus for help. In response to his earnest appeal that if Jesus could do anything he would have compassion on them, the Master replied that all things are possible to him who believes. And we are told: "Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour. Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, Because of your unbelief."

It cannot be said that the Master meant his disciples were unbelievers, in the sense that they did not believe in him or his teachings. He had called them to be his followers, because he saw they were ready for the blessings he had to bestow. He taught them the eternal truths of being, and they accepted his teachings. They went out into the world and proved by their works that they believed in him, and in some degree understood what he had taught them. If they had not believed in Christ Jesus, they could not have understood him, and could not have done the works which he declared would be done by those who understood his doctrine. The disciples believed, and they were able to prove that they believed; but their understanding of the Master's teachings was limited. They were not yet able to make the full and complete demonstration of Truth. The child with the unclean spirit was a case that required more faith and a higher spiritual understanding than they at that time possessed. Jesus told them what was necessary to gain the higher understanding equal to such demonstrations. "This kind goeth not out but by prayer and fasting," he said. That the disciples grew in wisdom and understanding is proved by the fact that in after years the dead were raised to life by them.

What, then, does it mean to "believe on the Lord Jesus Christ"? To believe that Christ Jesus came into the world in fulfillment of prophecy; that he was the best man the world has ever known; that he lived a pure life, even a sinless life; that he did the many wonderful works recorded of him in the Scriptures; that he was anointed of God, and that his earth-mission was to teach mortals the way of salvation,—this is certainly commendable; but it is not enough. Such a faith is not a saving faith. Christian Science makes it clear that to "believe on the Lord Jesus Christ" means to believe as he believed. And he believed in God, and nothing else. His teachings show what he believed; and his life and works proved that what he believed was the truth,—even the truth which makes men free indeed, delivering them from all error and its effects.

If one believes as Jesus believed, he will do as the Master did. What one is able to do is the only thing that can reveal, even to himself, what he

really believes. One's actions, and not merely his words, not even what he thinks he believes, are proofs of what he is. If one puts into practice all he comprehends of the life and teachings of the Master, he will know the extent of his possession of saving faith. Salvation will be to him a present reality; and the measure of its fullness will be in proportion to his fidelity. More faith in good will bring greater freedom. The way in which he strives to increase his faith will show how great is his desire to be saved. A feeble desire begets a feeble effort, but an earnest desire is faithful and persistent in its endeavors. On page 21 of Science and Health Mrs. Eddy writes: "If the disciple is advancing spiritually, he is striving to enter in. He constantly turns away from material sense, and looks towards the imperishable things of Spirit."

Humanity's greatest need is to believe more in, and gain a greater understanding of, the life and teachings of the humble Nazarene, who proved that his faith was a saving faith, not merely from some evil beliefs, but from all the discords of earth. The divine Principle underlying his teachings and demonstrations has been revealed in Christian Science. It is possible for every honest seeker for Truth and righteousness to gain the understanding of this divine Principle and give the demonstration thereof, thus proving that "now is the day of salvation,"—now is the time to be healed of both sin and disease, and now is the time to let God's will "be done in earth, as it is in heaven."

[Written for the *Journal*]

"THY WILL BE DONE"

GLENNEWEIR RINGLAND

FORGIVING Spirit, Love divine,
I rest my trembling hand in Thine.
Thou art the Light,
The Truth, the might
Of law, whose will is right.
Grant me to know that Thine is mine.

And in this knowing may I feel,
In place of overeager zeal,
Spontaneous zest,
The heart-sought rest
Which owneth that Thy will is best,
Since Love supplies the trué and real.

And may my thought with Love expand
To take my brother by the hand,
All wrongs forget;
So may I let
False human will for both be met
With Love's own perfect reprimand.

TOLERANCE: A DIVINE REQUIREMENT

STOKES ANTHONY BENNETT

FEW words in the English language are fraught with as deep import as is the word "tolerance." Coming from the Latin *tolero*, signifying "I bear," this word both implies and expresses a meaning which it were well for every individual to understand and apply, practically and consistently. Turning to the Bible—that unerring counselor of humanity—we find pointed, emphatic direction to exemplify tolerance, in the command, "Bear ye one another's burdens, and so fulfil the law of Christ."

The world never was more in need of tolerance than it is to-day. On all sides there comes to us an insistent, pathetic plea to help bear our brother's burdens, as amplified in another Scriptural injunction; namely: "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come . . . and save you." To this universal plea, we should, each one of us, be able to respond in an effectual manner. For every specific need involved we should be equipped to bring forth a remedy. Recognizing, as we claim to do, the greatness and grandeur of true brotherliness, we should be alert to express it, and thus to give tangible proof that loving aid toward our brother is second only to loving devotion toward our God. In brief, we should be sincerely and prayerfully tolerant.

Throughout history, the most beautiful characters have been distinguished for their tolerance. In not a single instance has a thoroughly great man or woman been lacking in this quality. And this is not strange, because to be beautifully great, one must be genuinely good; and goodness without tolerance would be sheer mockery, no goodness at all. In fact, those persons who have accomplished the highest good have always been the most tolerant,—have labored unceasingly for the welfare of others, even, it would appear, with little or no thought of themselves. Such as they have, indeed, borne the burdens of their fellows, and so fulfilled the law of divine Love.

The most remarkable exemplar of tolerance the world has known was Jesus of Nazareth. The very first account of his activities, when he was but twelve years old, teaches an important lesson on tolerance, which young people of to-day (and older ones, too) will do well to ponder. Jesus had gone with his parents and other townsfolk to Jerusalem to attend the feast of the passover. At the conclusion of the ceremonies, the company started home, going a day's journey before it was discovered that Jesus was not among them. Thereupon Joseph and Mary returned to the city. After searching three days for the boy, they finally found him in the temple discussing weighty matters with the rabbis. Somewhat perturbed, Mary said to him, "Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing." Then it was that Jesus

uttered his famous saying, "How is it that ye sought me? wist ye not that I must be about my Father's business?" Notwithstanding his own exalted view of the situation, his own clear vision of the eternal reality of things, and his keen recognition of duty to be performed, the youth was nevertheless tenderly tolerant of his parents' feelings; for the record declares that "he went down with them, and came to Nazareth, and was subject unto them." "Was subject unto them,"—that is, he was quite willing, so long as it seemed fitting and proper, to respect and abide by their personal wishes and home requirements; but at the same time he was thoroughly prepared to occupy himself quietly and contentedly with that higher understanding of spiritual Life and Truth which he was ever increasingly gaining.

Eighteen years later, when the Master had grown to full manhood and was entering upon his public mission, we are impressed by the spirit of tolerance and forbearance manifested in his daily doings, particularly in those memorable dealings with the Apostle Peter, with the disciples, and with the many who prayerfully sought his healing aid. Following him step by step through his ministry, we are more and more impressed by this unselfish, holy spirit, until, in the mighty climaxes of his career, we are moved beyond measure by the unspeakable tolerance, compassion, and love which crowned his tireless labors with matchless glory and success, thus making him the perfect Way-shower of the race.

In our own time, we have been afforded an illustration of tolerance unequaled since the days of Jesus, an illustration made apparent in the life of Mary Baker Eddy, the Discoverer and Founder of Christian Science, and the author of its textbook, "Science and Health with Key to the Scriptures." Those who are in any wise acquainted with the personal history of Mrs. Eddy, or with her teachings and demonstrations, will bear witness to the fact that pure, unadulterated tolerance was a fundamental quality of her nature, and consequently of her every activity. They will also testify that it was this righteous virtue which played an indescribable part in fitting her to become a true benefactor of humanity, and a real Leader of the great movement she had been divinely called to establish.

Never, it seems, was there a condition or a circumstance which could force Mrs. Eddy to be impatient, unloving, or intolerant. Never was there a trial or a tribulation which could swerve her from the path of gentle composure and calm assurance. When the outside world, cold and contemptuous, misunderstood and maligned her purposes and plans, —yes, endeavored with might and main to discredit her work and render it of no avail,—she met the issue with that spirit of tolerant consideration and sweet charity which enabled her to hold her position, and to push steadily, fearlessly, on toward the cherished goal. When, in the hour of need and struggle, friends betrayed and enemies slandered, she mastered the situation with a kindliness and

mercy which made the abuse "of none effect," and proved conclusively the spiritual, Christlike methods by which she was governed. When evil in all its threatening forms strove to overwhelm and crush her, and with her the mighty system of divine metaphysics she had discovered and was giving to the race, she faced the ordeal with that tolerance and compassion, faith and forgiveness, which is ever a sure protection "against the wiles of the devil,"—against "any thing that defileth, . . . or maketh a lie." Thus it was that Mary Baker Eddy lived the religion of Love which she taught and professed,—the religion of Love supreme over all. Thus it was that she obeyed the command, "Bear ye one another's burdens, and so fulfil the law of Christ." Oh, the marvelous selflessness of this wonderful woman! Oh, the "beauty of holiness" which shone through her words and works as she revealed to mankind the Science of Christianity!

Now just here we come face to face with an intensely vital question; and before we answer, let us examine ourselves most carefully. Are we Christian Scientists tolerant—really, truly, sincerely tolerant? Are we, according to our individual capabilities, heeding and responding to the pleas about us to help bear our brothers' burdens? Are we extending a fraternal, supporting hand in every way possible? Are we embracing each opportunity to obey the Golden Rule, and do as we would be done by? Are we kindly intentioned in every thought, word, and deed? Are we sympathetically and lovingly—yes, genuinely—charitable toward others? In short, are we practicing what we preach?

In the home life, are we tolerant with each member of the family, even though his opinions may ofttimes be different and apart from our own? In business and professional lines, do we give to associates the same consideration and respect which we desire for ourselves? In community, state, and national affairs, do we feel and display a constructive interest in our fellows, particularly those who are in authority and are directing matters of government, notwithstanding some of them may be regarded as politically opposed to our methods of thinking and doing? In world-wide relationships,—a most important subject at this hour,—are we remembering that the several races of the earth are of one grand brotherhood, with one God and Father over each and all; and that all nations must eventually awaken to His rule? Are we ready and willing to do as much for a foreign people as for our own; to help them, in the spirit of the Christ, bear their burdens; to share with them our boundless resources and blessings; and, with tolerant steadfastness, to encourage them to seek after and to follow "The Prince of Peace," of whose "government and peace there shall be no end"? Are we doing these things, great in consequence, but simple in requirement?

In our church affiliations, are we Christian Scientists following the Master and our revered Leader in the exercise of practical tolerance? In each church problem, are we tolerantly looking up and lifting up, or intolerantly looking down and pulling

down? When the subtle suggestions of more than one Mind would seem to present themselves, do we accept these suggestions and make them personal; or do we cling to the truth of the one infinite divine Mind, and of its spiritual reflection including individual man, thereby showing forth the tolerance and loving-kindness which are fundamental qualities of this Mind and able to overcome the false claims of a divided intelligence, a divided activity? When the erroneous beliefs of animal magnetism would seem to disclose themselves in disagreement, disorder, and disruption, and would seek first to overthrow and destroy our local organization, and secondly our entire movement, do we unhesitatingly set ourselves to realize the absolute allness and wholeness of Love and its perfect ideas; or do we, intolerantly and unlovingly, fall victims to these carnal beliefs, and accept and use their own destructive weapons,—envy, jealousy, animosity, estrangement, dissension, backbitings, bitterness, and strife?

If a brother member in our church is on the side of right as regards a certain matter, and takes his stand accordingly, are we at once prepared to stand with and support him, thereby obviating unnecessary discussion and delay; or do we attempt, by one roundabout means or another, to shift the matter on to a somewhat different, perhaps irrelevantly technical basis, in order to let our own views take the lead and be given credit for an accomplishment? If a brother member is in the wrong, either ignorantly or knowingly, do we recognize the error as an unreality, a nothingness, powerless and inactive in the sight of omnipotent Truth; and then do we seek to convert and save by scientifically separating man in our own thinking from the error and its seeming operation; or do we proceed to make a rigid reality of the wrong before we attack it, and then to attack and condemn the brother with the wrong, thus making the latter state perhaps a thousandfold worse than the first?

If some of our fellow church members belong to a Students' Association not our own, how do we regard and deal with them? Are we as considerate of and generous with them as with our own fellow-students? If these members see some things differently from what we do, are we tolerant of and patient with their views; or are we inclined to be suspiciously doubtful of them and of their class teaching? If they at times pointedly disagree with us, and defend their convictions, are we kind and tender in our attitude toward them; or are we moved to underrate them, and gradually to estrange ourselves from them? In a word, do we, or do we not, manifest the Christ-spirit of tolerance and benevolence toward every one in our church ranks, it matters not who he is or whence he came?

On page 7 of "No and Yes" Mrs. Eddy writes: "Every loving sacrifice for the good of others is known to God, and the wrath of man cannot hide it from Him. God has appointed for Christian Scientists high tasks, and will not release them from the strict performance of each one of them." And on page 8 she says: "We

should endeavor to be long-suffering, faithful, and charitable with all. To this small effort let us add one more privilege—namely, silence whenever it can substitute censure;" while farther on she adds, "If one be found who is too blind for instruction, no longer cast your pearls before this state of mortal mind, lest it turn and rend you; but quietly, with benediction and hope, let the unwise pass by, while you walk on in equanimity, and with increased power, patience, and understanding, gained from your forbearance."

The nature of tolerance is unique. Its alertness to see both sides of a question, and to handle them without prejudice, is keen. Its ability to minimize the bad and magnify the good, to dethrone the false and enthrone the true, is marked. Tolerance, simply defined, is tenderness in its highest, best sense,—a tender, loving estimate of and consideration for the thoughts, feelings, and efforts of others, under any condition or circumstance, at any time or in any place. Like its handmaiden, charity, tolerance "suffereth long, and is kind." Tolerance "envieth not; . . . vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth."

So intrinsic a virtue, then, is tolerance that no right thinker can afford to neglect it, much less to overlook the practice of it. So great a developer of character and so unlimited a distributor of good is it that no individual can truly progress without using it. And when one really loves God supremely and one's neighbor as one's self, tolerance is never a hard attribute to acquire or to cultivate. Impersonally understood and practiced, tolerance becomes a veritable pleasure and joy in human experience, a genuine blessing both to him who manifests it and to him who is the object of it. As mankind learns more completely and more perfectly the great lesson of tolerance, it will, in consequence, obey more fully and loyally the command of Holy Writ, "Bear ye one another's burdens, and so fulfil the law of Christ," —the law of Love. Thus will men come to see that tolerance is, indeed, a divine requirement, and that, therefore, it is indispensable in the establishment of harmony and happiness among men.

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You can take nothing greater to the heathen world than the impress and reflection of the Love of God upon your own character. That is the universal language. It will take you years to speak in Chinese, or in the dialects of India. From the day you land, that language of Love, understood by all, will be pouring forth its unconscious eloquence. It is the man who is the missionary, it is not his words. His character is his message.

Henry Drummond.

CHURCH

ELIZABETH H. GARDNER

MARY BAKER EDDY truly was standing on the mount, listening with the ears of spiritual understanding and seeing with the eyes of spiritual discernment, when was revealed to her that transcendent vision of Church which she has embodied in the definition to be found on page 583 of "Science and Health with Key to the Scriptures": "CHURCH. The structure of Truth and Love; whatever rests upon and proceeds from divine Principle. The Church is that institution, which affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick."

If we have seen the Church as a mere edifice of brick and stone, wherein to meet for what is commonly called divine service, we have failed of the vision. If we have seen it as a merely moral organization, bound together by human creed and dogma, we have but glimpsed its outmost wall. If the Church is really the structure wherein men worship God, wherein are sung hymns of love and praise, wherein God's Word is preached, wherein communion with Truth and Love is observed, the structure transcends human thinking! For men worship God in daily deeds, or deny Him in the same. Men chant their hymns of love and praise in good works, in happy hearts, in shining, joy-filled lives, in clean-swept chambers of thought—not alone in musical song or organ tone. Preaching the Word of God is not merely pronouncing wordy dissertations, however clever, however moral, however timely, to public thought; it is presenting the provable truth, and proving it by living it, presenting the fruits as evidence. And communion is observed in the partaking of the Christ-spirit, the manifestation of that unity with God which Jesus demonstrated for himself and for all with eyes to see, ears to hear, and hearts willing and humble enough to follow in his footsteps.

Man is the infinite idea of infinite divine Principle; therefore, the temple in which he serves his God,—the marvelous edifice which perfect thinking and perfect living and perfect loving construct,—is likewise infinite. Every right thought may be said to be a stone in its walls; every Christlike deed, a window through which the light of Love may shine; every sacrifice of self, every fast of sense, its dome and tower; and every feast of Spirit crowns its pinnacles with inextinguishable light, shining forth as beacons to storm-tossed navigators, exploring troubled seas in search of a sure abiding place.

Infinite is the Church—"an house not made with hands, eternal in the heavens"! "Thou shalt call thy walls Salvation, and thy gates Praise." Truly do we enter the Church through the gates of praise —the praise of lives well lived, of deeds well done in the service of God.

This is the only praise that entitles us to enter the gateway which leads to salvation, security, peace, "the structure of Truth and Love,"—the structure of God and His Christ, the spiritual temple, wherein is made manifest the unity of man with his divine Principle. It is indeed a structure based upon Truth, founded on the Rock, Christ, coming forth from Mind—a divinely spiritual structure—without one single element of materiality.

Blind humanity to-day is searching for God, and striving, out of its material thinking, to build for Him temples, as it has all down the ages, often stubbornly closing its eyes to the indisputable proof that identifies His Church,—fruitage! God has set His seal upon His Church. He who runs may read, "for the day shall declare it." "Herein is my Father glorified," said Jesus, "that ye bear much fruit; so shall ye be my disciples." As the apple tree presents the ripened fruit as evidence of its nature, the Church, if it be the temple of God and His Christ, must present a harvest of healed humanity—its legitimate fruitage.

To Jesus, about the Father's business of healing the sick and the sinning, came the disciples of John, who was in prison, with the question, "Art thou he that should come, or do we look for another?" Jesus answered by pointing to the fruit of the Christ-understanding. "Go and shew John again those things which ye do hear and see," he said, "the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."

Of his disciples, Jesus himself asked a like question, "Whom do men say that I the Son of man am?" Rejecting the popular explanation of the source of his power, he pressed the question, "But whom say ye that I am?" Mrs. Eddy tells us in Science and Health (p. 137): "This renewed inquiry meant: Who or what is it that is able to do the work, so mysterious to the popular mind?" And in the next paragraph she adds: "With his usual impetuosity, Simon replied for his brethren, and his reply set forth a great fact: 'Thou art the Christ, the Son of the living God!' That is: The Messiah is what thou hast declared,—Christ, the spirit of God, of Truth, Life, and Love, which heals mentally." This spiritual discernment on Simon's part was the occasion of the blessing bestowed by the Master, followed by the significant words, "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." Mrs. Eddy has explained, on the above-mentioned page in Science and Health, that the new name bestowed by the Master meant "rock." Thus Jesus unquestionably established his Church upon the rock of spiritual understanding, that understanding which recognized the Christ as the author of healing.

It will be remembered that when Jesus had entered the country of the Gadarenes, in the course of his healing ministry, there came to him a man who manifested his belief in evil

in so many of its phases that the Master was impelled to ask, "What is thy name?" It is recorded that evil was forced to declare its nature in the light of Truth, before it was cast out by the Master. Nowhere in the gospels is there a more striking example of the invincible power of the Christ. So sharply were the lustful, unclean, impure, swinish beliefs of mortal mind rebuked, and reduced by the Christ to their nothingness, that not only was the tormented one healed instantly, but the visible counterpart of those beliefs disappeared.

To-day, the same thing is happening. The Christ is being so actively demonstrated that the devil, whose name is Legion, which Paul catalogues in the fifth chapter of Galatians as "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like," is running to and fro searching for its herd of swine. The piercing light of the radiant purity of the Christ is driving it from all its dark hiding places, seemingly causing as much commotion and consternation as the runaway herd of swine caused on the hillside of Gadara. But let the unclean world, like the person with the unclean spirit, only see the Christ and run to acknowledge him, and release will be swift and sure.

Not only on the Gadarenean hillside did the Master rebuke error, but the sting of his scourge was felt in the temple at Jerusalem. The twenty-first chapter of Matthew tells a most interesting story. The men of merchandise fattened in the temple, and robbed the holy place of its fruitage, making it indeed a den of thieves. When the scourge of the righteousness of the Christ had purged the temple, Jesus proceeded to demonstrate the true purpose of the Christ, Truth; for he welcomed the blind and the lame to the house of God and healed them, forever setting the seal of healing upon the gate of the Church of Christ.

What must happen to mere ecclesiasticism, barren of deeds, Jesus demonstrated when, in the morning returning again to the temple to continue his teaching, he rebuked the fruitless fig tree, and it was presently seen to wither away. He never hesitated to rebuke error wherever he found it. He was not seeking to save the swinish thought, but to demonstrate its nothingness. What if his righteous wrath flayed priestcraft itself, if only he should reveal a priesthood "after the order of Melchisedec"? Thus to-day, wherever the swinish thought claims to abide, the purity of the Christ is silently insisting on its lack of power. This silent persistence may enrage the carnal mind, but the temple which right thinking erects is an ever present refuge.

The salvation of a world at strife must come about through the cleansing Christ. "How then," asks Paul, "shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" Mrs. Eddy answered these questions for all time

when she gave to the world her revelation, Christian Science, and when she established the Christian Science church upon "a spiritual foundation of Christ-healing" (Science and Health, p. 136), ordaining as preacher the Bible and Science and Health. The Christian Science church presents all the requirements of the true Church, for it brings Truth and Love and Life to human apprehension. Its works are proof of its authenticity. Not only is it healing the sick in body, but it is everywhere awakening good impulses, as it were from the dead, cleansing the leprous thought, and casting out evil desires through the power of God.

URIM AND THUMMIM

EDGAR SMILEY NASH

THE title of Mrs. Eddy's book, "Science and Health with Key to the Scriptures," has been a stumblingblock to those steeped in false theology, who have refused to interpret the Word of God except along the fixed lines laid down by ecclesiastical authorities. To-day, the enlightened thought of the world is arousing itself to the truth of the declaration made many years ago by Mary Baker Eddy in Science and Health (p. 320), "The one important interpretation of Scripture is the spiritual." We all know there are many metaphors in the Bible used to illustrate spiritual truth. Remembering this, one may find a wonderfully rich lesson in the real meaning of Urim and Thummim, the two stones which were worn in the breastplate of the high priest, and which until recently had puzzled many as to their true significance.

In any interpretation of the Scriptures, literal or spiritual, it must be remembered that the children of Israel had lived as virtual slaves for many years in the midst of heathen civilizations. The idolatrous rites and ceremonies believed and participated in by their taskmasters were familiar to them. It was, therefore, but natural and logical that Moses, confronted with the gigantic task of leading this nation of lifelong serfs through the wilderness, and foreseeing the absolute necessity of presenting to them the great truths of God in terms which they might readily grasp and understand, should adopt and adapt rites with which they were familiar, and should strive to infuse into the empty forms of such rites something of the real essence of true worship.

Divination had for years been an apparently effective means in the hands of the priestly class for influencing the thoughts and acts of their devotees; and as small stones might conveniently be carried about by the priests, the use of these was an easy and quick method of consulting the oracle regarding the wishes of the various deities. It was thus the custom to learn the pleasure of the gods by consulting the stones carried by the priests. If the white stone were drawn, the omen was propitious; if the dark, the outcome was doubtful. This method of learning the will of

the gods was known to the Israelites; and while the more orthodox of them would hardly believe in the finality of such information, it was natural that their priest should have some corresponding material method of learning the divine will.

Moses, therefore, included this detail in the many requirements of the high priest's investiture; but that his thought reached beyond to the spiritual truth of which it was but the emblem is well brought out in the twenty-eighth chapter of Exodus, where he says, "Thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually." The literal meanings of Urim and Thummim are "light" and "perfection." The white stone was emblematic of the dawn, or light; while the darker stone typified the completeness of Truth.

Mrs. Eddy gives the spiritual meaning of these two words, and infuses into them a deep significance in the Glossary to Science and Health (pp. 596, 595), when she writes: "URIM. Light. The rabbins believed that the stones in the breastplate of the high-priest had supernatural illumination, but Christian Science reveals Spirit, not matter, as the illuminator of all. The illuminations of Science give us a sense of the nothingness of error, and they show the spiritual inspiration of Love and Truth to be the only fit preparation for admission to the presence and power of the Most High;" and: "THUMMIM. Perfection; the eternal demand of divine Science. The Urim and Thummim, which were to be on Aaron's breast when he went before Jehovah, were holiness and purification of thought and deed, which alone can fit us for the office of spiritual teaching."

Keeping these interpretations in thought, the little stones assume a deep significance to the modern seeker after Truth. Only through the inspiration of Love and Truth, and the purification of thought and deed can we come into God's presence, and thus obtain the power which is ours as His reflection. In this way, and in this way only, do we become "priests unto God," and His representatives upon earth. Our guide to right action is the Christ, Truth, the knowledge of which shall make us free—free to carry out the divine plan in our lives, free to enjoy the blessings which are man's divine heritage.

John, as shown in the Apocalypse, caught an inspired glimpse of the newer and deeper meaning of the Urim and Thummim, the material signs of the beginning and the end, when he wrote of Truth, "I am Alpha and Omega, the beginning and the end, the first and the last." And only as we make Truth the source and ultimate can we realize the coming of the kingdom in our individual experience.

Notice, too, that in Moses' injunction the Urim and Thummim were to indicate the right sense of "judgment." Every thought should be weighed in the balance of Truth before bearing fruit in action. We should consult the real beginning

and end. Thus enlightened and purified by Truth, we are prepared to recognize the divine ever-presence; to be guided and controlled by that Mind alone "which was also in Christ Jesus."

Judging "righteous judgment" is the solution to all our daily problems. When we lean upon our own understanding instead of seeing everything in the white light of Truth, we fail to exemplify that degree of purification without which we are not ready for "admission to the presence and power of the Most High." Urim and Thummim, in the light of their spiritual significance, no longer are to us, as Christian Scientists, mere stones, but a daily and practical means for ridding ourselves of that unrighteous judgment which would separate us from the divine presence, and from the full enjoyment of what is ours as the "sons of God."

[Written for the *Journal*]

THE BUGLE CALL

FLORENCE HOUDLETTE

Rejoice, O heavens; rejoice, O earth!
Break forth in songs of gladness!
In ev'ry heart may hope have birth
To banish care and sadness.
Lo! o'er the vale of sense and gloom
The sun of Truth is breaking!
For Christ is here, and Christ is dear,
In Truth's all-glorious waking.

Rejoice, O weary one, distressed
By carking cares, confounding!
Rejoice, O heart by sin oppressed!
Truth's bugle call is sounding.
The clouds of sense obscure no more
The waking, clearer vision;
Triumphant floods Truth's sunlight o'er
The "valley of decision."

Truth's clarion call is echoing down
The ages' long procession;
And silv'ry clear its pæans drown
The note of sin's obsession.
Rejoice! Rejoice! the world around,
With joyful acclamation;
Let Truth omnipotent be found
In ev'ry clime and nation!

INDIVIDUALITY VERSUS PERSONALITY

LOUISE KNIGHT WHEATLEY COOK

PERHAPS there is no term more commonly used, and misused, than "personality." All Christian Scientists should be clear as to its meaning; and yet to many, especially the beginner in the study of this beautiful, simple religion, it seems often to be an occasion for stumbling. The young student may hear it used captiously, and he may be warned against it; yet, try as he may to understand it correctly, he is much disturbed to find that, in the opinion of others at least, he is being victimized by it at every turn. If he is not careful, he finally becomes more or less mesmerized by it. Is it any wonder, then, that in this confused mental state, the subject of personality may assume grotesque and distorted shapes? The student, finally, may become so unhappy over it that nothing but a clear, sane, simple explanation of the truth will enable him to recover his poise, and relieve him of his almost superstitious fear in regard to it.

If any such should read these lines, let him remember, first of all, that fear never results in good. A horse may be afraid of a steam-roller, until he is led up to it and allowed to see and quietly investigate for himself; and the more intelligent the horse, the shorter the triumph of the steam-roller. There need be no panic over personality. Rather, let us walk right up to it, and see it for what it claims to be, but is not.

To begin with, personality should never be confounded with individuality. To put the two terms in the simplest possible English, personality is what a man to material sense seems to be; individuality is what he really is. The word "personality" comes from a Latin root-word, *persona,* meaning "a mask." Personality, then, is only a mask, a covering, a veneer, a cloak or disguise with which a mortal may appear to cover his true selfhood. Absalom was beautiful to look upon. We are told that "from the sole of his foot even to the crown of his head there was no blemish in him;" and by means of this pleasing personality, together with blandishments, flatteries, subtle suggestions, and a show of insincere affection, he stood beside the king's gate and stole away the hearts of the men of Israel. For Absalom wanted to be king. Beneath all this outward veneer was hidden a wicked purpose. The day came when he openly rebelled against David, his father, and called the men of Israel to follow him into battle. And the Bible record says, "They went in their simplicity, and they knew not any thing." Of course not. That is the nature of mesmerism, of "mere personal attachment." (See Rule for Motives and Acts, Manual, Art. VIII, Sect. 1.) It stupefies its victim, until he literally knows "not any thing." But the blind followers of personality awoke later to see their mistake. Absalom was killed in battle; and when they saw this, "all Israel fled." Naturally! They believed there was nothing left for them to lean upon. When the frail human

prop of personality was gone, they seemed to be without anything at all, because there had been no real substance there in the first place—really nothing for them to rest upon. There is no Principle in personality to support it; no Mind in personality to direct it; no intelligence to supply it with anything. When Absalom was gone, all seemed gone. To lean on personality is a dangerous thing, now as in that bygone day. It indeed proves, sooner or later, to be what Mrs. Eddy says about "a material staff" in "Science and Health with Key to the Scriptures" (p. 66), "a broken reed, which pierces the heart." No wonder "all Israel fled every one to his tent." To their mistaken sense they had not a thing left!

Now let us turn to the humble Nazarene, who had a larger following than Absalom, and see the difference. We read in Matthew: "And, behold, there was a man which had his hand withered. . . . Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other. . . . And great multitudes followed him, and he healed them all." Was it Jesus' personality, his physical beauty, his promises of rich reward, his high social position, that drew the multitudes? Or was it that pure spirituality, that real individuality which radiated, wherever he moved, such heavenly compassion and unselfed love that sin, disease, and death could not endure in his presence? It was this individuality of which the Master spoke when he said, "And I, if I be lifted up from the earth, will draw all men unto me." This was his real attraction, the God-likeness which he reflected. Wherever he went, his fame preceded him. In Mark we read, "At even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door. . . . And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. And Simon and they that were with him followed after him. And when they had found him, they said unto him, All men seek for thee. And he said unto them, Let us go into the next towns."

Does that sound very much like the one who sat beside the king's gate and waylaid the people, and stole away their hearts with false promises? Jesus made no attempt through so-called personality to win the heart of any one. That the people loved him was only one of the "signs following," the natural and inevitable consequence of his spiritual understanding and his mighty works in their midst. It was the truth he lived and practiced that drew them to his door. Wherever he went, the people thronged him. He had to push out in a boat, at times, by reason of the press. He had to go up into a mountain, and out into the wilderness; and even there, five thousand hastened after him. At Capernaum, "it was noised that he was in the house. And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door.

. . . And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay."

Yet it sometimes happens that when some follower of our great Master in this age does possess, though in lesser degree, those spiritual qualities which naturally and necessarily draw to him the worn and weary ones of earth, to be sent away healed and comforted, the cry arises: Personality! Personality! They are following personality! So obnoxious is this to the true Christian Scientist, who knows that he can of himself do nothing, that he may be led to assume an indifference which he is very far from feeling. And that is exactly what mortal mind hopes for.

If those dear, consecrated workers who have this to meet will only be as wise as that other worker, many years ago, who, when he was busily engaged in building the wall of Jerusalem, was accused of so doing that his own personality might be exalted later on, and he be made king! Did the taunt disturb Nehemiah? Not a particle. Did he cry, I must stop at once, lest any one think it is true? He did not. He knew it was not true; so why should he be disturbed? He also knew that the most important thing just then was to finish the wall. So he stopped just long enough to send back this brief reply: "There are no such things done as thou sayest, but thou feignest them out of thine own heart;" and then quietly went on with his work.

The most important thing just now is that the healing work in Christian Science shall go on. Why can we not be as keenly awake as was Nehemiah, and recognize in these machinations of impersonal evil, not so much an attack upon the worker, as an attack upon the work? "Why should the work cease," demanded Nehemiah on another occasion, "whilst I leave it, and come down to you?" Why, indeed? Yet how can the work go on if busy, happy practitioners are to be continually frightened by this cry of "personality"? If not properly understood, it will so blight and wither the pure flowers of sweet, natural spontaneity and affection that the spiritual animus, so essential in healing, will be lost. There is a vast difference between honest gratitude and personal adulation; and we should have enough spiritual discernment to know the one from the other. After Jesus healed the Gadarene, the man was found later sitting at Jesus' feet, "clothed, and in his right mind." Did Jesus send him away? We have no record that he did.

The most convincing proof the Master ever gave that those among whom he walked for those three wonderful years of his ministry were not leaning on his personality, was given when he left them. We have seen what happened when those who were in the depths of personal mesmerism lost Absalom. But how different is the other picture! Of Absalom it is written, "And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him: and all Israel fled every one to his tent." But what occurred when those who had followed Jesus

saw him disappear from their sight? We read: "He led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they . . . returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God."

As we think of this, another picture arises in thought of some one else, many centuries later, lifting up her hands and blessing with the words of truth her band of humble followers. Like Jesus, our beloved Leader, Mrs. Eddy, had to tell her story to simple folk, and sometimes to dull and doubting disciples. But how sweetly and how faithfully she told it! It was not her personality but her individuality which drew students to those first early classes of hers in Lynn, Massachusetts: the Christ was lifted up by her in consciousness. No one will ever know what it cost Mary Baker Eddy to bring Christian Science to the world. Her mission was often misunderstood; her motives impugned; her words misinterpreted; her acts misrepresented. She was maligned and reviled and persecuted; attacked by pulpit and press; ridiculed by those she was seeking to bless; slandered by enemies; betrayed by friends. But she never swerved; and when she finally passed from human sight, another proof was given that personality had never governed the Christian Science movement; for the work has gone steadily, quietly, surely on, in spite of a cynical world's prediction to the contrary. When we think of that dear woman, as gentle as she was strong, as tender as she was fearless, so meek and yet so mighty, surely we can be grateful even if we have, as yet, glimpsed but feebly what universal, impersonal, impartial divine Love, reflected by man, really means.

Let us not be afraid to love. Let us not be laughed out of it, or frightened out of it, or criticized out of it, or mentally influenced out of it. Jesus was severely criticized because he allowed the woman whom he had healed to break the alabaster box of ointment at his feet; but Jesus had understanding enough to endure unjust criticism, and he was pure enough to understand the rightness of her motive. Jesus lifted little children in his arms, and they clung to him trustingly. Jesus let John lean upon his breast; and we are told that he "loved Martha, and her sister, and Lazarus." Christian Scientists should remember what Mrs. Eddy says in Science and Health (p. 25): "The divinity of the Christ was made manifest in the humanity of Jesus."

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And I respond always to the appeal which the devoted Pilgrim paints on the rocks at the roadside: "Repent ye, for the Kingdom of God is at hand," and though I am certain that the Kingdom of God is already here, I stop always and repent—just a little—knowing that there is always room for it.—*David Grayson.*

ALL MEN ESSENTIAL

JOHN ELLIS SEDMAN

FALSE theology presents an erroneous dogma concerning God's self-sufficiency, teaching that God can find complete satisfaction in Himself, apart from man. According to the Adamic theory of creation, until some six thousand years ago God existed without man. This doctrine represents man as a mere afterthought of the creator,—an experimental addition to God's earlier creation, who, soon after he was created, fell into error and began to cause the creator trouble. Naturally enough, one who accepts this theory may find himself wondering why he exists, what he is good for, and whether or not he has any place to fill. Such an individual may easily take a condemnatory attitude towards himself and others, and entertain pessimistic views concerning the prospects of the entire race.

Christian Science makes clear the fallacy of this theory, and reveals the fact that man, as created by God, is absolutely essential to God. It achieves this happy and satisfying result by revealing God as the one and only Mind and cause, and man and the universe as the divine effect, which forever expresses God, divine Mind.

Mind is that which knows. Admittedly, the divine Mind is perfect, and consequently must be unlimited or infinite; for any limitation in divine Mind would indicate lack of intelligence, or imperfection. The infinitude of the divine Mind renders impossible the existence of other minds; and thus God is seen to be the only Mind,—the original all-knowing One. Since divine Mind is perfect and complete, this Mind must know every good idea which can be conceived by unlimited intelligence. Since God is "the same yesterday, and to day, and for ever," it follows that God always has known and always will know every good thought or idea. Everything that enters into God's perfect creation, every one of His ideas, always has existed and always will exist. This disposes of the commonly accepted, but illogical and impossible definition of creation as the bringing into existence of something which previously did not exist. God is creator, in the sense that He is the only cause which produces, sustains, and governs the only effect; and the entire effect is coexistent with its cause and, like its cause, is eternal. God could no more dispense for a moment with one of His perfect ideas, than He could cease to be. Christ Jesus drove home this point when he declared to his disciples, "There shall not an hair of your head perish."

God's creation completely satisfies Him; and every idea therein is blessed, and is a blessing. When something of this truth dawned upon the consciousness of Abraham, it found expression in the prophecy, "I will bless thee, and make thy name great; and thou shalt be a blessing." As a single sunbeam manifests all the qualities of sunlight, so man, the child of God, manifests the attributes of

God, and reveals the quality of God's perfect being; hence Jesus' declaration, "He that hath seen me hath seen the Father." But as it takes the innumerable rays of sunlight to express the full majesty and glory of the sun, so it takes all men to manifest the full glory of God's eternal being. If a perfect painting could be produced, it would contain nothing unnecessary, nor would it lack a single essential line or any requisite touch of color. Now, in the divine order, God, divine Mind, is the perfect creator, and His creation is His perfect work. Beginning on page 518 of the Christian Science textbook, "Science and Health with Key to the Scriptures," Mrs. Eddy writes: "Nothing is new to Spirit. Nothing can be novel to eternal Mind, the author of all things, who from all eternity knoweth His own ideas. Deity was satisfied with His work. How could He be otherwise, since the spiritual creation was the outgrowth, the emanation, of His infinite self-containment and immortal wisdom?"

The recognition of the fact that God is forever governing His perfect creation, and that all contained therein is essential and is in its proper place, brings to the individual a sense of peace with regard to himself and all his fellow-men. It reveals the fatherhood of God and the brotherhood of man as eternal and unalterable facts. It dispels all indifference and all enmity. The loving mother cannot be indifferent to the welfare of her child, because she recognizes that its welfare is inseparable from her own. Similarly, one individual cannot be indifferent to the welfare of any other, when it has become clear to him that where material sense says there exists only an imperfect mortal, spiritual sense reveals man, made in the image and likeness of God,—man who is necessary and dear to God, and who exists to express God's being.

Because Jesus understood so clearly the nature of God and of man as His image, he could not accept as real the corporeal sense of things; and he therefore saw everything in a very different way from those about him. Consequently, he was able to bring to light things beautiful and grand, where others saw no sign of anything encouraging or promising. On pages 476 and 477 of Science and Health we read: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick. Thus Jesus taught that the kingdom of God is intact, universal, and that man is pure and holy."

This ability of the Master to see beyond the erroneous human concept of things was strikingly illustrated in his experiences with Judas. When it became evident that Judas would not abandon his cruel purpose to betray Jesus, this evidently grieved the great heart of the Master. It is recorded in John's gospel that Jesus was "troubled in spirit," and said, "Verily, verily, I say unto you, that one of you shall betray me." Jesus, however, found comfort with regard to himself, his faithless disciple, and the race by rising above the human point of view

to the divine. He knew that a mortal who could steal from a money-bag entrusted to his care, and betray to brutal persecutors an ideal friend, was no more like the real man than the perverted pagan concept of God is like "the only true God." Jesus knew that the real manhood, which this misconception claimed to counterfeit and hide from human view, is ever noble, grand, and loving, the true friend of all. May it not have been of this true manhood Jesus thought when he said to Judas in the garden of Gethsemane, "Friend, wherefore art thou come?"

The divine knowledge which animated the Master is fully revealed to this age through Christian Science. With irresistible power, Christian Science is leavening human thought. It is bringing steadily nearer the fulfillment of the grand prophecy made by its Discoverer and Founder, Mrs. Eddy, on page 571 of the Christian Science textbook: "The cement of a higher humanity will unite all interests in the one divinity."

HIGHER STATUTES

ZONA BERG

"KEEP thy heart with all diligence; for out of it are the issues of life," we read in Proverbs. The right idea, which delivers from the beliefs of evil and limitation, appears in proportion to the individual desire to be right and to do right. This desire is expressed in the endeavor to forsake mortal viewpoints, and to entertain the highest, best, and most desirable concepts of being.

On page 288 of "Miscellaneous Writings" Mrs. Eddy says, "Wisdom in human action begins with what is nearest right under the circumstances, and thence achieves the absolute." Human difficulties are of human origin, and are incidental to the belief that matter is real and that man is material. The teaching of Christ Jesus plainly shows that man is spiritual; that his Life is Spirit, God; and that God should be acknowledged as supreme, omnipotent, the only power governing all. On this basis, the false claims of evil to control or limit in any way are recognized for what they are and always have been,—mere states of human belief, which spiritual sense corrects and overcomes.

Evil is not substance. It is impotent when confronted by the true idea of God. Had the wise man asked for material blessings, for long life, or riches, or the downfall of his enemies, he would have raised a self-imposed barrier against the richer gift; but having sought the higher blessing, he gained also wealth and honor. We thus learn that when in perplexity, doubt, or fear on any subject affecting our own welfare or that of others, our hope always should be in God. He giveth us richly out of His great storehouse; and never leaves one of His children in darkness, if His help is sought in sincerity of heart.

Individuals are constantly facing situations in which they must decide upon a desirable course to pursue.

Perhaps the occasion is one in which a deliberative body is in session considering a highly important subject. Suppose each of those who participate in the ruling vote has made his individual decision according to divine Principle; then the final decision and action of the assembly will be in accord with Principle. But if this is not the case,—if the ruling majority have, as individuals, based their decisions upon mere belief,—then it is likely that their combined action will be wrong. Since nothing is correctly settled until it is settled according to Principle, they have not arrived at a true and permanent decision, but, on the contrary, have handed down a makeshift; have simply put off the true and right decision until another season. The need, then, in order that we may be in the position of deciding anything aright, is to gain an understanding of the perfect divine Principle, underlying and overlying all things.

One may well heed the wise man's advice, given in the book of Proverbs, "Yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou . . . searchest for her as for hid treasures; . . . then shalt thou understand righteousness, and judgment, and equity; yea, every good path." Clearly the great thing is to gain spiritual understanding. The realization of divine good must be so clear in one's consciousness that it controls one's affairs. No one ever overcame a condition of discord by remaining mentally on the same level as the discord. We cannot entertain both mortal beliefs and spiritual truths. Whatever the seeming discord, we need only to silence the false mental witness to its reality by dwelling persistently upon the spiritual attributes of harmony, health, happiness, plenty. As certainly as we steadfastly lift our thoughts to God, the divine Principle of all being, shall we find our conditions and environment responding to improved thinking; and through the gateway of uplifted thought the healing truth will enter into our lives to abide.

Christian Scientists not only believe, but understand, that God is divine Principle, and that He is everywhere and always available in every situation. They know that obedience to the rules of divine Principle is as absolutely certain to bring correct results as are the rules that govern mathematics. If the result is erroneous in any case, they know that error has entered into the working out of the problem. They understand that right thinking about God and the only true man made in His image and likeness, is the only basis on which they can work out their problems correctly.

Mrs. Eddy discovered in the Bible the truth which Christ Jesus taught mankind. Through her great discovery of Christian Science, or the Science of Mind, she awakened the slumbering hopes of humanity to a quickened sense of man's birthright in God, and to discern a loving Father, whom one may approach fearlessly and lovingly, and worship in the way of the Saviour when he said, "God is a Spirit: and they that worship him must worship him in spirit and in truth." Christian Science teaches men to recognize the presence and the

power of God, and then to honor Him as supreme. The inordinate desire for distinction or power, if traced to its inception, is invariably found to spring from some phase of self-love, and is but the old deception of material sense striving to separate man from God, who is the one and only power, the one Mind and intelligence, of whom the real man is the obedient and perfect expression. The Science of Christianity ascribes to God all glory and all honor as the only enduring and perfect One.

Human judgment as to what is success in the highest and best sense is not to be trusted. It is only when we take the divine standard as our guide that we can be confident we shall not err. As the Way-shower, Christ Jesus thus unfolded to mankind the secret of all real success. To him, worldly honor, wealth, all material possessions, counted as loss compared to the joy of demonstration over evil, and to the knowledge that leads to divine understanding. The Christ, Truth, will eventually be revealed to all mankind. Each will awake to know himself in the likeness of Spirit, and offer glad testimony to the abundant satisfaction of abiding in spiritual Truth. When the student reaches this positive attitude, it is wonderful how its influence permeates thought and word and deed, enabling him to be faithful to every call of duty—at home, in business, and in public affairs—by discriminating wisely between truth and error, between that which alone is worth retaining and cherishing and that which must be discarded.

Spiritual understanding is universal in its availability and operation. With it we can forecast the fulfillment of every Godlike desire. Since God forever holds us dear and near, —you and me, as His image and likeness,—as we dwell upon this heavenly vision of true spiritual existence,—yours and mine,—a consciousness of the majesty of God's creation and of the divine plan of salvation so fills and rejoices us, so satisfies our longings, that our false ideals and unworthy desires vanish; our fears fade into nothingness; the burdens and cares of human existence lift as shadows; health and newness of life glow within us; and healing and rejuvenation are manifested in our bodies.

The longing for happiness and the regard for one's own spiritual growth are not incompatible with the truth of being, so long as the state of thought does not degenerate into a self-love indulged at the expense and injury of others. He who is actuated by a proper self-knowledge will admit as real only the image and likeness of God, for himself and his fellow-men. He will refuse to accept the false concept of himself or of another as sick, sinful, or limited in any way. Instead of expending useless pity that but adds to another's seeming ills, he will speak the truth that sets the captive free. He will say: Be of good cheer! Evil has no dominion over you, for you are God's perfect child! Believing and expressing what is false about one's self or about others can only result in the multiplication of error; and it is a violation of the Scriptural injunction, "Speak every man truth with his neighbour." This can be

done, even when it is wisest to refrain from verbal speech; for it is always possible to speak the truth in the heart, in silent prayer. In the Christian Science textbook, "Science and Health with Key to the Scriptures" (p. 184), Mrs. Eddy says, "Truth, Life, and Love are the only legitimate and eternal demands on man, and they are spiritual lawgivers, enforcing obedience through divine statutes."

Truth has ever been undiscoverable and indefinable by human theories; but Christian Science, the revelation of God, reaching down to meet the struggling sense, lights the pathway of spiritual understanding by which mortals may ascend step by step, through practical demonstration, out of the region of the problematical and paradoxical to the realm of axiomatic certainty. In Mrs. Eddy's "Miscellaneous Writings" (p. 361) we read: "When every form and mode of evil disappear to human thought, and mollusk and radiate are spiritual concepts testifying to one creator,—then, earth is full of His glory, and Christian Science has overshadowed all human philosophy, and being is understood in startling contradiction of human hypotheses; and Socrates, Plato, Kant, Locke, Berkeley, Tyndall, Darwin, and Spencer sit at the feet of Jesus."

[Written for the *Journal*]

ENLIGHTENMENT

LETITIA E. BURTON

Awake, awake, my soul, from earth's dull night!
  Arise; put on new robes of glist'ring white!
See! Through thy casement comes a ray of light
  To lift thy thought in holy upward flight.

Awake, my soul, from earth's hypnotic sleep!
  Let not the enticing thrall thine eyelids steep;
Let not the ensnaring toils around thee creep,
  To bind and hold thee fast, and make thee weep!

Arise! Turn not to dream, and dream again!
  Hast not enough of anguish and of pain?
Hast thou no faith to prove, no goal to gain,
  No quick'ning of desire to break thy chain?

Arise! Put off thy slumber robe—'t is old;
  See how it falls in tatters, fold on fold!
Arrayed anew, this hour thou art enrolled,
  "Soldier of Christ," in letters of pure gold.

Hark to the herald of the newborn day:
  Welcome to-day, for gone is yesterday!
Gird on thine armor, ready for the fray;
  'T is Christ doth lead thee on to victory.

THE WORD OF GOD

MARY CORNELIA FRANCIS

AMONG the helpful and cheering signs that have emerged slowly, but none the less surely, from recent chaotic world conditions, few are more gratifying than the increased interest in good reading. A quiet, but strong and deep undercurrent, that has been gathering impetus for years, has now reached an irresistible onward flow, which makes it definite and impressive. This current now encircles the globe. And this great distinctive movement is not entirely toward the latest modern effusions. Strange as it may seem to some, it is showing itself in the desire to read a very old Book, the Holy Bible.

Furthermore, there is an increasing disposition not only to read the Bible, but also to understand it and to apply its teachings. A long list of unmistakable signs pointing to the desire to investigate the Word of God might be mentioned. One which has attracted much attention is that the Bible has recently been added to the literary course of several of our great universities; although, on reflection, one may wonder that the world's greatest literary masterpiece was ever ignored as a cultural asset, rather than at its being used as such. Certainly no one with any pretense to scholarship can afford to be ignorant of its matchless literary beauty. But where did the newly awakened interest in the Bible start? Where did this latter-day desire to know the truth which it contains originate? The most distinct and far-reaching influence emanates directly from a book now read throughout the civilized world, and more frequently read in connection with the Bible than any other book in the world,—the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy.

Those who are fully acquainted with the facts know that this textbook by the Discoverer and Founder of Christian Science, not only is used regularly at all Christian Science services and by Christian Scientists in their daily reading, but is also read and esteemed by many other thousands who have been healed, uplifted, and benefited by its perusal. These facts alone would give the Christian Science textbook its unique and unquestioned place; but behind them lies the great fundamental reason: Science and Health is a spiritual, not a dogmatic, interpretation of the Bible. To Christian Scientists, therefore, and to the ever increasing ranks of inquirers throughout the world, these two books are inseparable. Their interrelation is self-evident. The corroborative spiritual evidence contained in each is boundless in application; and from this illuminating influence, flowing like light from the one source, proceeds a pure current of thought, which is to-day reaching in some measure into every avenue of the printed word,—newspapers, magazines, books, pamphlets, advertising, special periodicals, and especially and with great significance, into the daily press.

In tracing the relation of Christian

Science to advancing intellectual development, the first thing to be noticed is the uncompromising nature of the standard set up by Mrs. Eddy in the Tenets of The Mother Church, as given in Science and Health (p. 497), and also set forth by her in the Church Manual,—Tenets which are signed by every person who becomes a member of a Church of Christ, Scientist. The first one of them reads, "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life." Mrs. Eddy herself rigidly adhered to this declaration.

Throughout the textbook, and in all of her other writings, Mrs. Eddy, using Mind as a synonym for God, traces every effect to its cause in that Mind; and through the understanding thus gained she was enabled to formulate the metaphysics of divine Mind correctly, and thus to place the Science of Christianity at the service of mankind. This was accomplished through the medium of language,—words spoken, written, and printed. And here we arrive at a significant confirmation. The first verse of the fourth gospel reads, "In the beginning was the Word, and the Word was with God, and the Word was God."

"Word," as here used, is capitalized for emphasis; and the corroborative passages have a most touching culmination when Jesus the Christ in his great prayer of consecration says: "Sanctify them through thy truth: thy word is truth." Finally, after the complete and impressive exposition of the connection between words and works set forth in the four gospels, in the Acts of the Apostles, and in the epistles, we are given in the nineteenth chapter of Revelation that vision of the seer when he saw heaven open and the One who rode forth on the white horse clothed with "a vesture dipped in blood: and his name is called The Word of God." The frequent admonitions solemnly repeated to the churches, as given by John, to "keep the sayings of this book," constitute a charge of irrevocable spiritual meaning, and lay on the entire Christian Church, for all time, the responsibility to obey all of the law, to keep all of Christ Jesus' commands, and to show proof of understanding and obedience by "signs following."

Proofs are indispensable. They must be produced as evidence that the Word of God is in active operation. This responsibility has been accepted in full by the Church of Christ, Scientist, throughout the world; and thus the Science of Christianity has, within little more than half a century, spread around the globe; has penetrated the consciousness of millions in the nations that are slowly awakening out of the torpor of the ages; has interested readers, thinkers, and scholars everywhere, those who stand in the position of spiritual leaders, the worldly-wise, and those accredited with metaphysical insight. All of these are solidly confronted with the great spiritual facts of the Bible, including its divine authority, its divine inspiration, its accurate history, its unquestioned commands,—facts which every Christian Scientist necessarily accepts and endeavors to understand.

Besides these fundamentals, two points may be further mentioned. First, with regard to the literary value of the Bible, and its use as an educational factor: Christian Scientists are foremost in their appreciation of the Bible because of their constant study of it. Mrs. Eddy's own writings, all of them the result of her study of the Bible, are in a class by themselves; but the Discoverer and Founder of Christian Science did not stop there. Acting with the certainty of one under divine guidance, Mrs. Eddy established *The Christian Science Journal,* the *Christian Science Sentinel,* the *Heralds of Christian Science,* and *The Christian Science Monitor,* all conveying their messages of Truth. The entire output of the Christian Science periodicals today is the result of the obedience of our beloved Leader to this guidance. Never since the invention of printing have such achievements been wrought as are being accomplished through these periodicals, bringing the truth to human consciousness, and proving how the purifying influence of divine law can be brought within reach of every avenue of thought.

As for the general effect of the study of Christian Science and of the Bible in relation to an increased sense of literary values and greatly improved intellectual perception, there is such an overwhelming mass of proof that no attempt at presenting it can be made here. The whole literary world is debtor to-day to the tremendous impetus which Christian Science has given to human consciousness in the way of cleaner and more logical thinking; in the ability to understand spiritual law; in presenting a higher standard in the world of letters; in stimulating a greater demand for clean journalism. Although desirable results are not yet everywhere evident, the demand has been created, and must eventually be met. Yet it must be distinctly understood that these literary and educational values, although of immense importance, are but accompaniments to the primary object of the study of the Bible through Christian Science, namely, the understanding and application of spiritual truth.

At this point one notices the significant admission by the president of one of our universities, who is quoted as saying for publication that the Bible had been added to the literary course "because there was a demand for it." This demand is far deeper than any mere craving for literary excellence; and its basic reason is that under whatever disguise, or under whatsoever form of request, men everywhere to-day are crying out for God, are sending out calls for help,—for physical, mental, moral, and spiritual healing. Sick at heart, seeking in vain in the ordinary theological teaching for that salvation which is the rightful inheritance of God's children, these "multitudes in the valley of decision" have turned again, like children crying in the dark, to the one Book from whose sacred pages flow healing streams for the whole human race. How far will a merely intellectual analysis of Isaiah go toward healing such cases? Just how much will a merely literary evaluation of the Psalms restore the sick to health?

How shall the hungry be fed, the naked be clothed, the lonely and friendless be comforted by literary exordiums, however brilliant, on the human psychology of the book of Job?

Just here Christian Science throws wide the gate of spiritual understanding, and through it there flows a great stream of humanity, healed, joyous, and with a deep appreciation of the Bible beyond the power of language to tell. Mankind, for ages between a dead scholastic theology on the one hand and an alleged scientific theory of so-called evolution on the other, was finally left hanging over the abyss of atheism. To-day there is no abyss.

The Reformation did away with certain forms and ceremonies, accomplished the abolition of a number of prescribed rites, and established the fact that men could approach their Maker without an intermediary. Beyond these the Reformation did not go. The changes that took place, although resulting in altered theological statements, did not reveal the whole truth about man and God. The result was that after a partial readjustment to a true concept of divine law, the spiritual light that had been apparently waning in the churches ever since the days of Constantine gradually brightened until we of to-day are privileged to live in the era when Christian Science is literally restoring the waste places, and ushering in the reign of Christ. We have reached a point in history when there is exactly one church in all the world that stands foursquare on the Biblical commands, including the one expressly laid on his followers by the Master, "Heal the sick." The Christian Scientists, who are doing this, do so by increased understanding of the Bible, beginning with Genesis, where we are told that man was created in the image and likeness of God, and proceeding to Revelation, where we are able to realize with gratitude that though we have not attained to perfection, we have at least neither added to nor taken from any of the words of the Book.

Any one who wishes to discover the medium through which Truth will ultimately reach the waiting millions of earth may do so by carefully reading the Revelation of John, and noting the emphasis laid on the written word. Thus, centuries before the invention of printing, its value was established on the lonely isle of Patmos; and the fact that the Bible has always been the world's "best seller" is its own proof of the destiny that awaits it. Couple this with the fact that the Christian Science textbook is the only textbook on the Bible ever written which is used as such by all lay members of a church, and some idea of the world-wide influence of a spiritual understanding of the Word may be gleaned. These two books are inseparably united for all time; and the advance guard of the vast multitudes now pressing forward to read them passes all computation.

The world is in an entirely different position to-day from what it was at the time of Luther. The possibilities of the older civilizations have been tested; while those of the newer democracy have been formulated and have arrived at a critical period

when they are being put to the test. That it will be final, no one who understands can doubt. In the greater chemicalization of thought now approaching, mankind all over the world will turn more and more to the printed word, will think and study more. Not only the English-speaking nations, but the peoples of Asia, India, Egypt, Africa, China, in hundreds of millions, are awakening, arousing from slumber, asking for Truth.

Here we approach a fact of profound interest. The Bible, containing the Word of God, was written by men. Woman looms large in it; her place in the divine plan is clearly defined; but the composition of the Bible was undoubtedly the work of men. Standing out in power and majesty, an acknowledged epic in the world's great literatures, we come upon the triumphal song of Deborah, in the fifth chapter of Judges. Deborah was the prophetess who judged Israel, and the only judge of Israel who was also called a prophet. Whole volumes have been written by eminent churchmen on this marvelous song; and a complete roster of the books, pamphlets, and special homiletic essays devoted to it reads like the list of a small but important library. Judge, prophetess, and poetess, —Deborah undoubtedly was all of these; and as though her seer-like vision reached accurately to the advent of Christian Science, she extols the men of the tribe of Zebulun, such as "handle the pen of the writer," and presently links Zebulun and Naphtali as having hazarded their "lives unto the death" in the very crisis of that battle on the plains of Issachar.

It is a thrilling tribute, and the refrain, such as "handle the pen of the writer," is in itself a verification of the blessing pronounced by Moses in the thirty-third chapter of Deuteronomy, when he said of Zebulun, "Rejoice, Zebulun, in thy going out." For the Word must go out; and "the pen of the writer" was busy during all the intervening ages, until in the fullness of time God illumined the purified consciousness of Mrs. Eddy so that she became the author of the textbook which spiritually interprets the sacred Book in permanent companionship; and by that unquestioned author's right the spiritual, metaphysical, and intellectual values of God's revelation to man were evenly balanced in a scale that knows no sex, and which acknowledges only God's children, created in His image and likeness. Viewed in the light of Christian Science, as far removed from ordinary material concepts as day is from night, such a balancing would be startling, were it not logical. But it is divinely logical that the other half of the human race should at last be represented among the inspired writers who have from time to time revealed the divine will to men. That revelation is now complete; and both the Bible and Science and Health are available to all.

It is a joy to turn and return to the great work done by Mrs. Eddy. Every one of the Christian Science publications was founded and named by our revered Leader; and this foundation work will last as long as the printed word is read by the sons of men. Each and every publication, functioning harmoniously in

its own sphere, radiates from and returns to the spiritual truth of the Bible as revealed in Science and Health; and the whole purpose of the textbook is carried in rich tributary streams to the responding consciousness of mankind through purified channels circling the globe. This great work, although in the immediate charge of duly qualified editors and executives, rests also as a personal responsibility on every Christian Scientist throughout the world; so that of each and every one it may be said, in the words of the Psalmist, "The Lord gave the word: great was the company of those that published it."

[Written for the *Journal*]

"BE STILL, AND KNOW"

CHARLES C. SANDELIN

O FEARFUL one, why dost thou fear? Is ill
From Him who giveth good—the Father's will?
Or hast thou other gods that evil bring?
Know God aright; then lift thy voice and sing!

For God is Love, and can but good bestow;
Thou, too, His gift of joy and peace shall know.
The ills of mortal sense Love never knew;
And evil, then, is but a dream—untrue.

Then God is Mind; and all that He hath made
Are thoughts of His, within that Mind displayed:
His pure expression, perfect works are they,
Apart from erring sense and finite clay.

And God is Life—thy Life, and mine, and all.
Can man, then, cease to be, or can he fall?
While God exists, man too exists, above
Earth's fleeting phantoms, safe in arms of Love.

Since God is Truth, He knows not error's claim;
Nor doth His child, who bears His holy name.
Awaken from the Adam-dream! Behold
The Christ-man, blest e'er Abraham of old!

So, when the waves of error toss and roar,
To thy calm closet go, and shut the door;
Through holier vision see Love's perfect plan:
Be still, and know the truth of God and man!

THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY MARY BAKER EDDY, AUTHOR OF THE CHRISTIAN SCIENCE TEXTBOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ALBERT F. GILMORE
Editor

ELLA W. HOAG, DUNCAN SINCLAIR
Associate Editors

EDITORIAL

WORDS OF COUNSEL

[As published in the *Christian Science Sentinel* of November 24, 1923]

The following letter from our revered Leader to The Christian Science Board of Directors, first published in the *Sentinel* of August 22, 1914, is again shared with the field because of the pertinency of its wise counsel to all Christian Scientists:—

Pleasant View, Concord, N. H.
Feb. 27, 1903.

Christian Science Board of Directors.

Beloved Students:—I am not a lawyer, and do not sufficiently comprehend the legal trend of the copy you enclosed to me to suggest any changes therein. Upon one point, however, I feel competent to advise, namely: Never abandon the by-laws nor the denominational government of The Mother Church. If I am not personally with you, the Word of God and my instructions in the by-laws have led you hitherto and will remain to guide you safely on, and the teachings of St. Paul are as useful to-day as when they were first written.

The present and future prosperity of the cause of Christian Science is largely due to the by-laws and government of "The First Church of Christ, Scientist," in Boston. None but myself can know, as I know, the importance of the combined sentiment of this church remaining steadfast in supporting its present by-laws. Each of these many by-laws has met and mastered or forestalled some contingency, some imminent peril, and will continue to do so. Its by-laws have preserved the sweet unity of this large church, that has perhaps the most members and combined influence of any other church in our country. Many times a single by-law has cost me long nights of prayer and struggle, but it has won the victory over some sin and saved the walls of Zion from being torn down by disloyal students. We have proven that "in unity there is strength."

With love as ever,

MARY BAKER G. EDDY.

N. B. I request that you put this letter upon our church records.

M. B. E.

TRUTH SUPREME

MORTALS are prone to obey what they believe to be Truth. The beliefs which they regard as true to a very great degree govern and control their thoughts, acts, and modes of life. In consequence, it has long been the effort of men to discover Truth and to establish it in their thinking. This search is as old as the Adam-race; for one of the early desires of mortals was to determine their relation to the universe in answer to the question, Whence and whither?—that is to say, to find the truth of existence. To solve this problem and to become assured that one has really found the answer should be a reason greatly to rejoice.

A mortal regarding himself as limited to the round of beliefs within his material range of thinking, looks to human experience in search for an answer to this question. The concepts of men seem confined in their scope to this class of beliefs; and only as the light of spiritual truth breaks through does vision clear. The false beliefs which constitute mortal mind, it is learned in Christian Science, can have no relation to Truth; for, emanating as they do from the concept of existence as wholly material, they have no grasp of the spiritual, which is altogether beyond the reach of mortal beliefs. It is, therefore, little wonder that, failing to recognize Truth as supreme, mortals are constrained to accept the erroneous evidences of the senses as true.

One does not far pursue the study of Christian Science before it becomes apparent that since error is unreal, it is one's constant necessity to destroy the beliefs of its seeming reality. So long as the false is accepted as true, falsity, not Truth, seems to be supreme and to govern one's thoughts and acts: but, progressing, one learns that since Truth is God, it is divine; hence perfect, eternal, and unchangeable. Of the necessity of denying error in order to establish the supremacy of Truth, Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 406): "We can, and ultimately shall, so rise as to avail ourselves in every direction of the supremacy of Truth over error, Life over death, and good over evil, and this growth will go on until we arrive at the fulness of God's idea, and no more fear that we shall be sick and die."

How sweeping this statement; yet demonstrably true! Little by little, as the struggle goes on, do we lay hold of Truth and relinquish something of false belief. May we not with profit examine ourselves to determine what false beliefs we are carrying along with us that might well be discarded? Such examination, if honestly made, is very likely to disclose something not worthy to be carried, something that may well be left behind; and one is the lighter for the unburdening. What a sense of relief and refreshment comes from laying off some false belief that, perhaps, has long masqueraded in our thought as real, hence worthy and important! What false beliefs in sin as a necessity and in disease as a reality have we cherished until error seems to have be-

come so real as to be part of reality itself? Mortals do not, as a rule, love thus to examine themselves; but what joy comes from learning that some falsity which we have held to until it has quite encompassed our sense of existence is but a phase of the mortal dream, having as little relation to Christ, Truth, as the phantasmagoria of a sleeper's dream has to human experience. Both are unreal, because based upon falsity and error.

There is a phase to the healing of false beliefs which should be seriously considered. Holding to be true that which is false puts us on the wrong side. By standing for that which would claim to outweigh spiritual truth, we throw our weight into the wrong balance. Thus we become promoters of the erroneous and evil rather than exponents of good. Our experience quite parallels that of Paul, who, apparently, in deep distress over the constant conflict between his sense of good and the seeming claims of evil, declared, "For the good that I would I do not: but the evil which I would not, that I do."

To discover Truth and to promote it is the responsibility of him who desires to see and do his duty to God and to his fellow-man. In that never-to-be-forgotten scene when Christ Jesus was arrayed before Pontius Pilate, as described in the gospel of John, to the procurator's query, "Art thou a king then?" the Nazarene replied in these words: "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." And he added this significant sentence: "Every one that is of the truth heareth my voice." Our Lord came to teach and exemplify Truth, but he assured his hearers that "he that is of God heareth God's words;" and, conversely, he implied that he who does not hear and recognize the Word of God can by no means obey His commands.

Let us ask ourselves, How are we meeting this issue? Are we, perhaps, giving some degree of credence to error's claims, admitting partially, at least, their reality; or are we resolutely shutting the door against every false mental intruder, recognizing its kind and refusing it admission? In one way, and one only, can Truth become supreme to us; that is by giving power or reality to naught but God. It may be that curiosity would sometimes tempt us to open the door of consciousness to look upon the error knocking there; but he will most satisfactorily meet the claims of false belief who, knowing them as unreality, whatever their guise, keeps the door shut. In a familiar passage in "Unity of Good" (pp. 9, 10) Mrs. Eddy answers the question, "What is the cardinal point of the difference in my metaphysical system?" She says: "This: that *by knowing the unreality of disease, sin, and death*, you demonstrate the allness of God." Then, to correct in our own thinking whatever erroneous beliefs lodge there, through knowing that God is all-presence and all-power, is our part in establishing Truth's supremacy, the reign of righteousness. The result of this course is so important that it should command our very best efforts and our closest attention.

ALBERT F. GILMORE.

TO BEGIN ANEW

PERHAPS nothing appeals more strongly to most persons than the possibility of beginning anew. Because of this, the instant one's thought turns to a new year there comes before one all sorts of hopeful visions,—visions of leaving old and worn-out methods and things, of starting in afresh with new purposes and opportunities, with new hopes and advantages, with new expectations and courage. How eager one thinks he is to let go past mistakes and failures! How desirous of laying hold of the new possibilities! With what an assurance of ability to begin anew the fresh vision comes,—ability, if need be, to work out even old problems with fresh courage and hope, expecting a perfect solution to ensue as the result of all the new elements which are fondly believed will enter into the work.

Possibly there is no time when there is a more universal sense of this reviving of hope and assurance in the general thought of the world than at the beginning of each New Year. And yet, because of the frailty of all expectation based on a material, human, mortal premise, how often are such fresh hopes again apparently shattered, new ventures again proved unsuccessful, new opportunities grasped only to find it again quite impossible to work them out to a satisfactory conclusion.

It will be readily acknowledged that this is contrary to the beginning anew which goes on under God's direction and care. The Scriptures contain many a promise of renewal at God's hand, a renewing which always brings forth fruitage of good. And how grateful mankind may be that not only at the New Year, but at each hour, each moment, God is furnishing the opportunity to begin anew. The Psalmist declares of Him, "Thou renewest the face of the earth;" while Jeremiah, in speaking of God's compassions, says, "They are new every morning;" and he might well have added, They are fresh every evening. No one with a grain of faith in God's goodness could imagine any cessation of the precious seasons of happy renewal in His kingdom, where good must eternally unfold.

The question naturally presents itself as to why there is this insistent, perpetual desire for newness,—for newness of opportunity, newness of endeavor, of conditions, of surroundings. Jesus gave the answer when he said, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." Because God includes all good, all that is desirable, all that is real, there can never be any lasting satisfaction until the understanding of the eternal freshness, of the divine newness, of God's ever unfolding good is understood and demonstrated. It is only as men reach out after the newness of Spirit, as they seek the new birth which reveals the stupendous truth that man is spiritual, not material, that they can know themselves as the image and likeness of God, in whom is eternal fairness and immortal freshness. Only thus can they see God's kingdom.

The Christian Scientist is well aware that he has many steps to take in the upward ascent. He knows that Mrs. Eddy speaks truly when, in the Christian Science textbook, "Science and Health with Key to the Scriptures" (p. 4), she tells us, "Simply asking that we may love God will never make us love Him; but the longing to be better and holier, expressed in daily watchfulness and in striving to assimilate more of the divine character, will mould and fashion us anew, until we awake in His likeness." Herein is seen the way to begin anew,—not only constantly to long "to be better and holier," but daily to watch and strive "to assimilate more of the divine character." This brings true healing. It brings not only the "renewing of your mind," but also the transforming of the body.

Our beloved Leader, Mrs. Eddy, on page 425 of Science and Health, makes the following illuminating statement: "Correct material belief by spiritual understanding, and Spirit will form you anew." Therein is the clear and simple method of Christian Science healing, whereby we may begin anew. Therein is the definite promise that when God's law, as explained in Christian Science, is obeyed, complete healing must result. Mrs. Eddy further says on page 246, "Let us then shape our views of existence into loveliness, freshness, and continuity, rather than into age and blight." She certainly admonishes the student of Christian Science to stand loyally for the newness of Spirit and spirituality,—for the everpresence and demonstrability of the freshness and continuity of spiritual good.

To the Christian Scientist all this means vastly more than can be put into mere words. As he accepts the unalterable, all-satisfying premise which Christian Science offers,—that God is infinite, divine, perfect Mind, and that all effects must therefore be spiritually mental,—he recognizes the possibility of always thinking obediently the thoughts of divine Mind and thus winning the perfect effects which must inevitably result from such thinking. The wonderful axiom of perfect cause, perfect effect, is to him an ever renewing, demonstrable possibility.

However far the Christian Scientist may have traveled on some mistaken mental road, there is always the glad opportunity of retracing his steps and starting anew in the right direction. However much he may have seemed to fail, always he can begin anew; always he can unwind the snarls he may have apparently wound around himself; always he can erase the mistakes he has made in any problem, and put in their place the correct solutions; always he can begin anew to put off the old man and put on the new in accordance with the admonition of Paul. And the opportunities to do this can never cease, can never be limited! As Christian Scientists cling persistently to the ever present possibility of demonstrating renewed effort, such enemies to spiritual progress as discouragement, doubt, fear, must flee abashed before the mighty word of God: "Behold, I make all things new."

Ella W. Hoag.

SPIRITUAL HEALING

ONE of the outstanding features of the religious life of to-day is the tendency towards the practice of spiritual healing. The method of spiritual healing was early lost by the Christian Church; and it was not until Mrs. Eddy's discovery of Christian Science in 1866 that it was restored to the world. Through many long years matter was practically the sole means used in the healing of the sick: prayer might be resorted to by more deeply religious people or in dire extremity, but it was not the prayer of spiritual understanding; for too often God was looked upon as in all probability responsible for the trouble. He might relent; or He might counteract the so-called material laws which were supposed to determine the cause and continuance of the disease; but that was problematical, since He seemed to be actuated by the same variable and uncertain motives which characterized mankind!

It is readily apparent to all who in an unbiased manner study the gospels of the New Testament, that Christ Jesus did not hold the belief that God is changeable or that He answers prayer at one time, but not at another. Neither is it rational to suppose that God heard and answered the petitions of the Master because he was Christ Jesus and not some other one. The reason of Jesus' success in spiritual healing was not because he was specially favored of God, but because of his understanding of God, divine Principle, and the law of Principle which governs all real being. Every one of the miracles, or wonders, to human sense, he performed, which are recorded in the four gospels and of which many were healings, was the result of accurate spiritual understanding of God and His law, scientifically applied to the cases presented to him. Whether the disease were blindness, deafness, fever, dropsy, leprosy, palsy, lunacy, hemorrhage, or the raising of the dead, Jesus applied the law of Principle, thereby destroying the error or errors of belief; and with the overcoming of the mental fallacies, through spiritual understanding, health was restored.

Jesus showed plainly that the method of healing the sick he employed was not to be confined to himself, because on two occasions he actually sent out his followers to do the works of healing he himself had been performing. When the seventy, he once sent out, returned to him with joyfulness to report the result of their successful mission, saying, "Lord, even the devils are subject unto us through thy name," he replied with these words of prophecy and encouragement: "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you." Was Jesus playing fast and loose with the hopes and expectations of mankind when he uttered these words, or was he, out of the profundity of his knowledge of divine Being, directing attention to the power to resist and overcome evil of all kinds which

would accrue to those who gained the same understanding of God as he himself possessed? Christian Science shows the latter to be true, because it endows those who have in a degree the same knowledge of reality and of God's law as Jesus possessed with power to overcome the beliefs of evil in precisely the way he said.

Another of Jesus' sayings of great import is, "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." Surely the meaning is that the prayer which is inspired by firm, unwavering faith, based on spiritual understanding, will be answered. Thus does the great Way-shower point to divine Science, which came centuries after his day through one who was spiritually-minded enough to rise to the comprehension of the allness of God, good, and to the apprehension of the unreality of evil; for that essentially was Mrs. Eddy's discovery, a discovery which remains unsurpassed in the annals of human history. The revelation of Christian Science that God exists as divine Principle; that this Principle manifests itself as infinite good; and that, in consequence, evil (so called) has no real existence, is but an illusion of a supposititious mind,—this revelation bases the Science of all spiritual healing, which Science is destined to become the only method of healing practiced by men.

Mrs. Eddy in her writings often refers to the healing power of God in terms of the truth. Thus, on page 259 of "Miscellaneous Writings," she says, "Truth is the power of God which heals the sick and the sinner, and is applicable to all the needs of man." Again, in "Science and Health with Key to the Scriptures," the Christian Science textbook, she writes (p. 152), "Truth has a healing effect, even when not fully understood." What is this truth which has such healing power? It is the truth about God's allness, about God as perfect Being, about God's omnipotence, omniscience, and omnipresence, and about the unreality of all unlike God, good. Every spiritual healing results from the realization in a degree of some phase of Truth, applicable to the error which is causing the disease.

Sometimes the Christian Scientist feels as if he were being opposed by a mighty power as he strives to hold before him the spiritual facts of being, and to apply them to the healing of disease. This seeming power is mortal mind, which claims to be universal in its activity. It has consequently to be reckoned with; and it is mentally handled by first seeing it as a counterfeit, and then replacing its false beliefs by the truths of being. Our revered Leader declares in Science and Health (p. 243): "Truth has no consciousness of error. Love has no sense of hatred. Life has no partnership with death. Truth, Life, and Love are a law of annihilation to everything unlike themselves, because they declare nothing except God." That is the basis from which every false belief of material sense has to be met and mastered. Those who practice spiritual healing well know the work that has to be done in purifying or spirit-

ualizing thought in order that they may heal the sick. When this is done, patiently and consistently, the immediate reward of healing often follows; and never is any such effort fruitless, since every acknowledgment of the allness of God is helping to bring about the ultimate salvation of the whole human race.

DUNCAN SINCLAIR.

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FROM THE DIRECTORS

[As published in the *Christian Science Sentinel* of November 24, 1923]

ORGANIZATION AND PROGRESS

Cooperation is the keynote of the various activities of our movement. Without cooperation it would be impossible to experience that helpfulness which our Leader describes on page 518 of "Science and Health with Key to the Scriptures": "The rich in spirit help the poor in one grand brotherhood." Cooperation on a large scale, however, is only possible through organization.

The Manual of The Mother Church is the basis of organization in the Church of Christ, Scientist. It is not surprising, then, that error, after having repudiated the Manual and openly violated its provisions, should cry out against organization. Its efforts are aimed at the destruction of what our Leader so faithfully labored through many years to establish and maintain, however loud may be its protestations to the contrary.

That Mrs. Eddy provided the Christian Science organization as an essential means to spiritual growth, is strongly set forth in her letter which appears in this issue of the *Sentinel*. She saw that without organization it would be impossible to sustain our churches, our Sunday schools, our periodicals, our Metaphysical College, our Publishing Society, our Board of Lectureship, our Reading Rooms, our Committees on Publication,—one and all of the various institutions of The Mother Church and its branches. Without organization our great religious movement would be like an automobile without an engine; it could move in only one direction,—downhill.

Christian Scientists should remember history shows that every attempt to disrupt the unity of our church sooner or later attacks organization; and every argument it projects is a blow aimed at the teachings and lifework of our revered Leader.

It is sometimes held by those who think superficially that organization in our movement has accomplished its work, and is no longer necessary. They are mistaken, for the world has not yet reached the point where universal brotherhood and loving unity prevail among all of God's children. Our Leader has clearly indicated that the day of spiritual unity, cooperation, and obedience will have dawned only when "we all shall take step and march on in spiritual organization" (Miscellaneous Writings, p. 138).

That little word "all" should

stand out in blazing letters before the thought of the Christian Scientist who believes the time has come for material organization to be abandoned by the Church of Christ, Scientist. He has but to look about him in any direction to note whether "all" the world has advanced to the point where it no longer needs Christian Science churches, or literature, or lectures, or healing and teaching, or any of the other agencies which helped him in taking his first steps toward the understanding of God. Let him note also whether "all" his fellow-Scientists are keeping step and marching side by side harmoniously, obediently, lovingly. Until all men so advance, organization will be a necessity in the great plan of reformation and salvation which our Leader discovered and wisely founded.

CLERK OF THE MOTHER CHURCH

The Tenets of The Mother Church, The First Church of Christ, Scientist, for the use of branch Churches of Christ, Scientist, are printed on folded sheets, containing space for adding the application form for membership in branch organizations, or extracts from their by-laws. These may be obtained in the regular size, and also in a form suitable for binding into booklets containing by-laws. Either size may be ordered from the Clerk at seventy-five cents a hundred, the minimum order; but unless otherwise specified, the larger size will be sent. Remittances should accompany all orders; but postage stamps should not be sent in payment.

The Tenets may also be obtained in either size, printed on alternate pages in English and German or in English and French.

Correspondence relative to the Tenets should be addressed to GEORGE WENDELL ADAMS, Clerk, 236 Huntington Avenue, Back Bay Station, Boston, Massachusetts.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

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TESTIMONIES OF HEALING

The statements with regard to healing made in the following testimonies have been carefully verified, and their truthfulness established. Records of the investigations are kept in the Publishing House.—The Editors.

It is a great pleasure to give this testimony of the protecting and healing power of divine Love, as revealed and made practicable to-day through Christian Science. In the fall of 1911 I was traveling on a passenger train, riding in the car next the engine, when our train collided head-on with a freight train. It was a very dark night, and the accident occurred about midnight while the train was running full speed. We were given no warning before the crash; consequently, I did not have time to think about anything. I was knocked unconscious from the moment we struck the other train.

The conductor of the train knew I was a student of Christian Science, and upon finding me so badly injured telegraphed to a Christian Science practitioner for help. At the same time he communicated this information to me, and I was able to hear his message; and I recalled for a moment that divine Love was taking complete care of me, with the abiding assurance of perfect recovery. I knew nothing more until later in the day, when I awakened to consciousness and found myself in a hospital. The railway company had their three physicians examine me; and I was told that I had a fractured skull, two or more broken ribs, and internal injuries. The blow that I received on the head, and which had produced the unconsciousness, also prevented me from having complete use of my body or limbs. I was also very badly cut and bruised in several places. The doctor had put some stitches in my face on his first examination. The third day he took them out, stating the cut was healed.

Treatment in Christian Science was given by the practitioner from the beginning, and my wife read to me as much as possible from the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. I depended entirely upon God and Christian Science for my healing. The fifth day I knew I was completely healed, and requested the company's doctor to make an examination to satisfy the hospital authorities, in order that I might secure my discharge from the institution. The following morning two of the physicians examined me and pronounced me healed. I immediately secured my discharge, and left the hospital for my home the same day, the sixth day after the accident. In ten days I was feeling fine, going about my work and attending to my business duties as usual.

Some time later the brakeman of the passenger train called to see me and told of having found me completely covered up in the débris. He dug me out, and although I had been knocked unconscious and was par-

tially paralyzed from the effect of the blow, he said I walked without assistance, passed the wrecked cars to the first car standing upright on the track, climbed the steps, and walked into the car and sat down in the first vacant seat. He said it was very dark, but that I seemed to know where I was going and what I was doing. He told me that he was very much impressed with my being able to do all this without any assistance.

On reading the morning paper, my brother was directed to find me in the hospital by reading a detailed report of the accident, in which the particulars of my case were stated and the physicians were reported as saying there was very little hope for my recovery. My brother afterwards told me that when he reached the hospital and found me in the condition in which I appeared to be, he considered it would be very remarkable if I were able to leave within six weeks.

I am very thankful and grateful to God and to Christian Science for this beautiful instance of protection and remarkable healing. I have had many other proofs of the healing efficacy of Christian Science. Three months after I began the study of it I was completely healed of the liquor and tobacco habits through reading Science and Health. I subscribe for and read all our periodicals, and am grateful for the opportunity to give this testimony through the *Journal*.—*James A. Carson, Calgary, Alberta, Canada.*

As a witness to the above healing I am glad to testify to the truth of my husband's testimony. The experience was a great help to me, giving me confidence in Christian Science and completely destroying any desire for drugs or material means for healing. This healing occurred about eleven years ago, and I have had no other help than that of Christian Science since that time. I am particularly grateful for the evangelization of self which I have experienced through Christian Science, in the degree that I have been faithful to its teachings. We both have had many proofs of the blessings which come to those who are depending entirely on Christian Science for healing and spiritual regeneration.—(*Mrs.*) *Sarah I. Carson, Calgary, Alberta, Canada.*

I HAVE gone through what is considered a marvelous and wonderful experience by those who know me. There came a time, rather quickly and unexpectedly, when all joy, pleasure, position, health, home, family, and happiness were crowded out of my life. I spent about eight months in bed. For a long time I could not walk across the room without assistance. The great trouble was in being unable to raise my feet high enough to keep from stumbling. For a year and a half I was troubled with insomnia; and the opiates that were given me lost their effect. I could eat scarcely anything, and the only thoughts I entertained most of the time were those of self-destruction. For two years I was unable to do work of any kind; for nearly three years I was not able to read anything. I tried every known material remedy and help that was suggested, but without results.

At first I was not faithful and obedient to the demands of Christian Science practice, and would turn to material means, only to be driven back to Christian Science treatments. I had to call on a practitioner as often as four or five times a day. At last it dawned upon me that I must prove my fidelity to Christian Science or pass on. From that time I got results, although my healing came slowly; and I am surely grateful for that, as otherwise I should not have gained the understanding I now have. I had to study diligently to get the letter of Science and the spirit of it as well.

I always received so much help from our beloved Leader's Communion Hymn; every verse has meant much to me, especially the third one, which says (Poems, p. 75):—

" 'Tis the Spirit that makes pure,
That exalts thee, and will cure
All thy sorrow and sickness and sin."

Now that I have come out of what seemed the bottomless pit, I feel that all that I am and all that I have I owe to Christian Science. I am, oh, so grateful to God for the life of our beloved Leader, Mary Baker Eddy, who was so fearless in every undertaking to bring this blessed truth about God and man to light again, the very truth our Master, Christ Jesus, preached and lived. Had she not been, I should not have been delivered.

I realize that the highest service and gratitude one can render to God is obedience to the laws of divine Principle, that is, obedience to the Decalogue and to the Manual of The Mother Church, by Mrs. Eddy, and to the practice of the Beatitudes. By being obedient we find that the law of Love bestows upon us a thousand times more than we ever thought of. I realize we must be persistent in the face of obstacles, though they should seem to tower as mountains. We must have childlike trust, and pray without ceasing, bringing every thought into obedience to Christ. This means victory.

I have also been healed of influenza, of cuts, and of sore throat; glasses that I had to wear for nearsightedness for eleven years, have been discarded; and the tobacco habit in its worst form has been overcome.

I am very grateful for church membership and class instruction, and especially grateful for the privilege of conducting the Christian Science services in the state penitentiary here. I am indeed sincerely grateful for Christian Science.—*Joseph J. King, Salem, Ore.*

It is with a deep sense of gratitude to God, and an earnest hope that it may benefit some one seeking the truth, that I write this testimony. Six years ago I was led to a Christian Science practitioner. I had been suffering all winter from many physical ills, such as uric acid poisoning, abscesses, and rheumatism; and, as might be supposed, my mental attitude was not what it should have been. However, not only was I healed, for which I have never ceased to be grateful, but after a second talk with the practitioner, I knew I should never have need of materia medica

again. I had gained an understanding of divine Principle, a sense of sureness of the truth of being, and the knowledge that man, as God's image and likeness, could reflect only perfection. Then the realization came that error was nothing and could be overcome; and I knew my rightful place among the children of God. I saw how variable is so-called human law, and that it is only God's law which is invariable and omnipotent; that I had only to get above the clouds of sense, and know that God's law is always operative. Then a wonderful peace came to me, and I found rest.

We have used Christian Science in our home ever since; and it has never failed any of us in need. We have been able to overcome many discordant conditions through the realization of the omnipotence of divine Mind and the powerlessness of mortal mind's arguments.

There is one demonstration for which I am particularly grateful. My daughter, in carrying a kettle of scalding water, dropped it, and the entire contents spilled over her legs and feet. I knew the truth at once very clearly, and said to her, "Remember, there can be no accident in divine Mind." The healing was instantaneous, so that she had no pain; and there was no trace of a scar left. We have also learned that our seeming defeats, as well as our victories, bring us nearer to God; and have found very true the words of Mrs. Eddy in "Science and Health with Key to the Scriptures" (p. 410), "Every trial of our faith in God makes us stronger."

I am very grateful that through Christian Science this understanding of divine Principle has come. It has shown so clearly that Christ is "the Way, the Truth, and the Life" (Science and Health, p. 332). I shall never cease to be grateful to Mrs. Eddy, who, after years of untiring and loving work, has brought this truth to the world.—(*Mrs.*) *Eva Camp Lawrence, Germantown, Philadelphia, Pa.*

MANY years before taking up the study of Christian Science I was healed by it of a very severe spinal disease. Fearing a doctor would say I needed to be operated upon, my parents called for Christian Science help. In less than a week I was restored to perfect health. At that time I did not question how this healing was done, but was certain it was of God.

The following spring my father, being in ill health and receiving little relief through medical treatments, decided to see a Christian Science practitioner. While under her care he bought a copy of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. I commenced reading this book immediately. At that time I took many short train trips, and I always took this book with me, feeling safe with it as a companion. Many times my little boy and I have been healed just through the reading of it.

At one time I went to a Christian Science practitioner for treatments, and she showed me how to study the Lesson-Sermons. I shall never forget that week's lesson. The subject was "Adam and Fallen Man." I had

not thought it possible the Bible could be explained with such clearness. It is not strange that I was healed in four treatments.

Christian Science teaches us that "trials are proofs of God's care" (Science and Health, p. 66), for through our trials we find God as our ever present help. One afternoon my husband had left for his work and I was alone with my son, who is but five years old. I had told my husband at noon that I did not feel quite natural, and being rather burdened with material cares I was not as alert as I should have been. In a very short while I was attacked with extreme pain; and before I could reach a chair I had fallen on the floor, feeling much as if I were being smothered. This was seen by the little boy, but he had learned to lean on divine Love; and also through his Sunday school work many truths were ever present with him. I heard him say over and over again, "God is here, God is here;" he also repeated the Lord's Prayer; while to me came these words: "Rise in the strength of Spirit to resist all that is unlike good" (Science and Health, p. 393). With the spiritual strength thus realized I arose and telephoned my husband to come home at once. When he reached home he called for help from a practitioner. He then canceled his appointments for the afternoon and sat down to read from Science and Health. He was much frightened, but "perfect love casteth out fear." This storm was not lasting, but it was severe and the pain seemed unbearable; yet it ended in an hour's time. He who trusts in God completely is carried safely through every storm. I soon sat up; and later prepared the evening meal. The next morning we started on a journey, and rode all day. At the depot we were met by relatives. One of them, who is not a Scientist, said to me, "You never looked better." This proof of God's care I hold most dear; I needed instant relief, and it came. I am very thankful for many healings, and hope to grow in the understanding of God so that I may help others as I have been helped.

Christian Science means much to me; and I am grateful to Mrs. Eddy for her unselfish love and toil in giving us this revelation of the Christ, Truth. I am thankful to all who have helped me on my way; and I desire to do my share for this great Cause.—(*Mrs.*) *Laura C. Fox, Watertown, S. Dak.*

It is with a heart overflowing with gratitude and joy that I should like to express what Christian Science has done for me.

In these last five years, since I turned to Christian Science, many physical ills have been overcome in our family and harmony restored. I had suffered from severe inflammation of the eyes, and was constantly having medical treatment for about two years. It was impossible to use my eyes for any length of time without experiencing great pain, and I was forced to wear dark glasses. After hearing of Christian Science, I immediately began to attend the church services, and apparently forgot all about my trouble. I never asked

especially for help; I was entirely healed through studying the Lesson-Sermons and listening to the healing truth in our church services. The inflammation never returned. To say I am grateful for this healing is but to state the fact very mildly, knowing what I had suffered before.

I have also been freed from an intestinal trouble of nearly a year's standing, as well as of colds, dizziness, and a great fear of death, through the loving help of a dear practitioner. A hard growth under the eyelid, which at times became very noticeable outwardly, has now vanished through Christian Science treatment. This last healing was very slow. I learned to understand that the cleansing of thought must take place before the physical healing could appear.

It is impossible to state what Christian Science means to me, and what a wonderful help it has been during these years. Without Christian Science, it would not have been possible to bear the separation from our beloved mother and aunt, who left over two years ago for the United States. While still here our dear mother was healed of a severe attack of pleurisy and shingles, through loving help given her in Christian Science, and our aunt recovered within a week from an apparently bad attack of heart trouble. It is this knowledge of the ever-presence of divine Love which makes it so clear to us that we are all united in the one Mind. Through the understanding gained in Christian Science and through the help of a dear practitioner, my sister and I are able to earn our own living, a thing we formerly could never have thought of doing.

I am very, very grateful for all the physical healings, but much more so for the spiritual uplift and understanding gained in Christian Science. My sincere prayer is that I may continue to grow in the understanding of Christian Science and help to spread this message of Truth. My heart goes out to our loving Father-Mother God for having brought me to this healing truth, and to our beloved Leader, Mary Baker Eddy, who has shown us this way of salvation.—(*Miss*) *Margaretha Buchenberger, Hamburg, Germany.*

"Out of the depths have I cried unto thee, and thou hast delivered me." This is always my psalm of gratitude for having been delivered from a life of sickness and sin. Christian Science healed me of a very severe attack of influenza during the extremely inclement weather of February, 1920. I was confined to my home one week; but through the loving aid of a practitioner I was enabled to go out selling again, walking around all day in the snow and slush and bitter wind without even a fear. Prior to this healing in Christian Science I was subject to coughs, colds, hay fever, and similar ills; and I cannot remember ever passing through a winter and summer without a heavy cold.

I have been healed of smoking, quick temper, impatience, self-depreciation, melancholy, rheumatism, and the use of glasses, which I had worn for ten years and which were being made thicker each year. I then be-

lieved that my eyes were two pieces of matter that I had to move around like headlights in order to see, and that after a certain amount of use they needed to be rested and conserved. Christian Science healed me of this belief through the understanding that matter does not see, hear, feel, or understand, and that no organic construction can give matter life. I have been healed of a great fear of death through Christian Science, which gives the understanding that brings us nearer to God, Life.

Whereas I was selfish, now I am more tender. Whereas I was dishonest and always seeking the easiest and quickest method of doing business, was always looking to break the law, Christian Science has made me more painstaking and more eager to fulfill the law by being honest and loving with my comrades. Christian Science has given me the understanding of what true knowledge, judgment, and wisdom are. I was always criticized and condemned for not knowing my own mind, and for not being able to make decisions. I know now why that condition existed. I lacked faith, and was without the understanding of God, or Mind, which Christian Science gives, and that Mind, or Truth, is the all-judging, all-deciding intelligence, and that I did not have to use my own judgment in anything I undertook.

I was laboring under the belief that the world was fast filling up with educated men and women, and that as a result, competition for life and supply was getting worse at every college graduating period. Christian Science unfolded the fact that as God made all His children in His universe, they must exist as long as God exists, and there never will be any more or any less than there have always been, because the spiritual universe is perfect and complete; and consequently their place and supply are established forever.

I thank God daily for Christian Science, which brought the Bible into my life when I was twenty-nine years old; and this Book, with "Science and Health with Key to the Scriptures" by Mary Baker Eddy, has caused me to be born again. In short, I can honestly say that every smile, every laugh, every joy, every success, that has entered my life in the last three years, I owe to Christian Science.—*Joseph Morris Tormey, New York, N. Y.*

I HAVE read other people's testimonies in the Christian Science periodicals for twenty years, and listened to those given at the midweek meetings for many years, but every time I have tried to tell about a few of the many wonderful benefits we have experienced in our family, some argument would hinder me. I have learned, however, that any expression of good, any desire to help others, comes from God; that I am only a channel through which good is expressed. Through this understanding, self-consciousness and sensitiveness are being eliminated.

One evening I experienced what would be considered a serious attack of organic trouble. Just as I seemed to be losing consciousness the thought came to me that this condition was not a part of God's consciousness;

that He knew nothing about it, as it was not good; that it was therefore not true, was not real, was only a false belief, although it seemed real to me. This thought was very clear; and I slowly regained my normal harmonious condition, and have had no more of these attacks.

A few days after this experience it was uncovered to me that I had been suffering for many years from self-righteousness. I had gone over in thought again and again a long list of experiences in which I had given a number of people honestly and lovingly the best that was in me of friendship, labor, time, and money, only to find that they were not true friends. Finally, the thought came to me that I need not take these experiences so seriously; that, after all, any good I had ever done had not come from me but from God; that I was only a channel through which good could be expressed; that I had done no good of myself. So, in giving God the credit, I unloaded all my cares and troubles upon Him; and whereas the burden had been very heavy, it became light indeed.

All I have and all I am I owe to Christian Science,—the harmony in our home, the very lives of our two children, and my own peace of mind. We have had many, many healings in our home in the past ten years. Measles, whooping cough, chicken pox, bronchial pneumonia, sore throat, influenza, blood poisoning, croup, and other ills have been overcome. Christian Science has never failed us. I am indeed very grateful for this wonderful teaching.—(*Mrs.*) *Mary R. Randolph, Milwaukee, Wis.*

I FEEL that I should witness to what Christian Science has done for my enlightenment and salvation. During nearly forty years I was a pastor of churches of one of the larger bodies of professing Christians. From early childhood I had been taught the fundamentals of current theology, and had regarded them as Scriptural. Though professedly a teacher of Truth, as I then was, I now realize that I understood only a modicum of Truth, and was to a large extent a blind leader of the blind. I first heard of Mary Baker Eddy and the religion of Christian Science in 1869, while residing in Lynn. From what I then heard regarding Mrs. Eddy and her teaching, I imbibed a prejudice which continued to dominate my thought during all the years of my active ministry, but which I now understand was most unreasoning and unreasonable.

Eight years ago there came a change in my thought-processes. I was led with open mind and heart to ask, What is Christian Science, and what can it do for mankind? In taking up the study of Christian Science, my desire was not to obtain a personal benefit, either physical or mental, but to learn the nature of the teaching and its probable influence on human character and conduct. I read extensively Mrs. Eddy's published works; also much of the authorized literature. The more I read, the clearer and stronger became my conviction, not only that the teaching was good, and if put into practice would result in better manhood and better womanhood, but also that it was in full accord with the teach-

ings of Scripture. I was still somewhat skeptical regarding the "signs following;" but I was soon convinced that they belonged quite as much to this as to any past age, and were actually in evidence now.

I have since experienced many healings, both physical and mental. I have been taken out of a veritable "slough of despond," in which I had been held many years. This healing came with the understanding that God is good, and that good is the All and only. Intestinal influenza was overcome in a few hours by my understanding and persistent declaration of the truth as set forth in the "scientific statement of being" (Science and Health, p. 468). The seeming effect of a severe bite on my arm by a vicious horse, which occasioned much pain, was destroyed instantly by the same means. Hemorrhoids of several years' standing have yielded to the truth of being. As I have gained a larger understanding of Christian Science, it has proved preventive as well as curative. Colds and other minor ills have become less frequent; while many, once of frequent occurrence, have vanished altogether.

For these proofs of the omnipresence and omnipotence of Truth I am deeply grateful. I am especially grateful for a just estimate and appreciation of the character and work of our beloved Leader, Mrs. Eddy. The prejudice once so tenaciously held has returned to the nothingness from whence it came; and I am now conscious only of gratitude and love. The Bible and the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, are my daily study and delight. The Lesson-Sermons from the *Christian Science Quarterly* are indeed meat for the hungry and drink for the thirsty.

I am very grateful for class instruction; also for membership in The Mother Church and a branch church. My desire is that I may commend the truth by consistent and constant manifestation of it to every man's conscience.—*Thomas H. Goodwin, Greenbush, Mass.*

For ten years Christian Science has been my sole reliance, and it has freed me from all resort to medication, besides bringing to me the first satisfactory interpretation of the Bible and revealing God to me. At a time when the world is beset by many so-called mental cures, based on the carnal mind, I feel that my testimony should be given in proof of spiritual healing through Christian Science. This healing came when I sought help for chronic liver and bowel inactivity. An attack of appendicitis had left me a slave to pills and powders. Christian Science lifted me out of this bondage; and after three or four weeks' struggle with fear, the victory of Truth was complete.

A few months later, my first demonstration came when I was overcome by a severe sick headache. Picking up "Science and Health with Key to the Scriptures" by Mary Baker Eddy, I read a few sentences from the chapter on Christian Science Practice. The light came. I realized the truth, and instantly was healed.

Other benefits include the cessation of winter attacks of tonsillitis, to which I had been subject for years; prompt relief from minor burns; the overcoming, in five minutes, of all pain from a finger which had been jammed in an automobile door; the permanent cure, in one night, of a structural thickening of the nasal passage, which made it impossible to breathe through the nose; and the laying aside of glasses. It may be of help to some one else relying on Christian Science to know that a sense of eyestrain did not leave for some time, because I held a latent belief that I might be forced to put the glasses on again. Finally, I faced the issue fairly, knowing that God could heal this condition, and that I need not resort to glasses. With this doubt cleared away, I had no further difficulty with my eyes. My clean-cut decision ended all sense of strain.

Thus have I proved the loving care of God, who supplieth all our needs so richly.—(*Miss*) *Alice Frost Lord, Lewiston, Maine.*

I FIRST heard of Christian Science some years ago. Previous to that time I had been for years in a very feeble and delicate condition of health, the doctors saying I had lung trouble. Although I did not at first come to Christian Science to be cured of this deplorable condition,—I was not sufficiently awake then as to how deplorable it was,—yet I was yearning to be released from sin and was searching for a practical religion. When I first read "Science and Health with Key to the Scriptures" by Mary Baker Eddy, I felt the sincerity and genuineness of the book; and although there was much I could not understand, it impressed me so much that I studied it with avidity.

About this time I was moving about a good deal. I went to see more than one Christian Science practitioner, and was very much impressed by the practical side of the religion. Later on, circumstances altered and drove me to seek a cure for my sickness; so I traveled a long distance to seek help from a practitioner from whom I had been having absent treatment. Soon after my arrival I attended one of the Christian Science services. I went with thoughts full of gloom and despair, thinking the world was a most detestable place to live in; and I was also full of fear. Just before the service began I got such a sense of the allness of divine Love that it was a revelation to me, and I felt as if a great weight had been lifted from me. Some time after this I received the help for which I had been looking: I was healed of both sickness and sin. Since then I have also experienced the protecting power of Christian Science under very trying circumstances.

Christian Science has brought to me a new understanding of God and man; and this understanding has given me a different point of view, with which it is hardly surprising that one should get good results. Christian Science is altering my character, and has already begun to lift burdens which I have been hugging all my life. It has unfolded to me much good; but this has involved the uncovering of much wrong, which had been

passing itself off as right to my consciousness.

I feel that I have found in Christian Science even more than what I had been seeking; and I wish to express my gratitude and to testify of what Christian Science has already done for me.—*Captain Henry B. W. Gardiner, Manchester, England.*

It is a number of years since a former neighbor and friend called at my home and asked me to investigate Christian Science, saying she was almost convinced that it was true. Although I knew very little about Christian Science at that time, I was glad to have an opportunity to learn more. A copy of the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, was lent to me, and an earnest study, in which I have never since faltered, was begun. In about three months, I laid aside glasses that I had worn constantly for eighteen years; and for the first time since I could remember I used my eyes freely without pain. Three or four years previous to this time I began having attacks of inflammation and intense pain in my right eye. These were recurring oftener, and were of longer duration. The oculist said there was no help for the trouble, and that I should have to lose the sight of that eye. I never had one of these attacks after I began to read Science and Health. Within a year or so other physical troubles that had kept me a semi-invalid for years disappeared. Worry, anxiety, and pride, from which I suffered more than from my bodily ills, were also destroyed.

I am indeed grateful for this mental and physical freedom, and most grateful of all for a measure of understanding of the divine Principle and perfect rules that govern harmony.—(*Mrs.*) *Lillian M. Greene, Manhattan, Kans.*

TESTIMONIES

Good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. They should be written legibly, and the addresses given should be complete. Women should use the title "Miss" or "Mrs.," and married women should sign their own names in full, instead of the names of their husbands.

Testimonies should be verified by three members of The Mother Church; and in the case of a member or an attendant of a branch church, one of the verifiers should be the clerk or some other officer of that church, who has either witnessed the healing or can vouch for the integrity of the testifier. In the verification of testimonies by a church officer, the title of the office should be given. An affidavit made before a Notary Public is acceptable, if the testifier does not know three members of The Mother Church.

Compliance with the foregoing will greatly facilitate the work of the Editorial Department.

Correspondence relating to testimonies should not be addressed to individuals, but to the Editorial Department, The Christian Science Publishing Society, Back Bay Station, Boston, Massachusetts.

CHURCH TREASURER

PER CAPITA TAX, as provided in the Church Manual, Article VIII, Section 13, is due annually from "every member of The Mother Church," and "shall be forwarded each year to the Church Treasurer." This tax of "not less than one dollar" may be forwarded at any time during the year. When a remittance for church dues is more than the amount required to balance one's account, the surplus is credited for the present year.

CONTRIBUTIONS to The Christian Science Benevolent Association are acceptable; and contributions may also be made to the General Fund and to the Real Estate Fund of The Mother Church.

Please make all remittances payable to EDWARD L. RIPLEY, Treasurer, and send them to him at 236 Huntington Avenue, Back Bay Station, Boston, Massachusetts.

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OUR CHURCH IS BUILT TO STAND

CLIFFORD P. SMITH

JESUS said, "I will build my church; and the gates of hell shall not prevail against it." Therefore, his plan for carrying on the work of Christ included a church, and one that would endure. His words implied for his church the very utmost of stability.

Did Jesus intend that his church should be abandoned upon his ascension or departure? There is no evidence that he did. On the contrary, his last words, according to the four gospels and Acts 1:8, included directions for continuing and completing the organized work he began. Indeed, the final expression of his intention—his last will, so to speak—provided for the continued activity of his followers, as a body of Christian salvationists, "even unto the end of the world."

Did Mary Baker Eddy intend that her church, the Church of Christ, Scientist, should be dissolved if and when she could not be consulted in the course of its administration? She did not express this intention; she expressed the opposite to it. For instance, her last will consisted mainly of bequests, permanent in character, to The First Church of Christ, Scientist, in Boston, Massachusetts. See also Miscellany, 342:19. Nevertheless, since it is proverbial that the devil can quote Scripture, it is to be expected that erroneous arguments for the dissolution of The Mother Church will be accompanied by quotations from the writings of its Founder.

Now, what citations by Mrs. Eddy have been construed as meaning that her church should have been dissolved when she passed on, or should be ended now? Two kinds of citations have been used for this purpose: passages written before the need for a permanent Church of Christ, Scientist, was discerned or proved; also, provisions in the Manual for obtaining Mrs. Eddy's approval or consent. In the mass of destructive propaganda issued during

the thirteen years since our Leader passed on, the writer of this article has seen nothing imputed to her which does not fall into either of the descriptions just stated. Before making further comment on them, pertinent reference can be made to page 19 of our Church Manual and page 20 of "Pulpit and Press," where our Leader speaks of the present organization, constructed in 1892 and reconstructed in 1895, as "designed to be built on the Rock, Christ," and as "committed to the providence of God."

To comprehend and give due effect to what Mrs. Eddy said at different times about church organization, the dates of her utterances need to be definitely considered. At first she hoped that her discovery would not require a distinct or separate movement. Afterward, some of the organic methods she employed were experimental or temporary. Naturally she wrote accordingly. The following citations are pertinent: Science and Health, 330:2; "Pulpit and Press," pages 20–22. The Church of Christ, Scientist, as consisting of The First Church of Christ, Scientist, in Boston, and its branches, dates from 1892. From that time,—from the time she founded The Mother Church,—Mrs. Eddy wrote literally nothing to indicate an intention on her part that it should ever be abandoned or dissolved. All that Mrs. Eddy wrote, which can be fairly construed as indicating impermanence, was written before the present institution was established. From that time, everything she wrote on this subject was to the effect that The Mother Church, with its branches, would continue to exist until salvation is complete. The following citations, in addition to those just given, are pertinent: "Miscellaneous Writings," 144:29; Miscellany, 230:1.

The provisions of the Manual for obtaining Mrs. Eddy's consent fall into two classes: provisions to the effect that certain administrative acts, acts to be done in the ordinary course of carrying on The Mother Church, shall be done with her approval; also provisions to the effect that certain exceptional or extraordinary acts cannot be carried on without her consent. Plainly, these two kinds of provisions are essentially different. Such By-laws as Section 3 of Article XXXIV and Section 3 of Article XXXV are prohibitive. Their effect is that certain exceptional or extraordinary acts shall not be done without Mrs. Eddy's consent. Incidentally, it is to be observed that these very By-laws imply permanence for The Mother Church. On the other hand, such By-laws as Section 2 of Article I and Section 4 of Article II call for action; they do not forbid it. They are directory, not prohibitive. They could not be given a prohibitive meaning without contradicting other By-laws, such as Section 6 of Article I and Section 1 of Article XIV, nor without doing violence to the Manual as a whole. The most fundamental of all rules for construing any document or plan is that each part must be construed in relation to every other, and all provisions must be adjusted to the document or plan as a whole. Therefore, obedience to By-laws containing provi-

sions for obtaining Mrs. Eddy's consent consists in following them to the fullest extent that is humanly possible.

It has been argued that the provision beginning at line 19 on page 72 of the Manual means that branch churches should be continued after Mrs. Eddy passed on, but that The Mother Church should be discontinued. Such an argument is fallacious for several reasons. In the first place, a direction that something shall continue is not a direction that something else shall be discontinued. In the second place, The Mother Church and its branches are one. In the third place, the provision in question calls for the continued existence of branch churches "in consonance with The Mother Church Manual." The effect of this last clause can be seen by consulting such provisions as Sections 3 and 7 of Article XXIII, which show that branch churches without The Mother Church would be contrary to Mrs. Eddy's plan. As the vine and its branches are one, so The First Church of Christ, Scientist, in Boston, and its branches are one. In figurative words, but plainly, Jesus set forth such unity as an imperative necessity. See John 15:5. Our Leader has reiterated this thought emphatically, with specific application to the Christian Science movement. To quote a single instance (Miscellaneous Writings, p. 264): "Unity is the essential nature of Christian Science. Its Principle is One, and to demonstrate the divine One, demands oneness of thought and action."

Among the benefits of organized action is "strength in union,—strength to build up, through God's right hand, that pure and undefiled religion whose Science demonstrates God and the perfectibility of man" (Miscellaneous Writings, p. 98). Jesus began his organization when he asked Simon and Andrew to leave their nets, follow him, and become fishers of men. An organization is simply a means by which few or many persons may act as a body, act in union, for a particular purpose. If Jesus had not formed an organization, the events related in the book of Acts and in the subsequent history of the Christian movement would not have occurred. Mrs. Eddy began her organization when she asked the first few of her students to help make her discovery known to other people. At a later time she said, "The church is the mouthpiece of Christian Science" (Miscellany, p. 247). Among other purposes, organized action is necessary in order to spread knowledge of Christian Science, to make it known correctly, and to protect it from adulteration or perversion. Our textbooks, our periodicals, our *Quarterly*, our newspaper, our advertised practitioners, our authorized teachers, our church services, our lectures, our work for civil and religious liberty, are available today practically as products of organization,—as products of the organized action instituted by Mrs. Eddy. In this connection, it is significant that the motive most frequently shown by those who would disintegrate the church organization is dislike of her provisions for limiting and protecting the teaching of Christian Science, even though her discovery

needs this form of protection perhaps more than any other. See "Retrospection and Introspection," 61:26.

In one of its essential aspects The Mother Church is "a proper system of government and form of action," without which the religion of Christian Science would be "unprotected" (Manual, p. 28). Plainly, neither the need for an institution of this character, nor the need for an institution of the character described on page 19 of the Manual and on page 583 of Science and Health, came to an end when Mrs. Eddy was no longer accessible for consultation. Such needs were increased, not ended, by her departure. Furthermore, as she has also said, "The Church, more than any other institution, at present is the cement of society, and it should be the bulwark of civil and religious liberty" (Miscellaneous Writings, pp. 144, 145). By its nature and purpose, therefore, The Mother Church is shown to be no less permanent than is the human need for salvation. Such being the case, the time for the end of this church will come when time has disappeared in eternity. As organized action begun by Christ Jesus, it is designed and destined to continue "even unto the end of the world."

CHILDLIKENESS: THE QUALITY THAT ENABLES ONE TO ENTER THE KINGDOM

M. ETHEL WHITCOMB

HIDDEN within each heart is the longing to feel the peace and to taste the joy of the ever present kingdom of our God. No grander prayer can rise to eternal Love than, "How may we enter?" Twenty centuries ago our Master gave the answer that will ever stand inviolate: "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." There is no other way. That one simple quality, childlikeness, is absolutely necessary to enable men to enter.

Mortal sense, with its pride of opinion, willfulness, and desire to be seen and honored, must wait outside in the darkness until one beholds the star and follows it to the manger, there to give homage to the "beauty of holiness" expressed in the simplicity of Christ. What pain and tears and agony would have been spared had men really learned the deep life-lesson taught by Christ Jesus when he took the little child and set him in their midst! The Master surely did not refer to the physical child as the example, but to those qualities of thought that the true child expresses.

Childlikeness is a compound quality consisting of many heavenly rays, such as love, humility, simplicity, meekness, gentleness, receptivity, trust in good, freshness, obedience, gladness, gratitude, thoughtfulness, spontaneity, teachableness. We cannot become human children again, but we can, nevertheless, all learn and use the spiritual ideas that constitute true childlikeness; for this quality belongs to man's God-bestowed spiritual nature.

How far removed from this pre-

cious quality of childlikeness is childishness, with its willfulness, disobedience, impatience, selfishness, jealousy, pride, self-love, thoughtlessness, stubbornness, and unteachableness! Childishness walks side by side with egotistical vanity, pride of intellect, and worldliness, although they know it not; while childlikeness, robed in the pure garments of simplicity, ever walks hand in hand with true greatness.

Mrs. Eddy, longing that Christian Scientists should know better the teachableness and meekness of childlikeness, once wrote this little prayer, which she called a New Year gift "to the Big Children" (Poems, p. 69):—

"Father-Mother good, lovingly
Thee I seek,—
Patient, meek,
In the way Thou hast,—
Be it slow or fast,
Up to Thee."

What simplicity of expression! Yet, who can repeat the words without being softened, so as to endeavor anew to surrender human choice to the tender will of God? Each one who comes to realize that childlikeness is the most to be desired of all qualities, and in devotion seeks to live it, finds that he must ever watch lest he yield his thought to that which might be described as a state of consciousness that does not look to divine Mind for guidance, but drapes itself in the dismal garments of painful care-taking, earth-views, and worry. This false mentality goes on its way with cheeks stained with tears of self-pity, bruised by thorns of sensitiveness, and burdened with the unreal baggage of remembrance of a saddened past. So weighed down by the belief of being a personal regulator is it that work is toil to it; and you will hear it say at every step of the way, "I have so much to meet."

Childlikeness walks the same path, does the same work, solves the same problems, but with a song of thankfulness; for its listening ear hears the glories of God's angel-thoughts, teaching, guiding, and strengthening. Childlikeness puts its hand in Love's, and lives in the only day that is,—the holy now,—gracing it with spontaneous gratitude and expectant good. With thoughts bathed in the waters of unselfed love, childlikeness expresses to all the freshness of God's kingdom, and calls men by example to know the joy that is set before them as sons of the ever present, all-good Father.

As gratitude begins to be expressed for every least manifestation of good, we may know that childlikeness is dawning upon thought, and heavenly harmony is beginning to be realized. Where gratitude abides, the angels of divine Love ascend and descend, bearing the incense of health and peace. Without obedience no one can express the quality of childlikeness that enables him to enter the kingdom. The most childlike man the world has known, Christ Jesus, said, "As I hear, I judge;" and the most childlike woman, Mrs. Eddy, wrote (Poems, p. 14):—

"I will listen for Thy voice,
Lest my footsteps stray."

These characters, majestic in their simplicity, ever gave ear to each call of the Father, and with overflowing

tenderness repeated to humanity the divine messages that meant life and health and bliss to all who would hear, and to all who will hear them to-day. In lowly triumph they taught men to walk and talk with God in sweet companionship. In this listening attitude the childlike Christian Scientist recognizes the Church Manual as the revelation of God's law, and following each rule in joyful obedience, keeps in sweet harmony with those who watch and work for The Mother Church and its harmony-bringing activities.

Through humility, that sublime characteristic of childlikeness, what holy things has earth received! Mrs. Eddy describes on page 31 of "Retrospection and Introspection" the sacred moment which preceded the perception of the divine idea of healing: "My heart bent low before the omnipotence of Spirit, and a tint of humility, soft as the heart of a moonbeam, mantled the earth. Bethlehem and Bethany, Gethsemane and Calvary, spoke to my chastened sense as by the tearful lips of a babe." Without humility and spiritual receptivity, which ever abide with the Father, our Leader could never have heard the Christ-idea of healing, which had been voicing itself to sealed ears since the days of Jesus. If such qualities were necessary to behold the revelation, surely they must be lived truly to understand the revelation. Many men and women have in their ignorance called the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, illogical, and have thrown it aside until, softened by pain, they have taken it up again, and reading it through the lens of humility have found awaiting their enlightened vision the healing, saving truth. Oh, may we all yearn for, pray for, and cherish each touch of this heavenly hearing and seeing quality of humility!

Those who are bowed under the weight of sickness and discouragement will find glad relief when the obstructive tendencies of childishness, irritability, and fear give way to the gentleness, the receptivity, the obedience, the thankfulness, the trust of childlikeness. The doors of thought will then be opened wide for the Christ-idea to enter with its healing power, and to cherish it. Such sweet communion with the Christ is followed by the glow of health and the brightness of heaven-born joy.

While childlikeness alone can enable one to enter and enjoy the kingdom, one finds that he must ever watchfully treasure this angelic quality, and pray to express it in enlarged measure, lest he yield for a moment to sensitiveness, self-will, or some other element of childishness, and so leave temporarily his place in heaven. While the Lord's Prayer was being taught to a class of little girls in a Christian Science Sunday School, this question was asked: "Where is our Father and His heaven?" In joy the children responded, "Here!" "Yes,—forever here! But what thoughts are needed to enable us to keep our place in this heavenly consciousness?" With conviction they answered, one by one, "Love, forgiveness, obedience, gratitude, helpfulness." A little child of nine years

then exclaimed, "I know a little boy six years old who comes to this Sunday school who wouldn't let anything push him out of heaven." With earnest delight she continued: "The other day I saw a big boy on our street knock him right off the sidewalk into the gutter. As soon as the little boy could, he got up and never looked at the big boy, but wiped the tears from his cheeks and went away saying to himself, 'There 's nothing real but Love.' " May we endeavor to think likewise and, rising spiritually, wipe away the tears of remembrance of every sorrow and every hardship. Regardless of the many pushes or misjudgments we may have seemed to receive, let us maintain our place in heaven by knowing that there is "nothing real but Love." Childlikeness cannot be attained in a day. Those who live it most are always praying to know it better; for the humble love this pearl of the heavenly kingdom, and seek for it as the choicest treasure of God.

If some one who has walked only the hard and stony path of proud intellectualism and self-will doubts that childlikeness can really enable him to enter the kingdom of our God, he may prove it for himself by striving, through the inspiration of Christian Science, to live its gentle sweetness for a day. As he opens his eyes in the morning, let his thoughts rise upward above the discords of self and matter to the present Father-Mother God and greet the morning with the glow of gratitude for every task before him, seeing each one, whatever it may be, as a glad new opportunity to lean upon the limitless strength divine, and to serve God's children with a joyful heart, working for Love and loving to work. Teachable, selfless, and receptive to ever present, boundless good, let him listen for his Father's voice, and with a song of thankfulness follow where Mind leads him. Before he knows it, the stars will be peeping out. He will be as a happy child at play all day. Gratitude will paint everything with gold, and Love warm each corner with its tender rays. Like Jacob, he will say: "The Lord is in this place; and I knew it not. . . . This is none other but the house of God, and this is the gate of heaven."

Oh, the majesty and power of childlikeness! Men may scorn it; strive to live without it; but learn it they must before the sacred revelation of Christian Science can be understood and demonstrated, and the quiet resting places of consciousness be found. As the quiet stream reflects the serenity of the sky and landscape, so childlikeness, untroubled by the winds of worldliness, reflects the power and glory of our God. Our Master knew better than any one else that intellectualism must bow in humility, and self-will lay its unreal scepter at the feet of self-abnegation, before God's kingdom can be entered. Hence his prayer of gratitude, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

Every step of his inspired way Jesus enjoined men to seek the beauty and dominion of childlikeness. Out of the depths of longing for all to be

freed from the turmoil of selfishness and the density of egotism, his heart burst forth in the assurance, "Blessed are the poor in spirit: for their's is the kingdom of heaven." Is not the Sermon on the Mount a supreme call for childlikeness? Well for him who studies it each day, that he may attain the meekness which inherits the kingdom, and the purity of consciousness that can behold the Father's face. Who but the childlike are spiritually discerning and gentle enough to be peacemakers, and thus to be called "the children of God"? Who but the childlike can reflect the tenderness of Love divine, and so express through every touch the mercy of God? Who but the childlike can hold the Father's hand so tightly that they can rejoice amid misrepresentation and persecution, and feel the blessed reward of heavenly harmony?

How divinely natural is the gentleness, the humility, the teachableness, of childlikeness, receptive to divine Love as the opening petals of the lily to the morning dew, as untouched by the dust of earth as the lark soaring on upward wing! Steadfast as the mountains and fragrant as the rose, it goes prayerfully on its way of self-forgetfulness, finding the peace and joy of heaven through service for mankind, ever exulting in the consciousness of good.

[Written for the *Journal*]

THE PEACE OF GOD

WILLIAM WATSON

The evening sun is setting fast,
The twilight glow will soon be past,
And weary ones will find at last
The peace of God, divine.

No earthly hues to mortals show
The joy and gladness they may know,
Whene'er they gain the Spirit's glow,
The peace of God, divine.

When discord, turmoil, want, appear
And seem to us so real and near,
Then Spirit breathes within our ear
The peace of God, divine.

Hope makes the Christian long to find
The depth and height and might of Mind,
And so to share with all mankind
The peace of God, divine.

Rejoicing, let us onward go,
By gratitude God's love to show,
Until the whole wide world shall know
The peace of God, divine.

"HEIRS OF GOD"

REUBEN POGSON

PAUL said, "God . . . giveth us richly all things to enjoy." Underneath all mortal striving, however mistaken, is the urge of man's divine birthright, causing the human consciousness to be dissatisfied with its limitations. A recognition of this fact makes us charitable with those who, mistaking material wealth and power for the kingdom of heaven, try to take the kingdom by material means. The pen of Paul moved with certainty over this ground of reasoning in his epistle to the Romans, because he had been forced to solve the problem of disinheritance. A native of no mean city, a son of well-to-do parents, in the midst of a distinguished career he found himself destitute of these material heritages as the spiritual light broke upon him on the Damascus road. However, when he wrote to the Romans he had no sense of loss; for he had gained the truth that heirship does not rest upon fleshly descent from material ancestors, but upon the "righteousness of the faith;" in other words, upon spiritual understanding.

Though he would have stoutly repudiated it, nevertheless as Saul listened to Stephen's wonderful oration, he was even then being made an heir with both Abraham and Stephen. Doubtless, as he was led blind into Damascus and during those three days of prayer prior to the healing visit of Ananias, he heard again Stephen's voice as it rang in the council chamber at Jerusalem, repeating the command of the "God of glory," "Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee."

What is it that makes up our country and our kindred? Is it just land and water, flesh and blood? Is it not rather thoughts, opinions, temperament, modes of living, forms of government, religious and racial beliefs?

Unwittingly, as Saul guarded the clothes of the false witnesses and heard Stephen give forth that heritage of forgiving love which he had received from Jesus, he was imbibing of the Christ, Truth, which declares to the carnal mind that it has come not to bring peace but a sword. Here at this seemingly unpropitious moment, midst the din and tumult of the carnal mind, was being planted that "seed of Abraham" which in an incredibly short time was to spring up. The tare Saul was to be replaced by Paul, who would bring forth "the full corn in the ear": "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ."

Truth, however peaceful and gentle in its own divine nature, is incisive in its demands to the dwellers of Chaldea. Of those who would be heirs of spiritual riches and reflect the "God of glory," it demands an exodus as complete in the mental realm as that demanded of Abraham in the physical.

Without affront to our highest sense of Truth can we not visualize that scene in the land of Moriah and

see Abraham with knife uplifted, and recognize that the victory of obedience and faith was the heritage of many a former, though minor, contest and spiritual victory? Heirship is an eternal sequence of progressive spiritual unfoldment; and it is thus that man, through obedience and faith, gains clearer views of the forever fact that he is the heir of divine Love. The only death that is necessary in order that the heir may inherit his spiritual patrimony is the death, or annihilation, of the belief of life, substance, intelligence, and truth in matter. That is the point of departure from our country and our kindred.

Sodom and Gomorrah, to the literal student of the Scriptures, may merely be ancient cities that experienced some phase of devastation; but to the Christian Science student they also stand for those seeming conditions of materialistic thinking which by the very falsity of their nature are doomed to violence and destruction. At this point of departure, then, are we going to play the part of Lot's wife? Those who have suffered from the allied evil beliefs of heredity and environment are desirous enough of shaking off the dust from their emigrant feet as a testimony against them. What of those who are beguiled by languorous dalliance? These are they who have not washed their robes white in obedience and tribulation; they linger on until some catastrophe awakens them.

The unwritten law at sea in times of disaster is, "Women and children first." Shall legislation continue to insist that the children be the last to escape from these cruel so-called laws of heredity that bring immediate or ultimate suffering? How great a boon Christian Science is to parents, they alone can tell. Is there a parent in impotent despair because he or she seems to have been a link between some diseased forebear and the suffering form in its baby cot? To such Christian Science comes as a heavenly evangel to light the way out of that dark sepulcher of ceaseless grief and self-condemnation. "Heredity is not a law," Mrs. Eddy tells us on page 178 of "Science and Health with Key to the Scriptures." That is a bold utterance: it was bolder still when it was first written, and she was the only one who knew how to demonstrate the fact. Since that time thousands of parents have proved its scientific accuracy; and words fail to express their gratitude. How many men and women have been driven towards atheism by that Pharisaical theology which slanders the character of God by quoting only "visiting the iniquity of the fathers upon the children unto the third and fourth generation," ignoring the explanatory clause "of them that hate me,"—God, good,—and the converse utterance, "and shewing mercy unto thousands of them that love me, and keep my commandments"! Parents of to-day hear with rejoicing these encouraging words from the Christian Science textbook (p. 228): "The transmission of disease or of certain idiosyncrasies of mortal mind would be impossible if this great fact of being were learned,—namely, that nothing inharmonious can enter being, for Life *is* God. Heredity is a prolific subject for mortal belief to pin the-

ories upon; but if we learn that nothing is real but the right, we shall have no dangerous inheritances, and fleshly ills will disappear."

Is there some one believing that he has inherited a sinful appetite which, like his shadow, is ever with him? Let such a one take hope and courage; there is complete and full salvation here and now. The way is simple. Get thee out of the country of the material senses; forsake fleshly sense, and accept the testimony of divine Science. Make it thy hourly endeavor to see thyself and others as God sees and knows thee and them; and gain that spiritual realm which John saw and has described in the twenty-first chapter of Revelation. That was the land which Abraham sought; and all who have like faith and hope are the seed of Abraham. Their kindred—the children of Spirit—are as numberless as the sands on the seashore, more than the stars that jewel the night. Let us rid ourselves of those false heritages of self-indulgence, self-complacency, self-condemnation,—of all the phases of self-love,—and let us reiterate in the sanctuary of the heart: I am the heir of God, good, and joint-heir with Christ, whom God has appointed heir of all things. Faintly perhaps at first, but nevertheless surely, we shall hear the response of divine Love, "This is my beloved Son, in whom I am well pleased."

"THROUGH FAITH WE UNDERSTAND"

RICHARD P. VERRALL

THERE is a marked correlation between the eleventh chapter of the epistle to the Hebrews, which deals primarily with faith, and the opening paragraph of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, in which she states, "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love."

Through common usage the meaning of the word "faith," like so many other figures of speech by means of which spiritual ideas are conveyed to human consciousness, has become materially corrupted. Mrs. Eddy therefore employs the qualifying adjective "absolute," in order to restore to the meaning of the word "faith" its proper value; and thus she distinguishes it from the lower sense of the term in which it is used as a synonym for mere belief. With this clarified sense of faith, the definition of it as "the substance of things hoped for, the evidence of things not seen," becomes vastly more significant. It is through this living faith, the writer to the Hebrews tells us, "we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

Failing to appreciate the necessity of this essential quality of faith in their so-called scientific researches, the wise men of the world ignore the divine method of interpretation, and seek the explanation of all natural phenomena through material obser-

vation and reasoning. It was obviously this misdirected use of the physical senses and of the human intellect, on the part of the Jews, which called forth from Jesus that incisive rebuke, "Judge not according to the appearance, but judge righteous judgment." These words of the most successful practitioner of spiritual healing who has ever appeared on earth, contain the very keynote of Christian Science. As an illustration of this Mrs. Eddy writes under the marginal notation, "Mind's true camera," in "Science and Health with Key to the Scriptures" (p. 264): "Mortals must look beyond fading, finite forms, if they would gain the true sense of things. Where shall the gaze rest but in the unsearchable realm of Mind?"

The point of divergence, therefore, between Christian Science and all material ways and means of gaining a truer knowledge of existence, lies simply in this, that the former adheres strictly to the monotheistic Principle in its judgment of human affairs; while the latter admit two powers—good and evil—as equally true. Mrs. Eddy's teachings, when properly applied, supply an absolute faith in the potentiality and goodness of God and of His creation, thus denying the actuality of all appearance of evil, however realistic it may seem. What is termed the human or mortal mind, on the contrary, accepting in its premises the belief that both good and evil possess an equal measure of reality, denies in practice that God is good and is the only creator. Is not mortal existence, therefore, when seen in its true light, a false sense of existence, a state of self-deception, or, in the words of Scripture, the fruit "of the tree of the knowledge of good and evil"?

Cosmogonists, who make it their business to explain the origin of the material universe, tell us that ages ago our world was composed of seething gases which in time cooled on the surface into rock and water. Biologists, in turn, have set themselves the task of discovering the genesis of life and of all the phenomena, on the earth and in the waters, to which that term applies. Both have pursued their investigations in the realm of matter, and have assumed that by so doing they were basing their observations on first-hand evidence. In the light of Christian Science, it is apparent that the problems of cosmogony and biology have already been solved in the only way possible,—through the inspired teachings of the Scriptures,—and that the declaration that "the worlds were framed by the word of God, so that things which are seen were not made of things which do appear," is the key to the origin and meaning of all of the real creation.

In accordance with the Scriptural conception of the Logos, or Word of God, as the only genuine cause and creator, the practitioner of Christian Science is obliged to be constantly on the alert so as not to be deceived by the false evidence of the physical senses. He finds, however, that a mere knowledge of the letter of metaphysical truth, unsupported by its spirit, is inadequate to destroy this false evidence, and so reform the sinner and heal the sick. In order to acquire more of the Christ-spirit and do the greater works predicted by Christ

Jesus, there must be a purer and more childlike faith in the inherent capacity of one's true self and of all for spirituality.

The natural consequence of this stronger faith in the underlying perfection of being must necessarily be a corresponding reduction of belief in all the paraphernalia designed to establish health and happiness on a material basis. The process of accrediting to God the fullness of power that belongs to Him cannot be accomplished successfully if done only when it happens to be to one's personal advantage; but it must be done unselfishly and for the main purpose of seeking to reestablish the true way for Truth's sake alone. Mrs. Eddy has made this plain in the following luminous passage from "Miscellaneous Writings" (p. 185): "Self-renunciation of all that constitutes a so-called material man, and the acknowledgment and achievement of his spiritual identity as the child of God, is Science that opens the very flood-gates of heaven; whence good flows into every avenue of being, cleansing mortals of all uncleanness, destroying all suffering, and demonstrating the true image and likeness."

Could there possibly be any higher aim or end than that outlined in the foregoing passage? And can there be any other correct way of obtaining a true understanding of that Life which is immortal? Surely it is clear that an undivided or absolute faith in God and man, as perfect and inseparable, is the substance of all we should ever ask or hope for. Its fruits are even now appreciable, in some measure, in the form of improved human conditions and purer ideals, although the exact opposite might seem to be true if one were to accept the false testimony of the personal senses. This is surely the evidence of true faith, which our great Way-shower demanded when he established the test, "By their fruits ye shall know them."

[Written for the *Journal*]

PROPHECY

KATE WEBER

THROUGH the clouds the light is breaking;
Joy to see the world awaking
From the dark dreams of the night,
Turn at last to God for light,
Turn at last to God for love,
Seeking healing from above.
Hallelujah! Hallelujah!

Workers, lo, the time is coming.
See! for Truth the world is longing;
Let your hearts be filled with love,
Look for guidance from above.
See the fields already white,
Glorious harvest is in sight.
Hallelujah! Hallelujah!

WOMAN

MYRA EMMONS

MANY people are fond of repeating, "This is woman's age;" others echo the words with reserve, apprehensive of tendencies they do not understand, but gallantly willing to be convinced. It is doubtful if any one unacquainted with the teachings of Christian Science comprehends, even faintly, the law underlying the emancipation of women, so plainly being made manifest; yet an understanding of that law is necessary in order that all opposition to it may vanish; that it may operate without seeming to injure any one; and that all may rejoice in its activity instead of fearing it.

On page 463 of "Science and Health with Key to the Scriptures" Mrs. Eddy says, "A spiritual idea has not a single element of error, and this truth removes properly whatever is offensive." Since the spiritual idea of God—woman—does not contain "a single element of error," it is readily seen how remote this idea is from Eve, who is wholly an Adamic or material concept. Almost every one will admit this, as the ages have credited Eve with being the source of error. Poets and artists have striven, and are striving, to exalt Eve; religions have endeavored to ennoble and protect her; but as Eve has never been the real woman, all efforts to convert her into an object of worship have been defeated. "Thus saith God the Lord, . . . I am the Lord: . . . and my glory will I not give to another, neither my praise to graven images," we read in Isaiah. While striving to worship her, the Adamic race has also been fain to curse her. Christian Science alone sheds true spiritual illumination on this apparently baffling subject, and gives the real woman—not the so-called woman of the Adamic race—her rightful place in God's spiritual creation. Christian Science alone teaches how to separate the false from the true, to discern what God really created, and to make true progress possible for all mankind.

From earliest history it seems to have been recognized, though often fitfully and without satisfying solution, that women needed greater opportunities than they usually had, and that a right adjustment would benefit the world; and many have been the endeavors to attain this adjustment. Not infrequently Eve has herself defeated these attempts by lapsing into phases apparently even less exalted than the original Adamic concept of her! Christianity exalted women. Martin Luther, a monk sworn to celibacy, broke his monastic vows and married, probably illustrating his thought of the necessity of protecting and elevating women, at the same time desiring to liberate others from celibate vows. The Puritans gave women noble recognition. The Quakers lifted the ideal still higher, in their advocacy and practice of equality. In our own country the early attempts to secure political equality for women were tinged with antagonism toward men; but that thought had to be abandoned, because it did not fulfill

the law underlying progress. In other words, it was not a reflection of Love for all mankind.

To the Christian Scientist, it is plain that the progress of women is unfolding in strict accord with divine law. Whatever is unnecessary must disappear. Women are being recognized and given opportunities in the exact proportion that they abandon error and reflect Godlike qualities. These opportunities come from the recognition of God as the source of all being, and that "none can stay his hand, or say unto him, What doest thou?" Whether or not the world as a whole is conscious of it, women are being measured, as men are, by the measuring rod of Israel—the "rod of iron," divine Principle, which is to "rule all nations."

The change of attitude toward business-women on the part of men within the last decade is pronounced. One of its most conspicuous features is the matter-of-fact acceptance by business-men of any right activity on the part of women, even though it may be quite original. Surprise and suspicion are becoming extinct. Women have no longer to grapple with these. It is now being granted that they can express intelligence and capability.

Neither does this new attitude involve discourtesy from men toward women—entirely the contrary. As one New York periodical frequently says, "our hat is off" among men to any attainment of good, whether manifested by men or by women. Indeed, the impersonal, serious courtesy with which intelligent business-men treat women to-day is so far above what it was, even a few years ago, that it provides one of the greatest incentives for women to free themselves from all the questionable motives of Eve, and endeavor to express only divine ideas. All must strive for the highest.

In the true account of God's spiritual creation, woman was not made to be "an help meet" for man. That was part of the Adam-dream. God is the origin of spiritual man. He made man perfect and complete, fully endowed as the image and likeness of Elohim. As it is recorded in the first chapter of Genesis: "So God created man in his own image, in the image of God created he him; male and female created he them." True womanhood and true manhood are manifested only in Godlike attributes, which pertain alike to all God's ideas, His children. Because each idea is complete in God, and therefore in itself, God is reflected by all.

In our human experiences we find men reflecting some degree of true womanhood in the establishment and endowment of thousands of agencies for the care, protection, education, and progress of children, and in countless other ways. The benign fatherhood and motherhood of God is thus manifested, as it was in every thought, word, and deed of Christ Jesus. Manhood and womanhood were also conspicuously revealed in Mary Baker Eddy, who established an organization based on divine intelligence, and now compassing the globe, meeting every need of humanity.

The reason for the advance of women—and thereby the progress of

men—is that the law of God is ever operative in human consciousness; and it is certainly being made manifest to all mankind that "man is not material; he is spiritual" (Science and Health, p. 468). Christian Scientists, who see in the progress of women also the progress of men, recognize that spiritual man is complete, the perfect likeness of his perfect Maker, described in Science and Health (p. 577) as "two individual natures in one;" and that as Mrs. Eddy adds a little farther on, "In this divinely united spiritual consciousness, there is no impediment to eternal bliss,—to the perfectibility of God's creation."

FORGIVENESS

LUELLA M. MAC ARTHUR

PROBABLY there are few of us who have not found forgiveness to be a hard problem. Some time or other it comes to each of us; and none can escape having it to solve. Forgiveness in the highest sense is not a verbal granting of pardon, nor yet an emotional confession on the part of the one, with a corresponding condonation on the part of the other; neither is it a "talking over" with a consequent "patching up" of the breach. It is a step in spiritual growth, a baptism in divine Love. Many times, forgiveness is the cross which bears us up to a nearer approach to the stature of Christ; for it patterns after God, and is a blessing direct from Him.

In striving to reach the altitude of divine forgiveness, there is the necessity for thoroughly going over the whole question in hand mentally, and removing from consciousness every lingering seed of inharmony, every fear, vague or defined, relating to the particular case. Sometimes these are deeply hidden; often they are masked as if they were something of value; or else they claim to be harmless. However, we must continue our work of uprooting error's harvest through knowing that Truth uncovers all error, unmasks every sin, pierces every disguise of evil, and lays bare every subtle snare of self,—thus destroying them; for the unquenchable light of Truth reveals what needs forgiveness; and Love gives us its gracious tenderness, its unyielding purity, enabling us to forgive and to be forgiven, so that Life's eternal energies, inflooding and o'erflooding all, leave not a mark or a stain to show where wrong once claimed to be. Through forgiveness, we can hasten the day of the final destruction of evil, when nothing will be left needing forgiveness. This is the day when the kingdom "at hand" will fill all our thoughts with an abiding sense of God. Its coming is announced by the "still small voice" of Love now crying in the innermost recesses of human thought, "Repent ye: for the kingdom of heaven is at hand;" repent, that ye may forgive and be forgiven.

The thirty-first and thirty-second verses of the fifth chapter of Acts teach that God brings about both repentance and forgiveness. Through

revelation and unfoldment, we learn that unless we are willing to be forgiven, we cannot be forgiven. The one without the other is impossible; they are two aspects of one indivisible activity. In either one alone we have a divided garment, bereft of beauty and usefulness. Willingness to be forgiven prostrates the contrite, broken heart at the feet of divine Love, purifies and blesses it, and enables it to be forgiven.

Because it springs from Love, forgiveness is unlimited. Prompt repentance brings forgiveness into individual experience; unwearied practice in forgiveness makes it habitual. Our Leader's injunction, given in "Science and Health with Key to the Scriptures" (p. 392), "Stand porter at the door of thought," not only trains us in defense against invasion by error, but also secures and maintains the peace within. It is a constant admonition to repent and to forgive.

Forgiveness is the true healing, wherein we find ourselves clothed and in our "right mind," even that Mind "which was also in Christ Jesus." This is the salvation that is free; for forgiveness cannot be bought or sold; neither does it go by favor,—it must be worked out. The "fear and trembling" which may claim to attend it is not on the part of God's child, working (forgiving) because the Father works; it is error's chemicalization, due to its destruction by Truth. Forgiveness clears human thought of "the false stimulus and reaction of will-power," and fills it "with the divine energies of Truth" (Science and Health, p. 186). It is a living exemplification of "Thy will be done."

Forgiveness can never be forced; but it wears no chains, it bears no burdens. We cannot forgive on one point or in one case, and not in another; that is, we cannot limit true, full forgiveness,—the forgiveness that is as much an essential of Love as are patience and gratitude. Through forgiveness we prove the belief that we can wrong another, or that we can be wronged by another, to be self-deception,—a snare which seeks to entice us to deny a quality, an activity, of Love, and thus, through denying part, to invalidate the whole. Through forgiveness we learn to recognize more clearly the spiritual idea, the perfect man of God's creating, in whom we find our own identity. In the state of forgiveness, we can thus the better acquaint ourselves with God, and prove the wonderful statements and promises connected with this acquaintance with God, as set forth in the Bible. Full forgiveness means the destruction of sin, leaving nothing to sin or to be sinned against; hence, nothing that can fear or suffer.

So long as any remembrance of wrong remains, so long as anything can call up through outer evidence or mental association the old discord or disagreement, the forgiveness is incomplete. Every rebellious thought against the need of forgiving or of being forgiven, every slightest reaction of personal sense against this supreme test of obedience, is manifest proof that the work is not yet perfected in love. Continual, persistent, humble patience;

meekness that is strength, because the meek thought is unadulterated with self-emphasis; tireless alertness against apathy and indifference, against reluctance to be the first to practice humility in any particular case,—these accompany scientific search to learn how to forgive even as we would have God, omnipotent Love, forgive us. "Those that seek me early shall find me." It is this early seeking to forgive and to be forgiven which prevents seeds of bitterness from germinating and growing in our thought, there to starve and crowd out good impulses and purposes, and to mar the perfection of all we do, until, forced by sore trials and perhaps seemingly mysterious burdens and hindrances, we renew our search and find Love through the reflection of Love.

When we are forgiving, we are healing; we are waging the good fight; we are obtaining the mastery of self through love. This initiates us into the true priesthood, making us even priests of the Most High. "Teach us to pray" often means to the sincere petitioner, "Teach us to forgive." Through forgiving, we break the fowler's snare, which would hold our foot as well as the foot of our neighbor. On page 104 of "Miscellaneous Writings," Mrs. Eddy asks, "How shall we reach our true selves?" And her answer is, "Through Love." Only through Love can we forgive; and only through Love can we receive forgiveness. It takes unmeasured love for both.

The active state of forgiveness renders us more receptive to the regenerating currents of Truth. It prepares us for greater spiritual illumination, and casts out fear's greatest ally, self-love. When we abide in forgiveness, we shall break the bread of heaven for the multitudes. When we forgive we are not giving in to error, we are giving up to Truth; thus finding our will in the will of God. Thus we cease "from man, whose breath is in his nostrils,"—turn away from mortal man as either friend or foe,—and learn that we have to do only with God's sinless, selfless child, and that man's at-one-ment with God is complete and operative. This opens a way to forsake the old for the new, to redeem the past through the restoration of spiritual sense, wherein "all things are become new."

One of the commonest stumbling-blocks lying in the path of forgiveness is the question that sometimes arises in thought; namely, Even though I forgive, can I ever forget, so that I can really trust that one again? This is a subtle temptation to make us believe that though we overcome evil with good in the present instance, the time may come when evil will overcome good. Forgiveness is not established as an accomplished fact, until we love others so wholly, so freely, that we expect only good from them, regardless of the past, founding this expectancy of good, not upon human opinion, but upon the real identity of man as God's perfect child. It is to be clearly seen that the whole question is impersonal. A recognition of sin's unreality makes it impossible to retain sin. This recognition of sin's unreality goes deeper than a mere acceptance of the con-

clusion that sin is unreal because logical scientific reasoning shows it must be unreal. The apprehension of its nothingness goes deeper even than conviction. Experience ripens our perception of this into an abiding certainty that, in reality, there is nothing to forgive; and the remitting of what claims to be an offense comes as the natural solution.

The process of forgiveness is not always a peaceful procedure. Strong chemicalization often ensues, as pride, hypocrisy, self-righteousness, and their kind struggle against exposure and destruction; and the stronger one's sense of having been wronged, the stronger one's resistance. Moreover, the longer we put off forgiveness, the harder we find it; and a false shame is apt to complicate the problem.

Sometimes the temptation comes to claim to have forgiven another while we are really burdening him with silent prophecies that he will wrong us in the future. Such a course carries us back from the promised land to Egypt, to hard taskmasters; for whatsoever we bind on another, we bind on ourselves; and thus we nourish it to fresh vigor. Our safety from this lying claim that the sin to be forgiven has found shelter and sustenance in the heart of its would-be destroyer is to turn so completely to divine Love that human selfhood is lost sight of for both ourselves and others. Then we are worthy to forgive and worthy to be forgiven; and, in a degree, to walk with God. Then we shall know no will save that of the Father, shall have no business save His business; for all sympathy with error, either through love of sin, fear of it, or resentment thereat, will have fled into its native nothingness before the presence of universal, selfless compassion that, seeking to free others through forgiveness, finds forgiveness for the forgiver. Nothing less than this fills the measure of our responsibility as to forgiveness.

Often one of the hardest things to forgive is what seems an overzealous desire on the part of another to help us, a mental state which we believe leads them into an unwarrantable interference with our affairs. As soon as we can see that, at the most, this is but an unwise attempt on the part of that one to steady God's ark, it becomes easier to impersonalize the whole case, and thus forgive. At the point of uncovering this particular phase of error, we shall avoid protraction of the struggle if we at once strangle self-pity, which, claiming to comfort and uphold, merely betrays into an increased sense of oppression, of having been wronged. In our own thought is the battle field and the place of victory.

There is no place or time where forgiveness may not be practiced. It can annihilate the hells of fear and hate, of self-seeking and mental chaos; it can redeem every earthly environment, and make it a vestibule to heaven; and it can open the everlasting gates and reveal the Father, and the Son glorified in Him. It knows no evil. It shows forth the allness of God, Love, and brings all to God; and, behold, it is "very good." And "in this the children of God are manifest."

PROGRESS

JULIUS L. BEER

PROGRESS, as defined in a dictionary, means growth, advancement towards a higher and better state. Progress and true religion are inseparably intertwined; and religion is natural to man. Take away religious hope from mankind, deprive it of its faith in a life of purer joy and a higher sense of love, and you take from it the incentive to right living.

If true religion is the revelation of divine Life to mankind, then the progress of the latter may be said to have begun when the idea of man's relationship to and dependence upon the one unseen power was first grasped; and to have continued as human beliefs were advanced from the worship of natural objects and elements, until it finally culminated in that lofty monotheistic concept of God as Spirit and Truth and Love, expressed in Christianity.

Christianity from the time of its inception has been the greatest transforming influence in human affairs. That it has not advanced civilization more rapidly has been due to beliefs in inherited material propensities, as well as to the contamination of the pure teachings of the gospel in its early days by the materialistic philosophy, mysticism, and superstition of that time. When, later, the new faith took on also the forms of secular organization, with the accompaniments of ecclesiasticism, dogmatism, and formalism, it became weakened and its influence was greatly circumscribed, conditions which, making due allowance for the reformatory effects of the intervening time, have in a greater or less degree prevailed to this very day.

If the betterment of the race is to be successfully achieved, it can come only through a return to those ancient ideals in all their purity and completeness. The Father must again be worshiped "in spirit and in truth." "Other foundation can no man lay," wrote Paul, "than that is laid, which is Jesus Christ." Happily, the means is at hand. Over fifty-five years ago a gentle New England woman, searching the Scriptures for a remedy for human ills, found it by discovering the truth about all true being. Giving this great revelation to the world in language adapted to the comprehension of her time, she named it Christian Science. Through it the Bible becomes indeed the chart of life, and the Master's teaching an unfailing source of inspiration and human salvation, not theoretical, but actually demonstrable.

In "Miscellaneous Writings" (p. 207) Mrs. Eddy says it is her desire "to impress humanity with the genuine recognition of practical, operative Christian Science;" and again in "Science and Health with Key to the Scriptures" (p. 170) she writes, "Spiritual causation is the one question to be considered, for more than all others spiritual causation relates to human progress." Accepting the postulate or premise that God, Spirit, is cause and governs His entire creation, how may we as Christian Scientists so spiritually order our lives as

to hasten the acceptance and progress of this teaching?

We may do so in at least three ways: through individual conviction, collective organization, and reflected living.

I. Individual conviction:—

Conviction is assurance founded on spiritual understanding or positive knowledge of Truth. It is more than belief, which is only intellectual or emotional assent; and it supersedes faith, which is but a union of belief and trust. Conviction strengthens right thought, and prompts right action. It was conviction that inspired the great and good in every age to high endeavor, enabled the ancient martyrs to meet persecution with courage, and gave to national liberators the power to work their way through untold trials to greater freedom.

II. Collective organization:—

Organization is the systematic union of individuals, all of whom—members, officers, agents—work together for a common end. A chain is more effective for many purposes than its single, separated links; so, a group of people unitedly engaged in an undertaking can often produce more effective results than would the individual units acting independently. The Christian Science church is an organization for Christian Science work. It holds its services, distributes its literature, gives its lectures, extends the facilities of its Reading Rooms to the public; and, as occasion arises, it supports every right civic and humanitarian enterprise, thus standing perpetually for uplifting spiritual progress. The church must be supported and maintained by Christian Scientists.

III. Reflected living:—

As a necessary corollary to these steps just referred to, Christian Scientists must live in obedience to the spiritual demands of Christian Science. Profession must be demonstrated in practice. Theirs is a holy mission. Each one is an apostle of the new order. Like Paul, they must do many things. Sometimes they must continue to work and, for the time being, let their industry attest their singleness of purpose; at other times, they must be prepared to give a reason for the hope that is in them; and when the need is indicated they must declare the truth that frees from sickness and sin. They must remember, too, that there seem to be, in our own day, idolizers of intellect, worshipers of mammon, votaries of pleasure, those who are weak in faith and lax in service, to whom we may sometimes, under the guidance of divine wisdom, address words of warning or admonition.

In the short time since its promulgation, Christian Science has immeasurably influenced the thought of the world. This is noticeable in the abandonment of many old theories regarding the constituency of matter; the changed concepts respecting the character of mental phenomena, as revealed in the present teaching of psychology; the increased skepticism as to the efficacy of drugs as curative agents; and the frank pronouncements as to the mental nature of disease on the part of many; the disposition to discard timeworn theological formulas; the tendency to

seek more for the spirit than for the letter of Biblical truth; and the greater emphasis now being placed on character, rather than creed or doctrine, by the church at large. These are all straws that show which way the wind is blowing.

It was said at the time of the passing on of Abraham Lincoln: "He belongs now to the ages." Similarly, it may be said of Mary Baker Eddy that she belongs, not alone to our time, but to all ages. What she wrought shall abide forever. Coming centuries will but emphasize her greatness. May we not now catch a glimpse of that happy day when the new tongue shall have become the familiar speech of every people,—that day for which the hearts of men have yearned in every age, of which poets have sung and prophets foretold, when there shall be "neither Greek nor Jew, . . . Barbarian, Scythian, bond nor free," but the universal ideal of brotherhood and the knowledge of the Lord shall fill the earth "as the waters cover the sea."

PEACE ON EARTH

LOUIS A. GREGORY

PEACE on earth should be the consummation of right human endeavor. Peace was proclaimed to men by a heavenly multitude in the announcement of the birth of the Prince of Peace, as recounted in the gospel of Luke. The method of its consummation is fully revealed in the ministry of Christ Jesus by the love and understanding that overcome every form of evil,—sin, sickness, and death; and by these results it is shown to be a present, not merely a future, possibility. If the spiritual power to master evil belief of every kind were not available to men now, then there would be no assurance of peace on earth.

The New Testament repeatedly makes clear that the peace which the Master disclosed and commended to his followers can be gained by them; but only by using his methods. His is the way of living faith, spiritual understanding, and brotherly love. The belief that this knowing, living, and healing is of the past, can come only from lack of understanding, and from a formal or dead faith. But such a faith is infinitely removed from the eternal truth which Christ Jesus demonstrated.

Peace on earth must be the inevitable result of the understanding and practice of Christianity, as the Saviour brought it to light for the guidance of humanity. This teaching has been accurately restated in, and can be convincingly demonstrated through, Christian Science; and, although it is spiritual and not material, metaphysical and not physical, it is found to be none the less practical for mankind. The divine Principle of Christian Science is "the God of peace," whose kingdom is come, and whose will is done "in earth, as it is in heaven."

True peace cannot be a formal product of church or state; cannot be the outcome of war or the result of a treaty. It must arise from individ-

ual acceptance and the living of the truth that the infinite goodness of God is always available to man. It is the state of thought in which love and truth reign, even if war be raging without. It is "the peace of God, which passeth all understanding." Although this peace may be on earth, it is not the peace of the world, but the peace of the Christ, which comes from understanding man's unity with God and, therefore, of man with man.

The terms "earth" and "world" are often figuratively used to designate the here and the now of existence. In that usage their meaning depends upon the estimate of existence that is held. Two opposite concepts of being, the one spiritual and the other material, are brought out in uses of these words in the Bible,—uses that otherwise would be contradictory. The birth of Jesus of Nazareth was heralded as "on earth peace." The world unconsciously responded to his influence; and to those who sought him with appreciation, he gave relief from fear and hatred, surcease from sickness, want, and woe. Secular history records that shortly before the birth of Jesus the gates of the Roman temple of war were closed for the first time, in token that the empire was nowhere engaged in hostilities. Yet, to interpret the Messianic proclamation as a promise of peace to worldly estimates of life is to disregard authority and facts. The doctrine of the Master is in complete accord with the spiritual concept of earth or existence, but is contrary to every belief in that which is unlike Spirit. Demonstrable Christianity does not give peace to physical notions about earth,—the belief of life in matter, accepting selfishness, animosity, disease, and evil as verities. It shows that such belief is error, which truth must correct. Jesus indicated as much when he said that he did not come to send peace on the earth, but a sword. Thus he showed the impossibility of establishing peace on the false foundations of inharmony, fear, or limitation. He proved he was not a pacifist, or one who acknowledges discord to be real and then submits to it; for he overcame discord and all evil. For all this, he is none the less the Prince of Peace.

The only enemy Christ Jesus recognized was the mythical father of lies, of whom all evil, discord, and death are offspring,—the lie about God and man. He did not accord to evil the reality, substance, presence, or power that make of it an antagonist; nor did he represent it as an entity against which to fight. He neither used nor recommended the use of materialistic means for the obliteration of the belief of evil; but he demonstrated that the correction of false beliefs eliminates all that is not good. He proved the nothingness of evil from the standpoint of Spirit; and by adherence to the reality of good he eradicated evil. Christian Science applies his teaching to-day, revealing that God, who is Love, is the Father of all, and that His children demonstrate peace on earth. In the Christian Science textbook, "Science and Health with Key to the Scriptures" (p. 150), Mary Baker Eddy writes: "To-day the healing power of Truth is widely demon-

strated as an immanent, eternal Science, instead of a phenomenal exhibition. Its appearing is the coming anew of the gospel of 'on earth peace, good-will toward men.' "

The ministry of Jesus fulfilled the assurance of peace on earth, demonstrating that God's kingdom of harmony and wholeness is at hand. He proved that good is the reality of existence; therefore, that its opposite, evil, must be unreal. He exemplified the allness of divine Love, and the consequent nothingness of hatred and selfishness. He showed that health is a fact of experience, and disease a fiction. He illustrated the unbroken continuity of Life; hence he proved death to be a delusion. He demonstrated that Spirit is substance, the opposite of varying, insubstantial matter. He mastered every condition that seemed to interfere with the harmony of man; and did it all for the benefit of humanity. We are his followers in so far as we reject the errors of human belief, and bring into daily experience the verities he taught.

Christian Science practice demonstrates that Spirit is "a God at hand . . . and not a God afar off." It does not acknowledge evil as a reality now, and promise to destroy it hereafter. It disproves the fallacy that present war prepares for future peace. It enables men to achieve peace through superiority to evil; and to do so now by adherence to God as the Principle of all true being, and to His manifestations as the only realities of existence.

[Written for the *Journal*]

REST

DOROTHY C. PAISLEY

God doth in holy action rest;*
Before His law my heart is still;
For man by Love divine expressed
Is ever governed by His will.

Let time rush on in fancied flight,
With chance and change by day and night;
Nor birth, nor age, nor death can blight,
In His eternal noon of light.

No tears, no failure shall I find
Upon the page Love's hand unfolds;
For infinite, all-knowing Mind
Life's fame and fortune safely holds.

With joy and peace when day is done,
That heavenly mandate oft has blessed;
While earth's work waits upon the sun,
God doth in holy action rest.*

* See Science and Health, p. 519.

SERVICE

GENEVIEVE THOMAS WHEELER

THERE is no greater opportunity for spiritual happiness and growth, and no better way to scatter the flowers of loving service, than is to be found in the practical application of Christian Science. To know what is expected from us in the great field of labor, to be willing to give deep scrutiny to the quality of our thoughts and deeds, enables us to conform to the laws of God, thereby hastening the time of harvest, not only for ourselves but for all mankind. From the Bible we may gain innumerable helpful lessons which will awaken us to high ideals and standards, thus making the indulgence in so-called sensuous ease less and less possible. The following are a few gleanings, as applied to the subject of service, which the writer has found helpful.

From events in the life of Joseph, as related in the Scriptures, it is evident that he early received the inspiration and understanding that the greatest happiness and privilege of human existence is to be found in the activity of serving others. Having this viewpoint, he did not hesitate to tell his brothers of his dreams. In one of them he saw the sheaves of his brothers surrounding and making obeisance to his sheaf. Had the brothers been as spiritually-minded as he, they would not have been antagonized, but would have been willing to profit by the wisdom of the purer-minded Joseph. They would have seen that, as heads of families and in general activity, they in turn might become the center of other circles of sheaves.

But, actuated by jealousy, the brothers divested Joseph of his "coat of many colours," put him into a pit, and sold him into slavery. In after years, the brothers could take no credit for having pushed Joseph into a king's palace! If Joseph had held to his bosom, with vengeance and self-pity, the indignities heaped upon him, and had built his career upon a belief in his wrongs instead of his rights as a spiritual child of a perfect God, he would never have gone from the pit to the most exalted position of service his time afforded: he became able to serve, not only his brothers in their need, but all Egypt. The tenderness which Joseph manifested to his family showed that his attitude in service was selfless and free of arrogance, approaching the heavenly understanding of our beloved Way-shower, Christ Jesus, who said, "Whosoever of you will be the chiefest, shall be servant of all."

In every age there have been those who were the first to see some new phase of truth and take more advanced steps, always leading willing followers with them. Since the time of Christ Jesus there has been no greater exhibition of spiritual sowing and reaping than was accomplished by our Leader, Mary Baker Eddy. Her followers lovingly think of the woman who, in the year 1866, stood alone. Amidst seeming loneliness her "sheaf" became visible to the world. We realize that neither the

so-called human mind nor physical strength could have established the ever enlarging sheaf that throughout mortal history will continue to aid others in their own sheaf-gathering. There is endless proof that she worked from the spiritual standpoint, guided and enfolded by the Mind and the Love which is God. She has taught countless thousands how to be better friends and neighbors, how to be at-one with eternal Life, and how to become more proficient in feeding the sheep.

By the Manual of The Mother Church Mrs. Eddy has protected all the agencies of the Christian Science church, which she founded, and to which she has given the final revelation of Truth. Why do Scientists believe that their religion is a veritable storehouse of healing truths? Because it at once contains practical, complete, and provable statements about God as Truth and Mind, and evil as a false claim to power. These truths uncover conscious and unconscious sin, and annihilate it. They divide between the real and the unreal, between the eternal and the temporal, in a most conclusive and progressive manner.

In the Manual Mrs. Eddy has presented a wonderful system whereby individuals filling positions therein carry on the activities of the Cause of Christian Science, which is again making manifest on earth the healing Christ. As Christian Scientists, we are learning how to support those in their assigned church work, as well as those who are standing for right in any walk of life. One does not have to be greatly experienced in Christian Science work to see that the more prominent and necessary the office, the more would error claim to assail it. A genuine Christian Scientist never underestimates any phase of the work established by our Leader.

Although a Christian Scientist abounds in appreciation of all good, he takes care that his ministrations are never made for personal advantage or to create a personal following. Neither will he have condemnation for his coworkers if they do not agree with him over any progressive step. Each one, to be a successful worker, holds himself subject to God alone. In advancing the Cause of Christian Science, every follower should consider his part a sacred trust. He will give wise consideration to the giving of testimonies at the Wednesday evening meetings; he will eliminate personal sense at church business meetings; if in elections the one for whom his vote was cast has not been elected, he will at once turn his thought to the dignity of the Cause, and lovingly support those in office. Spasmodic service in spiritual thinking indicates that one is a lax disciple; that he is intermittent in being conscious that God is the only aid in separating the tares from the wheat. The way we have of showing gratitude for all that has been given us is found in consecrating ourselves in service to our great Cause as a whole, as well as in detail. In this way our Cause will go forward as Mrs. Eddy would have it do.

Most valuable is the work of the Christian Science practitioner, who through healings brings within the

fold the heavenly hungry ones,—those who may become ready in due season to receive class instruction, that branch of church work of which Mrs. Eddy has said in "Science and Health with Key to the Scriptures" (p. 449), "It requires a higher understanding to teach this subject properly and correctly than it does to heal the most difficult case." Those thus instructed become, in turn, ready to carry healing to the sick and the sinful. We also have the Board of Lectureship, which reaches throughout the world, correcting misstatements and misconceptions of Christian Science. Also, there is the authorized Christian Science periodical literature, including the *Quarterly* Bible Lessons, the monthly *Journal*, the French and German *Heralds*, the weekly *Sentinel*, and our daily international newspaper, *The Christian Science Monitor*. To the Christian Scientist all of these missionaries, sowing so broadly the words of healing and comfort throughout the land, are equally dear, although they vary in office. The Reading Room, which each church sustains, may be likened to the open door to the storehouse. Herein friends and strangers find peace and spiritual nourishment.

Years ago, when The Mother Church was being built, many branch churches throughout the field unanimously donated considerable sums of money, with which they had previously planned to build their own branch church edifices. The Christian Science movement was much blessed and strengthened as the members realized that the vine must prosper, else the branches would fade. Later was seen the generosity of churches which similarly contributed to the need of neighboring branch churches. It is impressive to learn that in certain localities each branch church helps in the building of other branch churches in its city as they are formed. It is inspiring to know that Christian Scientists have reached this impersonal support of their Cause.

Our subject of service can hardly be complete without considering the Sunday school, which especially concerns the parents and the children. Some Christian Scientists have said that no branch of the work has given them greater inspiration than that of teaching the little ones. Our Sunday school not only helps the children, but helps the children to help the parents. The children we read of in the Bible who did most for humanity were the offspring of spiritually-minded parents.

How similar must have been the attitude of the imprisoned Joseph to that of the Christian Scientist who expressed himself: "I have a good paying position, but the business house for which I am working does not measure up to my ideas of Principle in all of its departments, as I could wish; yet I am determined to make my part of it as flawless as possible, until I get something better to do." If every one would contribute this mental attitude to the world, there would be no concern as to the fullness of the harvest. Had all the sons of Jacob served from this standpoint, much of the woe of human history would never have been enacted or written.

However tedious or prolonged our

service in sowing and reaping may be; however many times we may seemingly be placed in a pit of earthiness and distress, we shall do well to remember how loyal to God, divine Principle, was Joseph. He went unswervingly on, conscious of the companionship of God. With spiritual understanding he was able to interpret the dreams that were hidden from the worldly-wise. In withstanding the temptation of sensuality, he displayed his love of spirituality and unstained honor. When his brothers came to Egypt for corn, he understood how to assist them to self-examination and to repentance, for the wrongs done unto himself; and withal, Joseph wept over their suffering sense.

The Christian Scientist ever has inspiration and help to make his service as truly great as that of Joseph. In cooperation with his coworkers in advancing humanity from sense to Soul, he remembers, as the Bible says, that Paul "planted, Apollos watered; but God gave the increase." Also, Mrs. Eddy gives us in Science and Health (p. 310) the following aid to exalted service: "Science reveals Soul as God, untouched by sin and death,—as the central Life and intelligence around which circle harmoniously all things in the systems of Mind."

[Written for the *Journal*]

GOD'S DAY

E. JEWEL ROBINSON

THIS is the day that God hath made.
Eternal peace each hour entwines;
No erring sense may dare invade,
Nor measure aught that He defines.

Time's day is but a transient thought,
The jest of joy, the badge of pain;
It urges age we have not sought;
It robs of youth we should retain.

God's day is ours when thought within
Is single in its purpose pure;
When we defy the claims of sin,
The snares of sense which would allure.

No more shall months or solar years
Attest the birth or growth of man;
As we lay off our doubts and fears,
We glimpse the day that ne'er began.

God's measurement of good declares
There is no death, no law that sears
The flowers of Truth for which He cares;
Unchanged they bloom through joy-filled years.

THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY MARY BAKER EDDY, AUTHOR OF THE CHRISTIAN SCIENCE TEXTBOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ALBERT F. GILMORE
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EDITORIAL

"THE WORD WAS MADE FLESH"

THE passages in the gospel of John which deal with the incarnation of the Christ are of peculiar significance to students of Christian Science. Christians have long found in these passages justification for the belief that material man is the temple of the Holy Spirit, a belief which has led them into the doctrine of dualism, —spirit indwelling in matter. Concerning this incarnation, in the gospel of John we read, "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." Additional light is thrown on this passage by Weymouth's translation, "And the Word came in the flesh, and lived for a time in our midst, so that we saw His glory—the glory as of the Father's only Son, sent from His presence." Here the sonship of the Christ is more explicitly set forth, and there is at least a hint that Jesus, the man of flesh, expressed the Christ, the Word, sent "from His presence."

It seems, however, that this passage especially needs the clarifying gained through an understanding of the teachings of Christian Science. In that understanding, knowledge of the definition of Christ is primary. On page 583 of "Science and Health with Key to the Scriptures" Mrs. Eddy wonderfully defines Christ: "The divine manifestation of God, which comes to the flesh to destroy incarnate error." How perfectly does she discriminate between the flesh and the divine manifestation! Jesus, we learn in Christian Science, expressed this ideal truth which manifests itself in the flesh to destroy every false belief, every erroneous or false concept. But Christ, Truth, being the emanation of divine Mind, wholly spiritual, takes no cognizance of the flesh or its claims. How can Christ, or spiritual Truth, be made flesh; since, as Christian Science teaches, Spirit and matter never mingle, and no more does Spirit ever become matter or matter become Spirit? To be sure, Job declared, "Yet in my flesh shall I see God." It is unlikely that this troubled but patient man believed he would see God expressed or manifested as matter, his flesh; a doctrine which would exactly follow the teachings of pantheism, that is, Spirit working through an instrumentality its direct opposite—matter. This is, obviously, a situation

both illogical and unscientific, since we learn that infinite Spirit excludes matter as a reality.

How, then, does the Word become manifest, as in the Scriptural declaration, "The Word was made flesh"? An adequate answer to the question also involves understanding of what "Word" or "Logos," as here used, means. Mrs. Eddy's definition is complete and concise. On page 134 of Science and Health she says: "The true Logos is demonstrably Christian Science, the natural law of harmony which overcomes discord,—not because this Science is supernatural or preternatural, nor because it is an infraction of divine law, but because it is the immutable law of God, good." Since Christian Science or the Science of Christianity, the truth about God and man, is the true Logos, it appears that the translation of "Logos" as "Word" does not convey its exact significance; another meaning must be given it.

Jesus, spiritually conceived of Mary, expressed the Christ, Truth, in greater degree than has any other person. His mentality was keenly receptive of divine Truth; and in consequence he was able to overcome the material beliefs which seemed to confront him with terrible reality. The Christ, the divine idea, found its fullest expression in the man Jesus; hence in John's gospel we read, "The Word was made flesh, and dwelt among us." In this sense the Word is still "made flesh"; the Christ, or divine Truth, continues to appear to human consciousness, destroying its false beliefs and thereby restoring physical harmony.

Spiritual Truth is making its way in ever increasing proportion into human thinking. This is the process of regeneration whereby the false is replaced by the true. It dispels the darkness of material beliefs and reflects the glory which is of God. In Job's assertion that he should see God in his flesh, is it not probable that he wished to convey the thought that the effect of the Christ-consciousness, as he should by degrees gain it, would be manifest in relief from his physical tortures? By no means can God, Spirit, either enter matter or encompass it, since Spirit has nothing in common with the beliefs of matter. But since matter is but the objectification of mortal thought, by exchanging a belief of discord for the understanding that man is harmonious and perfect,—that is to say, through the correction of false beliefs,—error disappears and harmony reigns. Then, indeed, God's benign influence becomes manifest in the flesh; in the language of the beloved disciple, The Word is made flesh. Job was not attempting to materialize Spirit or spiritualize matter; the one process is as impossible as the other.

The Christian Scientist is witnessing the "Word . . . made flesh"—the Christ made manifest—in the innumerable healings of discord which are going on about him. Immanuel, "God with us," is the gaining of the Mind of Christ. "Mortals," says Mrs. Eddy on page 270 of Science and Health, "think wickedly; consequently they are wicked." And she adds later in the same paragraph: "If sin makes sinners, Truth and

Love alone can unmake them. . . . Hence the fact that the human mind alone suffers, is sick, and that the divine Mind alone heals." The making of the Word flesh is the coming of the Christ to conquer sin and disease. The Christ does this whenever human thought is receptive of its beneficent grace. It is a continuous process, not limited to any time or place. It is the proof of God's presence; the earnest of His Christ, the demonstration of His infinite goodness. ALBERT F. GILMORE

THE ACTIVITY OF TRUTH

CHRISTIAN SCIENCE gives an entirely new viewpoint from which to survey creation. Before one knows anything about the truth which Christian Science reveals, he lives in the belief that what is generally known as the universe,—the earth and the other planets, the stars and the nebulæ, which men picture to themselves as existing in space, in other words, the so-called material universe, including so-called material man,—is the most real thing there is or can be. Does he not live in this material universe and is he not part of it, he thinks? Do not the physical senses all alike plead for the reality of its existence? To express a doubt to some as to the reality of the so-called material creation is to incur their ridicule, if not their censure. But nowadays, many have come to look upon the material creation, so called, as altogether unsubstantial or unreal, because of the revelation of the real creation, the real universe of Spirit, which Christian Science has given them.

To thinkers, generally, throughout all generations human existence has been an insoluble problem. Accepting the testimony of the physical senses, —those senses which claim to be cognizant of matter and its phenomena and laws,—they have puzzled continually over the irreconcilable conditions presented to them. On the one hand, they are conscious of good, conscious of love and truth and life, conscious of intelligence and faith and hope, conscious of mercy and right and justice; on the other hand, they are presented by the physical senses with apparent evil,—hate, untruth, and death, inanity, infidelity, and despair, ruthlessness, unrighteousness, and injustice. One moment the sun shines over verdant landscape and fruitful field; the next, the eye beholds, perhaps, a scene of indescribable chaos, with stricken humanity struggling amid piles of ruins. These are some of the irreconcilable contrasts presented by physical sense, which acclaims the reality of a material universe.

Now, is there a solution to the problem, or must it remain forever tragically inscrutable? Christian Science answers, The riddle of the universe has already been solved, solved through spiritual sense, the divine faculty of which man has ever been possessed, although throughout the years mankind has been believing and trusting the evidence of the so-called physical senses. It is strange that even now, however, spiritual sense is

regarded but lightly by the majority of men. But since God has never been without a witness, there have always been spiritual seers in the world, who have exercised spiritual sense in discovering God and His laws, and so have thus been of incalculable benefit to mankind.

Paul knew the human struggle after the true sense of creation. He said, "For we know that the whole creation groaneth and travaileth in pain together until now." How vividly do his words portray the anguish of the material sense of creation! That false sense was also exposed by the spiritual sense of being which Christ Jesus so wondrously revealed, and which Christian Science has so perfectly elucidated. And it was the Master who prophesied, "Heaven and earth shall pass away, but my words shall not pass away." Throughout his ministry he had sought to prove the reality of God's spiritual creation and the unreality of matter, or a material universe; and that he succeeded in an extraordinary manner was testified to by the numerous healings he brought about, and by the annulling of so-called material law, which characterized his demonstrations of spiritual Truth. Jesus proved conclusively that no real material law exists, and therefore that no real material universe exists, on every occasion on which he healed disease in opposition to so-called physical law.

Christian Science is emphatic on this question. Mrs. Eddy declared without reservation for the allness of God, Spirit. And holding to the truth of Spirit's allness, she deduced the inevitable conclusion that the only real universe that exists must be spiritual. It followed as a corollary that the so-called material universe is unreal; that there is really no such universe. These were far-reaching deductions. They were scorned by many at first, only the few accepting them. But they were potent beyond words; for through an understanding of them sickness was healed and sin destroyed. And that is what has been going on in an ever increasing measure since Mrs. Eddy discovered Christian Science in 1866. So clearly was the activity of Truth recognized by her that not long afterwards she wrote in the Christian Science textbook, "Science and Health with Key to the Scriptures" (p. 255), "Eternal Truth is changing the universe;" farther on adding the sentence, "'Let there be light,' is the perpetual demand of Truth and Love, changing chaos into order and discord into the music of the spheres."

Students of Christian Science are in no doubt whatever as to the fact that the truth which Christian Science teaches is "changing the universe" as it presents itself to mortals; or, in other words, that Christian Science is changing the beliefs of mortals about the real universe. They are certain that it is the understanding of the allness and omnipotence of good, and the knowledge that matter or evil is unreal, that is bringing the evil beliefs of the world into the open to-day for self-exposure before their destruction. Our Leader saw this plainly, and distinctly pointed out its meaning on page 96 of Science and Health, where she says: "The breaking up of material beliefs may

seem to be famine and pestilence, want and woe, sin, sickness, and death, which assume new phases until their nothingness appears. These disturbances will continue until the end of error, when all discord will be swallowed up in spiritual Truth."

Instead of being disconcerted, then, by the convulsions that are shaking the unreal material universe of men to-day, Christian Scientists can stand undisturbed and undismayed, knowing that it is the power of Truth which is changing human concepts and exposing error in order to destroy it. What if material or mental disturbances seem to occur! Truth is being established. The real universe of Spirit is being revealed. And with the revelation of God's spiritual creation of ideas, which constitutes the real spiritual universe, the perfection and indestructibility of that real creation, including man, is seen. Truly did Isaiah prophesy: "The heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished." DUNCAN SINCLAIR

MISSIONS AND MISSIONARIES

MUCH has been thought, spoken, and done concerning missions and missionaries. Nearly, if not quite all, the Christian churches carry on what they call missions with the aid of missionaries whom they employ, whereby their especial doctrines or denominational creeds are promulgated. All this is undoubtedly done with the desire to advance the good of the world and to carry to those who they feel need a Saviour the word of salvation from sin, as well as the hope of a future heaven. Many have sacrificed their all of earthly comfort and satisfaction in order to undertake this work.

The Christian Science church has sometimes been criticized because it has been supposed not to have any such department in its organization; and many times it has been asked, "Why is it that Christian Scientists never do any missionary work?" The fact is that possibly no other religious people consider the question of missions so seriously, or do more real missionary work than the Christian Scientists. While the manner of approach may be different from that of the other churches, the ardor and extent of effort may certainly be said to be equal, since there is no member of the Christian Science church who is not interested in some degree in working directly, through the demonstration of the Christ-mind, for the salvation of the world from both sin and disease.

No one is expected to enter into membership with the Christian Science church except as he consents to accept the positive individual mission of proving, in some measure, the power of the Christ to heal both the sick and the sinner. Indeed, he can consider himself an actively loyal member only as he accepts for his rule of practice Jesus' missionary proclamation to all his followers;

namely, to "preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils."

Christian Scientists have found that as they thus obey Jesus' injunction to lift up the Christ, it does indeed draw all men; and this opens the door for unlimited missionary work. Each member is therefore constituted in some degree a missionary, and is always ready to give a reason for the hope that is in him. For as others come to him to learn of this wonderful Christ which Christian Science so clearly reveals, he can speak with the authority which knows, because of the proofs he has already demonstrated, that the religion he professes is indeed the living truth.

It is an unspeakable gift, this privilege of becoming a member of the Christian Science church,—this entering upon the missionary work of helping the world to know that good alone is real; and each true Christian Scientist consecrates his every effort to fulfilling this God-given mission, since, as Mrs. Eddy tells us in "Miscellaneous Writings" (p. 347), "God is responsible for the mission of those whom He has anointed. Those who know no will but His take His hand, and from the night He leads to light."

Not only does the Christian Scientist individually work to lift up the Christ in his own daily living, so that others shall come for its blessing, but as a member of the church he is constantly advancing those other activities of the church which are used in helping the entire world to know this truth which heals and saves. For instance: The Christian Science Board of Lectureship goes to the ends of the earth carrying the healing work of this glorious gospel, so that all men may learn of it "without money and without price." The yet more frequent missionaries—the Christian Science periodicals—are spreading from pole to pole the glad news of a present-day salvation from sin and sickness and death. The Christian Scientist is ever awakening to a larger, fuller realization of the mighty power for good of these same periodicals; and so his loving protection of them and their power for good must ever increase.

Right here each Christian Scientist should stop and ask himself if he is truly fulfilling his entire duty to these God-given missionaries; for he certainly believes that our beloved Leader was led of God to establish them for the advancement of the Cause of Christian Science, whereby all men are to be prepared to accept and practice the truth which is to heal all mankind.

All are familiar with the By-law (Manual, Art. VIII, Sect. 14), wherein Mrs. Eddy states: "It shall be the privilege and duty of every member, who can afford it, to subscribe for the periodicals which are the organs of this Church." It would seem strange that any member would feel, even from a selfish standpoint, that he could afford not to subscribe for them all,—so rich is he rendered by such obedience. This is, however, but the beginning of his mission in support of these invaluable missionaries. Is it not the duty of every individual member of the church also to think correctly in regard to them?

How are they to go forth doing the work God intends them to do if the church membership, individually and collectively, does not recognize the nature of their mission and support them with right thinking as well as right acting?

Suppose each member realizes that each number of the periodicals, whether *Journal*, *Sentinel*, *Herald*, or *Monitor*, is indeed a missionary sent forth on a God-given mission to heal the world, by proclaiming the glad tidings of the way to demonstrate God's government among men here and now; suppose such members sing in their hearts a psalm of thanksgiving that God has provided such missionaries; suppose they not only rejoice in their own possession of them, but long to share with every one else their wonderful message of healing. Are these not ways of lifting up the Christ so that all the world shall reach out for it? The fact is that Christian Scientists themselves have only to understand what the true mission of the periodicals is, for all the world to come clamoring for them; for does not all the world want healing?

If the mental attitude of Christian Scientists the world over was thus appreciative of the mission God intends these missionaries to perform, how surely would this help to improve their contents; for then no breath of unkind criticism or taint of false responsibility would come near to dim the reflection of good which those associated with their production are endeavoring to bring forth.

Then, if as Christian Scientists we desire to be real missionaries, carrying out our own God-appointed mission to help heal the world, shall we not lovingly and with deep appreciation mentally protect and openly encourage our missionary periodicals? As we do this, we shall certainly find each number of them disclosing to us rich treasures of good we may not hitherto have discovered in them; we shall find the world a happier, more harmonious place to live in because of the good they promulgate; and thereby the healing Christ will be more rapidly demonstrated, and God be more speedily glorified. Then let us thank God for our missions and our missionaries!

ELLA W. HOAG

TESTIMONIES OF HEALING

The statements with regard to healing made in the following testimonies have been carefully verified, and their truthfulness established. Records of the investigations are kept in the Publishing House.—The Editors.

Christian Science has brought me many blessings, and I am deeply grateful for them all; but the one for which I feel most thankful is the understanding I am gaining of God through the study of Christian Science; for it has given me a God I can understand and love and demonstrate in my daily life as divine Principle. The healing power of Christian Science has been demonstrated innumerable times to each member of my family, as well as to myself, and so-called medical laws have been broken. Through the loving help of a Christian Science practitioner, rheumatism of many years' standing was overcome; also measles, mumps, sore throat, fevers, influenza, and many other discordant conditions.

Having been the wife of a physician and druggist for more than twenty years, I was familiar with the symptoms of many diseases. One morning I awoke quite early with the most intense pain, and immediately realized I was suffering from appendicitis. My first thought was to telephone for help; but finding I was unable to rise, I lay down again, and tried to realize the truth as we are taught in Christian Science. The pain was almost unbearable, and I seemed to be losing consciousness when the thought came to me of Mrs. Eddy's declaration in "Science and Health with Key to the Scriptures" (p. 385), "Whatever it is your duty to do, you can do without harm to yourself." So I continued to try to realize this, as it certainly seemed my duty to get up and give my boys their breakfast at a certain time to enable them to go to their work as usual. Very soon all pain ceased, only a soreness remaining through the day. I was enabled to perform my duties for the family as usual, and by night was entirely free. The next day I put in a hard day's work cleaning house. There were no bad after effects from this condition, but I had a sense of joy and gratitude to God and to our dear Leader for showing us how to overcome such discordant conditions. Christian Science is showing me how to live the Golden Rule as well as to believe in it. It is teaching me many things that cannot be learned through a human sense of intelligence. I find it a practical, satisfying religion, as well as a healing Christianity; so that I am more grateful for Christian Science than for anything else, and I am striving to express my gratitude through right living and working in the Father's vineyard.

Christian Science is my greatest joy and comfort; for it not only sustains me at all times, but is an ever present assurance for right, whatever the condition may seem to be. I find by depending on absolute Science,

and nothing else, that it never fails; it cannot fail; for Christian Science means God's law in operation; and it can operate in only one way, namely, for good.

I am so grateful for the many opportunities and privileges afforded us for progress in our study of the truth. Our literature, Sunday schools, lectures, and inspiring services are of untold help; and I can never find words to express my gratitude to Mrs. Eddy, our beloved Leader, for showing us how to understand God and His Christ.—(*Mrs.*) *Roberta L. Blythe, Dallas, Texas.*

In the year 1914 I took up the study of Christian Science for the healing of my son's eyes. They were very weak and inflamed, supposedly as the after effect of measles. This healing was slow, but effectual. Through the study of the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, in the next few months I myself was able to lay aside glasses which had been worn for eight years, and was also healed of weak ankles, train sickness, very sore and tender feet, and organic weaknesses. Several of my neighbors thought I was in the first stages of tuberculosis; but this trouble was corrected; and I was completely healed through the understanding gained by the study of the textbook and Mrs. Eddy's other writings, without other effort on my part.

Our little son was healed of pneumonia in two weeks. I had always had a fear of this disease, having heard that it was quick and powerful. But when it appeared in our home I never doubted the efficacy of Christian Science to heal it. Although the child was very ill, the healing came so completely that at the end of two weeks he was in his place at Sunday school, and took a long walk in the afternoon. Through this beautiful healing my husband was led to take up the study of this truth. At another time a very malicious phase of evil tried to break up the health, harmony, and happiness of our home, but was completely annihilated. I could not tell of the many healings we have had, and of the wonderful protection in times of so-called epidemics. Christian Science is regenerating me in many ways, casting out impatience, self-pity, self-will, and wrong thinking in general, and showing me how to meet these errors daily, and to overcome them.

I can truly say, as many others have said, "All that I am and all that I have I owe to Christian Science."—(*Mrs.*) *Emma E. Pettegrew, Columbus, Ohio.*

Through the healing of my son of pneumonia several years ago, I became interested in Christian Science, although another member of the family had been studying this Science for about two years prior to that time. Soon after taking up the study, I was able to prove the efficacy of Christian Science with the aid of a practitioner, by overcoming a dislocated hip. I was up within a week after the hip was in place, and within ten days by the use of crutches walked several blocks; at the end of three weeks I went to a distant city and

took charge of fifty or sixty men on construction work, which necessitated my being on my feet practically all day long. It seemed necessary for me to use a cane, but I was able to go about with very little discomfort, and I returned to my home at the end of the fourth week feeling very happy that I was able to prove to some extent the allness of God and the nothingness of matter. This proof led me to search the Scriptures and the writings of our dear Leader, Mary Baker Eddy, to endeavor to obtain a better understanding of spiritual law. Since this experience I have been able to prove that when the teachings of Christian Science are adhered to they bring peace, joy, prosperity, and health to every individual. Christian Science changed my life from that of disbelief to one of loving to do good; in fact, it has, when properly applied, met every problem.—*Parke Pettegrew, Columbus, Ohio.*

It is a privilege to add my note of gratitude for Christian Science to the great chorus of audible and inaudible testimonies that are daily ascending from grateful hearts throughout the whole world; gratitude to the Discoverer and Founder of Christian Science, Mary Baker Eddy, for having cleared away the mists of false theology, and given us again the God of our Way-shower, Jesus the Christ, the God of love, of whom Jesus said, "The Father that dwelleth in me, he doeth the works."

My early childhood was one of delicacy and unhappiness. My mother left us when I was five years old, and no one ever answered my early yearning to understand a God who seemed very far off. As I grew to girlhood, this delicacy increased; and for two years I was an invalid, suffering constantly. Various doctors recommended divers remedies, but they gave no hope of complete recovery. They said the digestive organs were badly impaired; that the lower bowel was paralyzed; that there was severe internal trouble; that the nervous system was shattered. As I was unable to do anything but read, I pored over religious books, praying constantly that I might be resigned to what I supposed was the will of God. My father having been an Episcopal clergyman, the doctrine that all our troubles were sent by God for some wise purpose had been ingrained in my theological teaching. I wondered, if this were true, why we used all kinds of material remedies to get rid of our troubles. This inconsistent concept of an all-loving God naturally increased fear and hopelessness, until death seemed the only way out of suffering and despair, though I still continued to pray for light.

My prayers were answered in a way that far exceeded expectation. One memorable day a friend came to visit us who had been healed by Christian Science. How well I remember her first statements! They were: "Why, you don't have to be sick! God does not send sickness." Instantly I was convinced that this was the God I had been yearning to find. At that moment it seemed to me the doors and windows of heaven were opened; hope and expectation poured in; and I knew that healing was a present possibility. I also saw

that nothing could prevent my learning to understand the God who sent only good to His children.

Healing seemed to follow unconsciously. The next day I walked a mile; and in a short time various physical difficulties yielded. The spiritual understanding brought such a wonderful new outlook on life and its possibilities that the physical healing was only secondary. For months I felt as if I were walking on air, and would often wonder if I could be the same individual. I seemed to be living in a new world, from which doubt and despair had vanished forever. It was not very long, however, before it became evident that this mountain-top vision must be made my own; that I must begin in the valley to follow the step-by-step process out of the myriad phases of self.

I am so grateful that Christian Science teaches us unmistakably where the battle ground is, namely, in our own thinking, and that every problem must be met and mastered there. The conviction that we cannot blame persons, circumstances, or environment is a sure panacea for all forms of self-pity; and the certainty that God is not responsible for any inharmony gives strength and courage to every endeavor. When one is equipped with this knowledge, infinite possibilities cheer and beckon, however difficult the battle may appear to be.

I can say with heartfelt gratitude that for the past thirty-two years the truth as revealed in our textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, has solved each problem as it has arisen; not always in my time or in my way, but in what has always proved to be the best way, when I have left the solution with God. I have no doubt that this same truth will lead me the rest of the way out of every phase of erroneous human experience, until some day I shall understand our Leader's prophecy regarding the spiritual progress of man, as given in "Miscellaneous Writings" (p. 125): "He shall sit down at the Father's right hand: *sit down;* not stand waiting and weary; but rest on the bosom of God; rest, in the understanding of divine Love that passeth all understanding."—(*Mrs.*) *Emily Shanklin Allan, Toronto, Ontario, Canada.*

When I first began the study of the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, I knew that I had found the truth of which Jesus said, "Ye shall know the truth, and the truth shall make you free." My progress at the beginning seemed rapid. Many faults of disposition were destroyed, although many still remained which were not so easy to lay off; and I am still finding myself in constant need of heeding our beloved Leader's warning in "The First Church of Christ, Scientist, and Miscellany" (p. 128): "Watch, and pray daily that evil suggestions, in whatever guise, take no root in your thought nor bear fruit. Ofttimes examine yourselves, and see if there be found anywhere a deterrent of Truth and Love, and 'hold fast that which is good.'"

I have experienced many physical

healings, ailments such as colds, sore throat, a constant hacking cough that I had had for several years, and an irritating condition of one of my hands having yielded to the truth. All these conditions were overcome through reading the textbook.

A healing that stands out very clearly in memory took place at the time of an accident. While I was climbing in the mountains, my foot turned on a rock and the ankle was badly sprained. However, with the aid of my cousin, who was not a Christian Scientist, I managed to reach our cabin. I began at once to apply Christian Science, as we are taught to do in Science and Health, but apparently to no avail. By night my ankle was so badly swollen and painful that I had to be assisted to my room, for I was not able to put my foot on the floor. As my cousin was helping me to my room, she hesitatingly informed me that she had some liniment that she had been wanting to offer to me all day. I of course declined to accept her offer. Retiring, I again picked up Science and Health and opened it at page 323. My eyes fell on these words: "We must recollect that Truth is demonstrable when understood." I had not finished the sentence when I involuntarily exclaimed aloud, "Why, I do understand this truth!" With that affirmation I became suddenly aware that all pain had vanished. Still doubting that such a thing could be possible, I arose from the bed; and to my glad surprise, I found that the soreness had also vanished into its native nothingness and the ankle presented a normal appearance, thus proving to me that the condition had been wholly a mental state instead of a condition of matter.

Whenever doubt assails me as to the efficacy and power of Truth, I find my thought going back to that wonderful healing, which took place through the simple acknowledgment of one statement from the Christian Science textbook, thus proving to me the probability that every statement contained in this book has its healing balm, when rightly understood.

My gratitude is unbounded to Mrs. Eddy for giving to us the Manual of The Mother Church, which has been an unerring guide to me during times of turmoil and strife. Through obedience to the By-laws in that wonderful book I have been enabled to align myself on the side of Principle on two important world issues; and for this I am profoundly grateful. Indeed, for this and for the spiritual healing I am more grateful than for the physical healings.

I should be indeed ungrateful to close this testimony without expressing my deep love and gratitude for the faithful practitioner who with untiring patience has helped me out of so much darkness into the light—into a clearer sense of Truth and Love.—(*Miss*) *Sada E. Hoop, Denver, Colo.*

Soon after I took up the study of Christian Science, a practitioner who was giving me treatments asked me to memorize the "scientific statement of being," as it appears in the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy (p. 468). I did as requested. A few nights later,

some time after retiring, I was awakened with severe pain in the abdomen, and was so surprised at awakening in this condition, I hardly knew what to do for the moment; then I found myself repeating the "scientific statement of being." After beginning to repeat it the second time I fell asleep. I awoke the following morning in a somewhat weakened condition, but able to resume my work; and the trouble soon passed off. Here was the significance of the experience: the pain was severe enough to awaken me out of a sound sleep, but still I was able to realize the truth sufficiently to allay the fear and again get my rest.

A friend in the same hotel had a similar experience a few days later. While his wife was treating him, twice he could feel himself becoming unconscious, but each time he was lifted out of that tendency. Both of these attacks apparently were due to ptomaine poisoning.

Another experience occurred during a night on a train. I had been feeling badly from fever and congestion, so telegraphed for treatment from a practitioner. After going to my pullman berth early and reading awhile, I went to sleep. Some time later I awoke with severe pain in my left side; so severe that I could not study. Though I could recall many references from Mrs. Eddy's writings which seemed to apply to the case, the condition did not respond to my endeavors. I could not lie quietly in any position; and in getting upon my feet in the aisle, the pain was extreme. I did not want to call any one, and could not think of a plan for getting word to a practitioner. Error suggested I was alone; but I put this out of my thought, and began to realize that God was just as present there as anywhere else, though the physical evidence was surely to the contrary. Then the "still small voice" whispered Mrs. Eddy's words in "Retrospection and Introspection" (p. 61), "If you fall asleep, actually conscious of the truth of Christian Science,—namely, that man's harmony is no more to be invaded than the rhythm of the universe,—you cannot awake in fear or suffering of any sort." With this I fell into repose, and awoke next morning free from pain; and I was normal again within a very few days.

These experiences, along with the healing of an ulcerated tooth, of constipation with which I had been troubled since a small child, corns, grippe, influenza, boils, naturally lead me to feel grateful to our Leader, Mary Baker Eddy, for giving to us this system of healing, which we know to be divine; because the Holy Bible is divine, and the teachings of Christian Science prove the teachings of the Bible to be true.—*Allan L. Startzman, Houston, Texas.*

SEVERAL years ago I attended a Christian Science lecture and was so deeply impressed with the logic of it that I decided I had found what I had been searching for all my life. I did not come into Christian Science for physical healing. Nevertheless, a short time after becoming interested in it I was most beautifully healed of influenza. The attack came upon me very suddenly, and a quick decision had to

be made as to whether I should resort to materia medica or Christian Science for healing. A Christian Science practitioner was called, and absent treatments were begun. I shall never forget the calm assurance which I experienced in knowing that God was my physician. The healing, though seemingly slow to me, was effected in fifteen days; but I do not remember feeling an ache or a pain after treatment was begun. Although I learned afterward that those about me feared for my life, at no time did fear enter my thought.

To say that I am grateful for this healing and for the faithful help of the practitioner and the loving-kindness of neighbors, does not begin to express my feeling. During the past four years, through my slight knowledge of Truth, the children have been healed of many ailments; and we find that as we make use of the understanding we have, more is given.

I wish I might in some way better express my gratitude for "Science and Health with Key to the Scriptures" by Mary Baker Eddy, which has made the Bible mean so much more to me, and is teaching me how to seek the kingdom of God.—(*Mrs.*) *Alice T. Seaward, Rochester, N. H.*

[Original testimony in German]

In the hope that this testimony will bring renewed courage to some one, I wish to relate some of the things which Christian Science has done for me. It is not possible for me to describe all the blessings that I have received through this teaching.

Early in 1918 I became ill. I at once resorted to medical treatment, and in four weeks was able to resume my work. From that time on, however, I was always tormented by pain, and my strength diminished despite all the medicines I took. In the beginning of June I had to stop work. I then went to another doctor, who said I had heart trouble and chronic pleurisy. As a remedy, he recommended more quiet and relaxation. On account of the heart trouble I had to go to a different locality for a cure. There I was treated by several other physicians. Finally one of the doctors again sent me to a higher altitude. There I was told that I could never get well again, but that by the use of various restoratives, they would try to improve my condition somewhat. But after a short time all medicine and injections proved to be useless. In addition, I succumbed to the grippe, which aggravated all my troubles. I broke down mentally and physically, and lost all hope. I decided to leave the health resort and to go home, there to die. But my condition did not allow me to make the trip without a stop, so I remained at a place where I had formerly worked. The climate there was milder, and for a while I seemed to be getting along somewhat better; but the improvement did not continue.

Then a dear friend called my attention to Christian Science. I had heard of this teaching some years before, and I also knew that my friend had been healed through it. I was of the opinion that one needed to have a strong faith, or it would not work; and this faith I did not possess. I

felt sure that there was no remedy left for me, and therefore gave up even medicine. My friend then visited me again, and asked me whether I had not as yet called a Christian Science practitioner. Thereupon I told her that I had given up all hope of ever getting better, and that I believed Christian Science could not help me either. She replied that she had believed in it only after she felt its healing power. I then decided to go to a practitioner, for I knew I could believe in Christian Science only after I felt my condition had improved.

The practitioner helped me lovingly and with great patience. During the first week my condition seemed even worse; but in the second I began to feel an improvement, and progressed slowly. In the beginning of March, 1919, I returned home and was well able to stand the higher altitude. I faithfully studied the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and gradually gained some understanding of it. My improvement was slow. Now I see that this was well; for otherwise I should have discontinued the study of Christian Science. Meantime, I have learned to love Christian Science; it is my only help in sickness and other discords. In January, 1920, I was able partly to resume my work, and in 1921 altogether. There are still minor errors that need to be overcome, but I know that "with God all things are possible." I am deeply grateful for the loving help of the practitioner.—(*Miss*) *Dora Mettier, Chur, Switzerland.*

FOURTEEN years ago Christian Science came into my life. I was lying in a nursing home, a suffering, diseased, and utterly discouraged woman, when I first heard of Christian Science. A clergyman brother told me that he had heard it could heal, because a few days before he had spoken to some one who had been healed by it. He asked me to get the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and to have a Christian Science practitioner.

I had suffered for years from a severe internal trouble, and operations had left me in a wretched condition mentally and physically. I had tried to take up my work again as a teacher after the last very severe operation, but had utterly broken down. My father was a clergyman, and we had been brought up in the church; but I had reached the point where my religion, materia medica, and material helps and comforts had all failed me. My healing under the ministration of Christian Science was, perhaps, slow; but it was very sure. The internal troubles cleared away; acute mental depression, nervous prostration, and insomnia gave place gradually to a calmer and more courageous consciousness; and I started out with confidence and resolution to learn my way into the kingdom of heaven.

I am deeply grateful for this tender, compassionate Christ-healing that comes to us in Christian Science, and have felt abundantly its wonderful comfort. I am grateful to God, the Giver of all good, and to Christ

Jesus, the Way-shower. I am grateful also to Mrs. Eddy, the Discoverer and Founder of Christian Science, for this great and priceless gift to humanity; and grateful to the kind practitioners and friends who have lovingly and patiently helped me along the way.—(*Miss*) *Kathleen Kennedy, Harrogate, Yorkshire, England.*

I am not a Christian Scientist, but am glad and grateful for the privilege of bearing testimony to my sister's wonderful healing, and to the new life, both of body and soul, which she and other members of my family have found in the Christian Science teaching. I am the brother referred to in my sister's statement; and the experience was a never-to-be-forgotten one, and has meant much to me as well as to others.—*G. A. Studdert-Kennedy.*

"How did you happen to become interested in Christian Science?" This is usually the first question asked a Christian Scientist by one who has just learned of his religious beliefs, and the question which every student of this great Science is happy to answer in sincerity and humility. All of us who have experienced the joy of a spiritual healing know what an overwhelming sense of gratitude it brings, and are glad to testify to the fact that God is "a very present help in trouble."

The need of physical healing first led me to ask for Christian Science treatment. From babyhood I had suffered from eczema, supposedly inherited; and when still a child I found myself utterly discouraged and in a morbidly unhappy mental state. I had been under the care of several doctors, among them an eminent skin specialist, and had tried dieting and various other material remedies, but all had failed to relieve me; in fact, I seemed to be getting steadily worse. My sister had become interested in Christian Science; and while visiting her, I suddenly knew that only Science could heal me. With the consent of my parents she took me to a Christian Science practitioner, and after two weeks' treatment I was completely healed. I shall never forget the joy and peace that flooded my consciousness and replaced the unhappy thoughts that had seemed to predominate before. It had been proved for me, as Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 178), that "heredity is not a law;" and I had gained some realization of my birthright as the child of God.

I began the study of Science and Health and the Lesson-Sermons, and found that this book was indeed a "key" to the Scriptures; for the Bible promises seemed illumined as their true spiritual meaning dawned upon my thought. At first, there was much in Science and Health that I could not understand; but I had been advised not to be discouraged by this but to press on faithfully, using as much of the truth as I understood, and I should find that whatever seemed obscure would unfold as the natural result of spiritual growth. This has been proved true many times; and I can recommend it to every one. My first healing was permanent; and during the fifteen years which have

elapsed since then, I have had many other proofs of the fact that this Science meets every human need.

I consider it an inestimable privilege to be a member of The Mother Church, and to have had the wonderful experience of class instruction. Above all, I am grateful for the wisdom and consecration of our beloved Leader, Mary Baker Eddy, and for all her inspired writings, including the Manual of The Mother Church, upon which our Cause stands firmly as the house built upon a rock.—(*Mrs.*) *Marguerite Little Young, Passaic, N. J.*

About the time I entered high school, some seventeen years ago, I became acquainted with Christian Science through my mother, who, on her return from a near-by city, told me not only of the miraculous healing of a relative, whom the physicians had given up as incurable, but also of many other wonderful things that were being accomplished, which had heretofore been considered impossible. Later, my mother purchased a copy of "Science and Health with Key to the Scriptures" by Mary Baker Eddy; and I shall never forget the joy of finding, as we pored over its pages together, a textbook on thinking which not only was as logical and as accurate as the study of mathematics, but was capable of solving and healing every woeful condition of the human race. I must confess that my understanding of Christian Science at this time was meager and purely theoretical. I decided, however, that if the time ever came when I should need assistance, I would call on a practitioner of Christian Science.

During the following twelve years I remained in normal health. However, through a change of environment and associations I became addicted to the use of cigarettes and intoxicating liquors. After several years' indulgence, I found that unless these excesses were stopped I should find myself not only incapable of performing my duties, but also a hopeless moral degenerate. Such thoughts startled me into a frantic attempt to extricate myself from the entangling influences into which I had fallen, but all attempts failed. Kind friends and rightfully disgusted relatives continually reminded me of my condition, but had nothing to offer with which to heal my desires except will-power and suppression.

In my dire need, I again took up the study of Christian Science, and prayerfully asked God for a means of deliverance. I was soon led to enlist in the army, and was sent to Vancouver Barracks, Washington. I arrived there in need of immediate help, and was directed to a Christian Science practitioner who was dividing her time so that she could volunteer half of it to war services, the Camp Welfare work not yet having been established. Under such loving and self-sacrificing care, I was healed of the desire for liquor and cigarettes; also was lifted far above my former environmental conditions, both morally and spiritually. Words become inadequate to express my gratitude for the destruction of the mesmeric influence of that satanic incubus whose insidious power, felt but unseen,

seemed ever present to suppress, discourage, cripple, and destroy every attempt to rise above its seeming control.

Not until one attempts to liberate himself from the incarceration of false material sense does he give heartfelt thanks for such encouragement as our revered Leader gives on page 81 of "Miscellaneous Writings": "In the desolation of human understanding, divine Love hears and answers the human call for help; and the voice of Truth utters the divine verities of being which deliver mortals out of the depths of ignorance and vice." Christian Science not only has healed me of many physical ailments, but has been a source of protection. I am deeply indebted to Mrs. Eddy for her unselfed sacrifice to aid suffering mankind by giving them a means whereby their self-destructive ignorance can be overcome. I am also indebted to her for a better understanding of God, for the "Key" to the Scriptures, and for the Science of Christ Jesus.—*Gale C. Banks, Portland, Ore.*

In one of her poems (Poems, p. 75), Mrs. Eddy expresses the thought that Love "will lift the shade of gloom" and bring the radiant light of Truth and Life to fill consciousness here and now. This promise was fulfilled in the first treatment given me by a Christian Science practitioner a number of years ago.

Physicians of different schools had tried, but failed, to relieve me of many physical disturbances, and could only promise further surgery. After having my first Christian Science treatment, I found myself healed of a physical difficulty (adhesions) which had resulted from a surgical operation, and I left the practitioner's office free from pain and inactivity. With this healing, I was verily to begin to experience the new birth, which our Leader points out goes on hourly for those who make the effort to have but one God, to love mankind, and to recognize the fact that because Spirit is the creator, there is but spiritual man and none other. I continued treatment for about five weeks, when I realized suddenly that the great mental depression and sense of sorrow had lifted; and the healing has been permanent.

One of the greatest proofs I have had of the supremacy of spiritual law was demonstrated in the complete healing of fallen arches. This penalty was supposed to follow long hours of standing and walking about during one of the Liberty Loan drives. After a week's suffering the healing of this occurred in half an hour. In dentistry I have also been relieved. When, at the request of a dentist, I had an X-ray photograph taken, it showed no trace of the trouble which was supposed to exist. A sharp attack of pneumonia was healed within a few hours.

I could never tell, in the space allotted, of the occasions when this great Comforter, divine Science, has come into our home and lifted us out of belief in the power of evil. In the fifteen years we have known and used this Science, it has never failed. Sickness, sin, selfishness, and suffering, caused from a sense of injustice, all these have been proved powerless to dim our recognition of the omnipres-

ence of God, good; and this consciousness has been gained through the daily study of our Leader's writings and the authorized literature.

It is indeed life eternal to know God aright; to make the honest effort to follow as best we may each day our gentle Christ Jesus; to be obedient to all of Mrs. Eddy's loving admonitions. I am deeply grateful for Christian Science.—(*Mrs.*) *Frances Glover Schiegl, Los Angeles, Calif.*

AMONG many benefits and healings I have experienced in Christian Science since I first came to know something of it, I think the demonstration over the smoking habit one of the most wonderful. For the benefit of those who indulge the tobacco habit and desire to be cured of it, I will relate my experience.

For about twenty years I had been a heavy smoker, and the habit had become so fixed that to discontinue smoking seemed to me impossible. I felt that my health would be better if I were to discontinue smoking, and I made several attempts at different times to stop; but the intense desire and craving would become so great that my efforts would last only for a few days, and then I would conclude that I should rather suffer any ill effects that smoking might cause me than endure the intense craving. It finally occurred to me, about eight years ago, that Christian Science treatment might help me. I went to a practitioner whom I knew, who had formerly healed me of paralysis of the bowels, and asked her if Christian Science treatment could cure the smoking habit. She asked me if I really desired to stop smoking; and I told her I did, provided I could be cured and not have the intense craving and desire to smoke that I had experienced in my former efforts, and provided I should not experience lonesomeness when with others who were smoking, which men sometimes have who are not. She gave me one treatment; and I have never since had the desire to smoke; and when I am with others who are smoking I feel just as much at ease with them as formerly.

The instantaneous healing of the smoking habit was a revelation to me. I have had many other healings, and much spiritual help through Christian Science; and I am constantly grateful for the understanding of this truth. I am also grateful for that wonderful woman, Mary Baker Eddy, who gave this Science to the world.—*Elton M. Kidder, Denver, Colo.*

[Original testimony in German]

WITH a grateful heart I wish to testify to the blessings which I have received through Christian Science. My attention was called to this teaching by a friend who had been healed of a sickness of many years' standing.

For many years I had been suffering from an almost unbearable nervous and mental trouble, and a number of prominent doctors tried in vain to bring me relief. Neither treatment at sanitariums and health resorts, nor medicine and restoratives, brought me healing. I was on the verge of desperation when I decided to resort to Christian Science. "Man's

extremity" proved to be "God's opportunity." Through earnestly reading in the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and in *Der Herold der Christian Science*, I received the wonderful revelation of Truth. With the growing understanding of the nature of God, as taught in Christian Science, and the loving assistance of the practitioner with whose help I advanced rapidly, I was soon delivered from my troubles. After reading the first *Herold* I discontinued taking medicine; and in six weeks all discordant conditions were removed, and my heart was filled with peace and joy.

For this proof of the divine healing power I am truly grateful. I shall always bear in affectionate remembrance our revered Leader, Mrs. Eddy, and all those who have helped me to understand the liberating truth. —(*Miss*) *Gertrud Schild, Breslau, Germany.*

THOSE who turn unreservedly to Christian Science will enjoy the fulfillment of the promises that it contains. With doubt, prejudice, and hesitation shadowing my attitude toward this revelation of God's Word, my thought wandered as did the children of Israel in the wilderness of materiality. The first copy of "Science and Health with Key to the Scriptures" by Mary Baker Eddy that I read, sixteen years ago, left me with an impression that it contained many beautiful sentiments. My concept of Truth, however, was so perverted that it did not seem to me to be practicable for earthly guidance or use.

In 1916, after suffering from what was termed severe throat trouble, I left a hospital at Savannah, Georgia, weak and depressed after having had my throat lanced. I was led to a Christian Science Reading Room, where I bought and read a copy of Science and Health; and in two days I was ready to return to my work. But still I was not ready to see that more than an intellectual indorsement of divine Science was required of me. The "cares of this world . . . choke the word," as the Messiah pointed out in his parable of those unprepared for the truth. So a continuous train of chastenings befell me, until I was ready to turn to Christian Science with real yearning. Hitherto I had cherished deluding objections and prejudices. These were put aside; and then there came to my thought a precious realization that in order to study, ponder, and apply this Science, an open mind was necessary.

Shortly after this decision, which came after I had begun to attend regularly a Church of Christ, Scientist, in San Francisco, I was healed of rupture in one treatment. At that time a truss was discarded that I had been wearing eight years as a supposed protection against the cost and pain of a surgical operation.

A growing apprehension of the meaning of the command, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," led me gratefully into membership in a Christian Science church; into the wonderful experience of class instruction; into opportunities to act as an usher in church and a teacher in Sunday

school; into membership in The First Church of Christ, Scientist, in Boston, with its inspired Lesson-Sermons and its inspiring literature; and, above all, into a growing realization that the Science so lovingly unfolded to the obedient and receptive thought of Mary Baker Eddy, is to be practiced as well as preached.—*Glenn Adams Byers, San Francisco, Calif.*

I WISH to add my testimony to those of others. About eight years ago I fell and broke two bones in my ankle. I suffered a great deal for a year and a half, and the doctor told me I should always be lame. At this time I had been reading the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and realized that all help came from God. One day, when very much discouraged, I turned completely to God, knowing there is no other help. I was instantly healed. The lameness and all the suffering had disappeared. Since then I have used no material remedies, and have depended entirely on Christian Science. My gratitude is great.—(*Mrs.*) *Jennie Brown, Niagara Falls, N. Y.*

TESTIMONIES

Good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. They should be written legibly, and the addresses given should be complete. Women should use the title "Miss" or "Mrs.," and married women should sign their own names in full, instead of the names of their husbands.

Testimonies should be verified by three members of The Mother Church; and in the case of a member or an attendant of a branch church, one of the verifiers should be the clerk or some other officer of that church, who has either witnessed the healing or can vouch for the integrity of the testifier. In the verification of testimonies by a church officer, the title of the office should be given. An affidavit made before a Notary Public is acceptable, if the testifier does not know three members of The Mother Church.

Compliance with the foregoing will greatly facilitate the work of the Editorial Department.

Correspondence relating to testimonies should not be addressed to individuals, but to the EDITORIAL DEPARTMENT, THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, Back Bay Station, Boston, Massachusetts.

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THE CHRISTIAN SCIENCE BENEVOLENT ASSOCIATION

Requests for information regarding applications for admission as guests at the sanatorium should be addressed to TRUSTEES' OFFICE, 99 Falmouth Street, Boston, Massachusetts. Applicants should always await notice of their acceptance from the Trustees before starting for the sanatorium.

Applications strictly for emergency cases, giving full particulars, may be made by telephone or telegraph direct to Manager at sanatorium, 910 Boylston Street, Chestnut Hill, Mass.

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CLERK OF THE MOTHER CHURCH

The Tenets of The Mother Church, The First Church of Christ, Scientist, for the use of branch Churches of Christ, Scientist, are printed on folded sheets, containing space for adding the application form for membership in branch organizations, or extracts from their by-laws. These may be obtained in the regular size, and also in a form suitable for binding into booklets containing by-laws. Either size may be ordered from the Clerk at seventy-five cents a hundred, the minimum order; but unless otherwise specified, the larger size will be sent. Remittances should accompany all orders; but postage stamps should not be sent in payment.

The Tenets may also be obtained in either size, printed on alternate pages in English and German or in English and French.

Correspondence relative to the Tenets should be addressed to George Wendell Adams, Clerk, 236 Huntington Avenue, Back Bay Station, Boston, Massachusetts.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

Applications for admission to membership in The Mother Church may be sent to the Clerk at any time throughout the year. The receipt of an application by the Clerk does not make the applicant a member. Applications are acted upon by the Board of Directors, twice each year, as provided by the Manual of The Mother Church, Article XIII, Section 2.

The next meeting of the Board for this purpose occurs May 30, 1924. Applications to be acted upon at that time should reach the Clerk by May 16, 1924. Applications received too late for consideration in May will be placed on file for the November 7, 1924, admission.

The receipt of all applications is acknowledged by the Clerk; and on the date set for consideration, notice of acceptance or rejection is sent to those whose applications have been received in time for the essential preliminary attention. Should an applicant not receive such notice, he is requested to communicate with the Clerk before forwarding a second application.

Additional application forms may always be obtained by addressing the Clerk, George Wendell Adams, 236 Huntington Avenue, Back Bay Station, Boston, Massachusetts.

CHURCH TREASURER

PER CAPITA TAX, as provided in the Church Manual, Article VIII, Section 13, is due annually from "every member of The Mother Church," and "shall be forwarded each year to the Church Treasurer." This tax of "not less than one dollar" may be forwarded at any time during the year. When a remittance for church dues is more than the amount required to balance one's account, the surplus is credited for the present year.

CONTRIBUTIONS to The Christian Science Benevolent Association are acceptable; and contributions may also be made to the General Fund and to the Real Estate Fund of The Mother Church.

Please make all remittances payable to EDWARD L. RIPLEY, Treasurer, and send them to him at 236 Huntington Avenue, Back Bay Station, Boston, Massachusetts.

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ANNOUNCEMENT

NEW SMALL POCKET EDITIONS OF MRS. EDDY'S SHORTER WRITINGS

The Publishers of Mrs. Eddy's Works announce the publication of our Leader's shorter writings in new small pocket editions, 3¾x5⅛ inches in size, with marginal line numbers as in the textbook.

This new series of books consists of five volumes, as follows:—

Unity of Good, Christian Healing, and The People's Idea of God.

Christian Science *versus* Pantheism, and Messages for 1900, 1901, and 1902.

Rudimental Divine Science, and No and Yes.

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THE
CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

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REMINISCENCES

ANNIE M. KNOTT

IN the book of Deuteronomy the people were often warned against forgetting God; and in the eighth chapter we find this command: "And thou shalt remember all the way which the Lord thy God led thee." This is done many times by Christian Scientists when they testify, either orally or through our periodicals, to their awakening out of the dream of sorrow and suffering; and these experiences are not only of priceless value to those who have been led into the understanding of Christian Science, but they contain valuable lessons for others as well. In the same way, all who love our Cause are glad to know of the way by which our Leader was divinely guided in establishing on a sure foundation The Mother Church and the branches of this great vine, wherever they may be found.

Here it may be interesting to many to be told that in the earlier days of the movement, while there was much wonderful healing done wherever there were students of our revered Leader, Mary Baker Eddy, or some of their students at work, it seemed for a time as if their work was not marked by a permanent character. While people were wonderfully healed, yet most of these continued to attend their former churches, largely because of family ties, and also because it required a good deal of cross-bearing to leave a recognized and established church for the lowly gathering in a small hall, or occasionally in a private home, where a few students of Christian Science met on Sunday, thankful that they had found in Christian Science the ever present Christ.

While Mrs. Eddy herself had the vision of a great spiritual seer, she found it difficult to establish the church which was so much needed everywhere, except as she herself was able to conduct the services. From her own writings we can best learn of her brave efforts, and also of some disappointments along this line in the

earlier years; but the present writer will be glad to tell of some incidents which are yet recalled by a goodly number, and which began in 1886. Mrs. Eddy had for some time seen the necessity for organized effort which would unite Christian Scientists everywhere in their endeavors to supply a great need,—namely, intelligent and unified efforts on the part of all workers, as even at that early date there were those who were ready to substitute their own personal views for the inspired guidance of our great Leader, through whom this revelation had been given to the world.

There were, perhaps, not many who understood what it means to be a sufficient "transparency for Truth" (Science and Health, p. 295) to give out the revelation of Christian Science, and to maintain its ministry under divine inspiration. When Christ Jesus spoke of the coming of the "Spirit of truth," or the Comforter, it was always in the future tense, and yet there seemed to be on the part of his immediate followers the high hope that in a very short time the kingdom of God would indeed appear and all the promises be fulfilled. That such was not, however, the case, according to material sense, we can only account for by the fact that although there were many godly men and women throughout the Christian centuries, perhaps especially at the time of the Reformation and in other favored periods, yet no one's thought seemed to have been sufficiently cleared of material belief so that the light of divine Science could shine through in its fullness, and make it possible to grasp the full import of the Master's promise, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Had any other man or woman throughout the years been spiritually qualified to discover the Principle of the Master's work and declare it, to take up the cross, and then take each step under divine guidance, no matter how rugged the way, the world would not have had to wait until God called Mrs. Eddy, not alone to give this discovery of divine Science to the world, but to point out the steps needed in the present age to establish "the church of the living God, the pillar and ground of the truth," with all that this implies.

Here let us recall the fact that in 1886 Mrs. Eddy met with a few of her students in New York City, and laid plans for the organization of the National Christian Scientist Association. Her purpose was, however, not readily recognized by her students; and so when she sent out by letter a call in March, 1887, to her students throughout the field to meet with her in Boston in April of that year, great was her disappointment when most of them replied that for various reasons they would be unable to respond, the present writer being among that number. Our Leader had apparently come to the parting of the ways, for, to use her own words on page 95 of our textbook, "Science and Health with Key to the Scriptures," the world was still "asleep in the cradle of infancy, dreaming away the

hours." There was but one thing for her to do, and that was to make a rousing appeal to her students to take without question the step which she had been divinely led to call for. She accordingly sent a circular letter to several students requesting them to go to her, as she had something of great importance to say to them. When this letter was received by the writer, it was to her like the angel's trumpet which should call the dead to awaken. Not a moment's delay was allowed to intervene, and a telegram was sent to the Leader that one at least would respond to her call. Needless to say, this was a most important step in that student's progress, although for that matter, every step taken in obedience to divine law means far more than we are able to see at the time, or, perhaps, for long years thereafter.

A small gathering was held in Boston on April 13, in Tremont Temple, and wonderful were the words of our inspired Leader as spoken on that occasion, although but a meager account of them is to be found in the May *Journal* of that year. She did not, however, hesitate to warn her students that if they failed to respond to what was plainly a demand of Truth in advancing our Cause and uniting the workers in organized efforts, for its promotion and maintenance, this Truth would again be lost and buried beneath the rubbish of the centuries.

Those who were present were invited to meet with their teacher the next morning at the College, 571 Columbus Avenue; and on that occasion she again spoke to them of the need of being thoroughly awake and alert to every demand of Truth. On page 137 of "Miscellaneous Writings," in a letter to the National Christian Scientist Association, she refers to this gathering, and expresses her regret at having had no reply when she asked those present if they had any questions to propose. One at least of those present on that occasion deeply regretted her own silence when this priceless opportunity was offered.

Here it may be stated that the meeting in April, 1887, was intended largely to prepare the students for the gathering to be held in Chicago in 1888. Again error was doing its utmost to prevent Christian Scientists from responding to this call of our Leader, of the importance of which we may learn if we read on page 134 of "Miscellaneous Writings," where she says: "Let no consideration bend or outweigh your purpose to be in Chicago on June 13. Firm in your allegiance to the reign of universal harmony, go to its rescue. In God's hour, the powers of earth and hell are proven powerless." After two sessions of the National Christian Scientist Association, June 13 and 14, 1888, held in the First Methodist Church, Chicago, the public was invited to listen to an address by Mrs. Eddy in Central Music Hall.

This inspired utterance, called "Science and the Senses," begins on page 98 of "Miscellaneous Writings;" and those who had the privilege of listening to Mrs. Eddy's words on that occasion could never doubt that she had been called of God to open

up the Scriptures, and bridge, as it were, the gulf between the day of Christ Jesus and the hour at which she was speaking. Thrilling indeed were her words which we find on page 104 of that book: "Who wants to be mortal, or would not gain the true ideal of Life and recover his own individuality? I will love, if another hates. I will gain a balance on the side of good, my true being. This alone gives me the forces of God wherewith to overcome all error." Those, however, who knew the deep import of the world's struggle realized that she had not said too much in the closing lines which paraphrase Tennyson's words in the poem, "Charge of the Light Brigade." If our Leader had not understood better than any of her students the powerlessness of hate and evil, the divine purpose as voiced by her could not have gone forward, and The Mother Church and its branches the world over could not have been established on more and more spiritual lines, until the ends of the earth have come to see, as they are doing to-day, "the salvation of our God."

Although the gathering in Chicago of the National Christian Scientist Association dealt largely with the problems of teachers and their students and the work of Associations, which was intended to lay deep in human consciousness the purely spiritual methods of healing the sick that our Leader herself taught, yet this also prepared human thought for the establishing of branch churches everywhere, thus giving a more permanent character to the healing ministry. The next meeting of this association convened in Cleveland, Ohio, in June, 1889; and although Mrs. Eddy was not present, there were numerous messages from her dealing largely with the question of establishing branch churches over the entire field. These gatherings did much in making Scientists acquainted with each other, and in uniting them in the effort to advance and maintain our Cause under the inspired guidance of our revered Leader, while divine Mind was pointing the way as fast as Christian Scientists were ready to take the steps.

The next meeting was held in Lyceum Hall, New York City, May 27, 1890, and was well attended. On page 137 of "Miscellaneous Writings" we find definite statements from Mrs. Eddy to the effect that these meetings of the National Christian Scientist Association had done much in working out the purpose for which they were established, and that now the time had come when, for the present at least, individual work was the great need of the hour. This article may be read with profit many times by all faithful workers, and especially her words on page 138, "Remember that the first and last lesson of Christian Science is love, perfect love, and love made perfect through the cross." In compliance with Mrs. Eddy's wishes appended to the article just quoted, the last meeting of the National Christian Scientist Association was held in the Hall of Columbus, in connection with the World's First Parliament of Religions, held in Chicago in September, 1893.

As already intimated, these gather-

ings were all intended to bring about unification of thought, purpose, and method among Christian Scientists, and thus to give coherence to the activities of the workers everywhere. One of the difficulties encountered by practitioners in the earlier years was the unwillingness of people to unite with Christian Science branch churches, even after they had experienced the healing power of Truth. The arguments used to hold them from taking this step were various. Some persons said there were too many denominations in Christendom now, and that they did not wish to participate in the establishment of another. Sometimes their friends did their utmost to have them remain in their former churches on the ground that if they had found something better than what that church had to offer, they ought to remain and share it with their former friends. A good many persons tried to do this for a time, but they soon found their viewpoint had changed so greatly that they were forced to go where they would not only receive the greatest benefit themselves, but where they could help others more. In the twenty-first chapter of Matthew, verses 12–14, we read that our Master sought to carry the healing truth into the church of his day; but when he healed the sick in the temple, the chief priests and elders demanded of him by what authority he did these things. We also find that shortly thereafter he was crucified for this very work.

Another argument frequently advanced was that Jesus never established any church, and that if we claimed to be his followers neither should we. This indicated a rather shallow acquaintance with the Scriptures; for on Peter's voicing his recognition of the Christ, the Master said to him, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." This showed that the purpose to found a church was already in the thought of Christ Jesus, and that its fulfillment awaited only the unfoldment of his followers' understanding of his mission. Again, we find in the eighteenth chapter of Matthew a provision accepted by all Christian Science churches for cases of discipline (see verses 15–17).

Few persons perhaps realize how very brief was the actual personal ministry of Christ Jesus. So far as the records go, it was not over three years; but most of that time was undoubtedly spent in proving the divine Principle of his ministry in the healing of the sick, and in preparing his followers to carry on the work which he had commissioned them to do. It is awe-inspiring to think that his teaching extended for some time beyond the period of his resurrection. In reading the first and second chapters of Acts, it would seem that he was at that time preparing them to establish his church wherever any were ready to acknowledge the truth of being, and take part in its demonstration on the human plane.

It is deeply interesting to read in the first chapter of Acts of the first meeting of the apostles after the Master's ascension, and to hear that the women, including the mother of Jesus, were present with the apostles when

they proceeded to elect one to take the place of Judas. In the chapters which follow there are numerous references to the rapid advance of their cause. After Peter's thrilling address it is recorded that in one day three thousand were added to their ranks. In the fourth chapter we find that in spite of threats and imprisonment, five thousand more fearlessly took their stand for the Christ-teaching.

When we come to the epistles, we find that churches were being established everywhere the truth was known, and most of these are addressed to the churches. It is also good to learn that women were largely represented in the work of the early church. The sixteenth chapter of Romans may well be read many times, as it immortalizes the names of those who were faithful workers in the primitive church. At the same time, Paul does not hesitate to mark a clear distinction between those who faithfully followed Christ and those who deceived the simple "by good words and fair speeches."

In the first, second, and third chapters of Revelation we find those marvelous letters to the seven churches in Asia; and this recalls Mrs. Eddy's comments upon these letters in her Message to The Mother Church in 1900 (p. 11). Well may every branch of The Mother Church ponder these wonderful lessons, the warnings and rebukes of divine Truth to mortal sense, and the frequently repeated admonition, "He that hath an ear, let him hear what the Spirit saith unto the churches." It matters little to us to-day what form of government prevailed in those churches, although Mrs. Eddy has expressed her deep interest in the apparently well-authenticated statement that The Mother Church of that day was in Jerusalem (see Miscellany, p. 13). The important thing for us to ponder at the present time is the spiritual demand to overcome all that is unlike God. It may also cheer us if at any time we are assailed by doubt or discouragement, to read the oft-repeated words in these letters to the seven churches, "I know thy works." The cities of the past may have disappeared, even their sites may be uncertain, but these inspired messages have been preserved, and are for us to-day as the kingdom of God is drawing nigh to all who are faithful, wherever they may be; and the rich legacy of Truth which had so long been unavailable for human need is now revealed anew in the light of divine Science.

Our Leader, Mrs. Eddy, has given us in the Glossary of Science and Health (p. 583) a definition of what the true Church must ever be; and it is so broad that it excludes none, but, like the golden reed in the hand of the angel of the Apocalypse, it takes the measure of each church and makes clear each day the divine requirement for every member therein. Our beloved Leader worked long and patiently in her endeavor to establish, so far as outward forms were concerned, the Church of Christ, Scientist, in the way best adapted to present human need. After she had disorganized The Mother Church as first established, also her College and Association, she proceeded at once

to reestablish these on lines which would better provide for spiritual unfoldment. While she was with us God showed her the way to take step after step as it was needed; and can we for a moment doubt that He will show us how best to meet the world's great need as the years go on? In this age, as never before, we need to recall, daily and hourly, the spirit, if not the actual letter, of St. John's warning: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. . . . And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."

Mere intellectualism will go with the "wood, hay, stubble," which material sense would vainly seek to build upon the spiritual foundation. The one great need in this age, in every age, is the pure heart which sees God, and makes our churches, from The Mother Church down to the smallest branch church or society, folds for the sheep and the lambs. Into these folds, guarded by divine Truth and Love, no destructive thought can ever enter; and those who seek refuge therein will more and more fully realize the import of our Master's words, "I am come that they might have life, and that they might have it more abundantly."

[Written for the *Journal*]

FREEDOM

JEANNETTE B. ANTHONY

Praise be to God, and blessed be this day
When men, released from the despotic sway
Of mortal mind and error's thrall, may rise
And climb the mount to Truth's own paradise.
At last with laurel him alone we crown
Who by true work shall merit fair renown,
And know the freedom which the Father gave,
And loose his thought from shackles of the slave.

Untrammeled, free as mountain air, we find
Our lives illumined by the only Mind;
And stretching out before us we may see
The path which leads to God's sweet harmony;
And as we journey o'er it, speed, O day,
As lightnings through the dismal storm clouds play,
The truth with nobler thoughts mankind inspire,
And toward the great Eternal lift us higher.

UNSELFED LOVE

SAMUEL FREDERICK SWANTEES

IN the first sentence of the first chapter in "Science and Health with Key to the Scriptures" Mrs. Eddy may be said to have summed up the entire gospel of reformation and healing. She says, "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love." Truth and Love have always been recognized more or less clearly as having something to do with religion. From Moses' day to the time of Christ Jesus, for instance, there were many changes in religious thought; and from the days of the Galilean Prophet to the present, many, many more changes have been wrought in sacred ideals. But in all those cycles of time one thing has remained unchanged; and that is the universal recognition that love and truth are the principal factors in true spiritual progress. Theories and creeds may come and go, and men may dispute or even quarrel about doctrinal points; but that which proves by thought and deed that unselfed love has come to be the lodestar of a human life will always get the right of way in human thought about spiritual things.

True human progress, therefore, must be said to be measured, not by material wealth and comfort, nor even by the number of churches and communicants a nation or a people may possess, but by the unselfish lives which are revealed day by day. As yet the world is liable to sneer at unselfishness and honesty; but in the judgment of God nothing is more certain than that the time is approaching when these qualities will be greatly honored. The world may also say of the life of Christ Jesus, our highest Exemplar of unselfed love, that it is to-day impracticable; but the time is near at hand when nations will be convinced that not only individuals but peoples must manifest, at least in a measure, the same unselfed love which the Master exemplified, if they wish to retain their hold on true civilization. In the daily press, for instance, one frequently finds a conclusion such as the following, taken from an editorial: "Reviewing the wonders of modern invention has become the tritest exercise of the schoolboy essayist. But the profoundest of our philosophers are beginning to reckon the time when civilization must break under the weight of its complexity and its increasingly ungovernable mass." Yes, civilization, if it be reckoned as wholly material, must break,—is breaking on every hand,—until the great fact is universally recognized that no man or woman can afford to despise or set aside the example of Christ Jesus; nor can any nation do so with impunity. It is not matter or material intellectualism that can form the foundation of the civilization that will endure; it is unselfed love. This alone points unerringly to divine Principle.

Of this great spiritual fact, therefore, the poets of Israel sang; and of

this fact, on many occasions and in differing ways, the prophets spoke. One of their familiar sentences is that in which they speak of nations flowing unto mount Zion, which simply means that nations will come to see the great value of divine Principle, expressed in unselfishness, in its entire relationship to individuals and peoples. This does not mean that petty human theories with attractive names will displace the wisdom of God; but it does mean that that which is considered spiritually basic in the life of an individual will also be considered as an essential to the life of a nation or a people.

Now if all these things are true,—if the prophets of old did not merely guess, but actually foretold, the truth from the viewpoint of Spirit and not of matter,—then these things must be brought into universal human experience, and all nations and peoples shall come to the recognition of Truth and Love. The church has been and will continue to be an important factor in accomplishing this. Men and women have for ages turned to the church or to the things the church should exemplify, in order to find there the solution of all human problems. This shows that human thought was at least looking in the right direction. Nevertheless, the perfect working out of the church ideal has been sadly lacking, inasmuch as material methods and ambitions have usurped the place of divine Principle, and the demand for unselfed love has largely been forgotten. When reviewing history and seeing sacred opportunities ruthlessly thrown aside, one must indeed pray often, "Father, forgive them; for they know not what they do."

The correct understanding of the office of the church in the establishment of true human government is very important; and the sooner people recognize the fact the better. But the true church is always spiritual, and derives its power wholly from the spiritual understanding which it exemplifies or reflects; hence Mrs. Eddy's definition on page 583 of Science and Health. "The Church," she says, "is that institution, which affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick."

The chief enemies of the church upon earth always have been and still are personal pride and ambition. It was these enemies that caused the disciples to dispute among themselves as to who should be the greatest in the kingdom which they expected Jesus to establish upon earth. It was also personal pride and ambition on a larger scale that formed a strong religious prejudice and caused the Pharisees and elders to crucify the Saviour, and that to-day would like to continue to crucify the Christ-idea as revealed in Christian Science. Personal pride and ambition within the church have been the factors that throughout the ages have hindered the cause of God, good, upon earth, and even to-day would set churches and church members at variance. Now Paul, like all others having spiritual understanding, foresaw the dan-

ger to the church from selfishness, pride, and ambition; so he gave the rule which, if obeyed, will absolutely meet the problem: "Be kindly affectioned one to another with brotherly love; in honour preferring one another." Here again is the demand for unselfed love, which brings harmony, and without which no one can enter the kingdom of heaven.

Nothing, then, can be of much more importance in the understanding of a Christian Scientist than this recognition of the true value and place of unselfed love in his life. John, as well as Paul, indicates that it is the measure of one's spiritual stature; for it alone shows how near we have approached to true manhood. "We know," says John simply, "that we have passed from death unto life, because we love the brethren." How clearly we now see what Jesus meant when he washed his disciples' feet and told them that he who desired to be the greatest must first of all be the servant of his brethren! It was during one of the most sorrowful occasions of Jesus' life, when he had every human right to expect sustaining help from his students, that he took the precious time and sought to teach his disciples the lesson they so much needed. Does not this act of Jesus prove the importance which the problem of overcoming pride and ambition held in his estimation; and how, even to the last day of his earthly career, he sought to point out clearly to his disciples these errors, and the necessity of conquering them through unselfed love?

"Wherefore let him that thinketh he standeth take heed lest he fall." In the overcoming of selfish pride and ambition it is most necessary to watch ourselves especially and not be busy judging our brethren, thus defeating the very ends we would attain. Most of us desire to be counted as friends of Mrs. Eddy. Then let us do the one thing that is most needed to prove our friendship for her, and which she would most appreciate: let us overcome selfishness, false pride, and false ambition. Mrs. Eddy herself gives us an ideal which will help us to attain this most desirable result. She says on page 2 of her Message for 1902: "To live and let live, without clamor for distinction or recognition; to wait on divine Love; to write truth first on the tablet of one's own heart,—this is the sanity and perfection of living, and my human ideal."

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As when a little child who, tired at
evening's fall,
Turns from his toys to seek the comfort
of his mother's arms,
So do earth's weary ones forsake what
fails to satisfy,
And find within the wondrous depths
of Love their heart's desire.

Edith L. Perkins.

MOTHERS IN ISRAEL

SARAH BEATRICE SLOTE

IN the early Hebrew days the women of Israel were known principally as mothers. "A mother in Israel," Deborah called herself. The Bible tells of only a few women who distinguished themselves by attaining to positions of prominence in the eyes of the world; yet there must have been many women who possessed true vision, and who were good and able, though the narrative of their lives is not given. The women of Israel must have done much toward shaping the lives of their children, as so many of the men of Israel possessed unusual spiritual understanding and power, and that sometimes at a very early age. The Bible, however, is largely the story of the manhood of Israel; and the genealogies are given in the names of the men.

Although the women of those days seemed to be more or less in bondage, when one was recognized as possessing exceptional qualities she was given equal prominence with men. Sarah, the first woman spoken of in the Bible under the Hebrew régime was called a "freewoman"; and she undoubtedly received the utmost of love and respect from her husband. It would appear, therefore, as though Isaac, the father of Jacob or Israel, in consequence started with the idea of equality. Equal partner in the inheritance with Abraham, Sarah is named as the "mother of nations," even as he, the father. Prophecy, however, foretold the coming of a mighty governor who would bring great glory to the world. Women therefore aspired to bring forth this child, the hope of Israel, who was to rule nations and peoples; yet limited comprehension did not fully realize that this promised king would rule spiritually, and not in material splendor in the world's affairs. Constantly falling back under ritual, as Israel did, instead of progressing towards the realization of the spiritual idea, women were as constantly relegated more or less to the rear.

In Israel, children early understood the power of God, and early developed spiritually. First impressions are important. Consciousness in youth is quickly receptive, and early impressions are generally vivid. With wide-open eyes and great faith do children receive the Word of Truth. At the age of twelve Solomon ascended the throne of his father; and as boy king, asked God in prayer for an "understanding heart to judge thy people, that I may discern between good and bad," saying also, "I am but a little child." Had Solomon held to the wisdom of his boyhood, doubtless under the teachings of David and Nathan, Israel might have rejoiced in great spiritual as well as material glory. He later, however, developed vanity and ambition, rather than wisdom and strength. Daniel was a boy when carried to Babylon, but found himself able in young manhood to meet the problems there presented. Jesus at twelve astonished the learned doctors in the temple with his answers.

Mother-love in Israel was the same as it is to-day, sometimes becoming idolatrous, as in the case of Rebecca, whose personal ambition for her son, Jacob, led her to obtain at any cost the birthright which rightfully belonged to Esau. Such mothers hamper the development of their sons. A mother giving all the wise counsel and understanding to her son which she possesses can surely trust him to divine Love to work out his salvation with God. Hannah perceived this truth when she willingly gave her child to the service of God, declaring that he came from God. She returned him to God, sacrificing her personal sense of motherhood when she placed him in the temple at a very early age. Jochebed, in sublime recognition of the love and protection of the Most High, gave her son to God when she placed him in the Nile; but the infant Moses was returned to her until able to go to the court of Pharaoh. His mother's teachings always remained with him, and his heart remained ever with his own people: and Moses established the law. Samuel brought to Israel a renaissance of hope and spirituality, establishing the schools of the prophets, giving to Israel an orderly teaching of the Word. Each of these sons thus fulfilled the vision of his mother, who had a premonition of her son's mission.

Deborah, under the palm tree in mount Ephraim, became one of the ruling judges of Israel, after the settlement of the tribes in the promised land; and her wisdom and spiritual power led to victory in battle and prosperity in peace. Barak, military leader, would not go to war without her; for when she called upon him to resist the depredations of Sisera, he said, "If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go." Barak knew that his men could not win the battle upon the plains where the chariots of Sisera could ride down the footmen of Israel; but he had faith in the power of Deborah's spirituality; and he saw the hand of God in the hail and rainstorm which swept in the faces of the Canaanite battle array, causing the horses of the enemy to lose their footing, and the wheels of their chariots to sink in the mire. His heart indeed rose in accord with the lines of Deborah's song of triumph, "They fought from heaven; the stars in their courses fought against Sisera." For many generations Deborah was an inspiration to Israel's leaders, and her name stands for wisdom and spiritual power.

Ruth, although not a Hebrew, became one through acceptance of the God of Israel, while under the spiritual influence of Naomi. The peace and good-will, the love and obedience which she reflected in Bethlehem, came to blossom in the life of David, her descendant, Israel's greatest king, and to fulfillment in the life of Christ Jesus, Israel's promised Messiah, also born in Bethlehem. The women of Bethlehem, in their song to Naomi, said of Ruth, "Thy daughter in law, which loveth thee, . . . is better to thee than seven sons."

The courage of Esther equaled the courage men might express when she stood in the inner court of Ahasuerus,

waiting for an audience which she hoped would lead to the freedom of her people. The penalty was death, if Ahasuerus failed to hold out his golden scepter. Huldah, prophetess, must have attained to a position of spiritual distinction, for she dwelt in the college of Jerusalem; and she it was to whom Josiah, the greatest of the kings of the divided monarchy, sent to confirm the authenticity of the book of the law found in the temple. Her word of confirmation brought to Israel at least a temporal condition of repentance and reformation. Other women prophets are named in the Bible; and all these women, as well as Deborah and Esther, did their work for their people. The greatest expression of the fatherhood and motherhood of God by men and women is that which goes forth to all mankind in purest spiritual love.

The light of motherhood shines in the Old Testament principally through its great sons, down to the time of the greatest mother of them all—Mary of Nazareth, of the line of David, whose pure thought broke through the dream of materialism, and whose vision saw God as the true Father of man. In Jeremiah we find the prophecy, "A woman shall compass a man;" and Mary evidently comprehended man as a spiritual idea. Mary's son was "the light of the world" in his Messianic capacity, his own declaration becoming his appellation. From the time of his appearance, heralded by the angels in the proclamation, "Behold, I bring you good tidings of great joy, which shall be to all people," his light has shone in greater or lesser measure as men and women have perceived it, and it began to appear in their own good works. Mary of Nazareth, however, did not recognize the greatness of her own conception, nor how great her son was when she followed him to the temple; but he said to her, "Wist ye not that I must be about my Father's business?" To-day this light, through Christian Science as revealed by Mary Baker Eddy, has become an infinite light, bringing fullness of life to thinking people in all the world.

So in the earliest days, from the time when the first prophecy of the Bible was declared, that the son of a woman should bruise the serpent's head, the influence of women was expressed more or less in the lives of their sons, down to the time of the fulfillment of the prophecy in Christ Jesus, when womanhood began to struggle through tradition to take its rightful place in the world. The realized Messianic hope meant the freeing of womanhood; for the understanding of pure manhood frees womanhood from the burden of materialism, which has cursed the race of Adam from the beginning of history. From the period of Jesus, the true idea of womanhood became clearer to mankind, and the meaning of "freewoman" began to appear. Freed women followed and supported the works of Jesus and his disciples, and were given much praise for their good works. It was a Mary who was the first to see the risen Saviour; and in that day John, the beloved disciple, looking down through the ages to our own period, saw emancipated women arising to help mankind, when he said, "And there appeared a great

wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars."

The greatest spiritual leader of our time is Mary Baker Eddy, who has taught, and still teaches, mankind how to rend the veil of material beliefs, and behold the new heaven and the new earth. In "Science and Health with Key to the Scriptures" she states on page 264, "When we learn the way in Christian Science and recognize man's spiritual being, we shall behold and understand God's creation,—all the glories of earth and heaven and man." It does not need to be said that the free mother, free from bondage to material sense, aids in freeing the son and the daughter; but as the freedom of womanhood stands for the higher spiritual development of the human race and a larger understanding of God's immanence, so a free people come to understand that they do not need to compromise with Truth through mediation and ritual; for as the heritage of God is His people, so God is the portion of His people.

Of Jesus it was said, "Yet learned he obedience by the things which he suffered;" and in the stern school of sacrifice and suffering women have been educated. To-day, because of generations of faithful, patient, obedient women,—those "last at the cross and first at the sepulchre,"—women who ruled and women who served, women good and women pure, comes the reward, fulfilled in the heritage of their children. Symbolic of to-day, there stands in the chief harbor of America a statue representing womanhood, not bearing a sword, but holding aloft a light, signifying that women shall reflect the light of divine Truth and Love. In "Pulpit and Press" (p. 84), we find a prophetic statement: "'The time of times' is near when 'the new woman' shall subdue the whole earth with the weapons of peace. Then shall wrong be robbed of her bitterness and ingratitude of her sting, revenge shall clasp hands with pity, and love shall dwell in the tents of hate; while side by side, equal partners in all that is worth living for, shall stand the new man with the new woman."

[Written for the *Journal*]

INSPIRATION

KATE T. EMRICH

O PLODDER!
Lift thy gaze above the clod,
And watch the lark that swings
Against the dome of blue,
And sings, and sings.

O plodder!
Lift thy thought above the earth,
Above the hurt and sting,
To see and know thy God,—
And sing, and sing.

WITNESSES TO TRUTH

VIOLET KER SEYMER

ONE summer night as the writer awakened, her eye caught the steadfast light of a star. The window-pane seemed to blur the starlight; so the open window was sought. It was a moonless night and the familiar scene seemed unfamiliar. She knew that lakes were there, engirded by trees; also that a distant hill reared itself against the horizon. Yet nothing was visible save many lights, —the myriad stars and the lamps lighting the roadway. And, lastly, it was observed that these lamps were being mirrored in the quiet surface of the lakes, while the lakes themselves remained invisible. To the watcher, learning the lessons of the night-scene, this last typified the unassuming self-forgetfulness which seeks, in still, watchful humility, to mirror God, divine Love. "Stand by the limpid lake," our Leader, Mrs. Eddy, says in "The First Church of Christ, Scientist, and Miscellany" (p. 150). "Then, in speechless prayer, ask God to enable you to reflect God, to become His own image and likeness, even the calm, clear, radiant reflection of Christ's glory, healing the sick, bringing the sinner to repentance, and raising the spiritually dead in trespasses and sins to life in God."

Jesus' works proved the presence and power of divine Love to heal, for all time and beyond all question; and through the revelation of Christian Science this great ministry has reappeared to humanity to-day. But to this end there must needs be absolute sincerity in one's reflection of Love; as Paul says, "Let love be without dissimulation." The desire should be to draw earth's prodigals to God, not to ourselves. How did it happen that the one tormented with the legion of devils (evil beliefs) felt impelled to run and cast himself at the feet of Jesus? To material sense, he seemed but an outcast, bereft of reason, a danger both to himself and to others, shunning and being shunned by every one, exiled among the tombs beyond the confines of the city. Doubtless many thousands of people had passed that way; and the probability is that they hurried by unheeding, or else that they feared and condemned him. We read that Jesus, bearing always in his heart a great love for God and man, redeemed that tormented mortal, whose iron chains typified the sin which claimed to bind him. In an instant, those unreal bonds fell away, leaving him free. Again, what drew the Magdalen to the feet of Jesus, despite the hostile gaze of the Pharisees? Simply spiritual love, the true perception of man, mirrored in the consciousness of Jesus the Christ. And what did the Master seek to illustrate in the parable of the prodigal son, if not the unalterable love of God, which always beholds its own pure idea?

Could the so-called miracles of Jesus have taken place but for the everlasting presence and power of divine Love? Again, what would be the plight of humanity to-day if materiality were the boundary of its thought? Since God is invisible and

unknown to the physical senses, how is it that divine Love can meet human needs? Through spiritual understanding, as given by the revelation of Christian Science. One should be compassionate and prompt in responding to the calls of necessity, as was the good Samaritan in ministering to the veriest stranger. What does it mean to reflect Love? And how, one asks one's self, is this wonder to be accomplished? Christian Science teaches that he who would reflect Love must rule out the false beliefs of mortal mind which are contrary to Truth and Love. The seven terms quoted in the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, as synonyms for God, need to be pondered deeply, in order that the nature of Deity, or divine Love, may be better understood. Taking Love as synonymous with Spirit, for instance, it will be seen that the belief in and the fear of matter hinder the clear reflection of spiritual love. Again, when Love and divine Principle are seen to be synonymous, it becomes evident that evil speaking, as well as selfish elbowing and grumbling, must be guarded against unceasingly by those who seek to express Principle as divine Love. Since spiritual man is the complete expression of Deity, how prayerfully should we seek to hold our gaze to the complete and perfect model. Christian Science bids us hold fast to the grand truth of the unity of God and man, and to rest assured that man in God's likeness is now and always beyond and above all taint of sin, sickness, and death.

This constant perception and demonstration of Godlikeness is what drew individuals and multitudes to the feet of Christ Jesus. Whoever learns to hold his gaze to the real spiritual creation experiences less difficulty in denying the unreal evidence of the material senses. Jesus likened spiritual consciousness to a city "set on an hill;" and in teaching his disciples, he commanded that their light be not hid. The attempt of so-called mortal mind to blind one who has taken his stand on the side of God must be recognized, resisted, and overcome. The alert student of Christian Science will not allow himself to be deceived by any lying arguments, for he well knows how to distinguish between mortal mind and divine Principle, Love; and in proportion to his honesty, he will be prompt and persevering in maintaining this distinction.

Although the lofty vision of Christ Jesus so far transcended the mortal outlook of those amongst whom he moved, the Master was never lacking in compassion. Inspired and supported by his own spiritual understanding, Christ Jesus not only walked on the water himself, but simultaneously reached out his hand to the sinking disciple, and kept him in safety. His compassion had in it no condemnation. This expression of the divine is the goal of every sincere student.

What abounding evidences we find of the vision of love in human hearts! Our Leader refers to mother-love as expressing immortal qualities of purity and constancy, neither of which is to be found in so-called mortal mind. Throughout the centuries, and

among all nations of the earth, this mother-love has been expressed in wakeful nights and days of patience, occupied in soothing the troubled infant, at the expense of the mother's own rest. The period of infancy is followed by years of watchfulness, spent in striving to guard the child from evil influences, and to guide it into paths of integrity and uprightness. If, notwithstanding the watchful care bestowed on him, the child should later on drift into the byways of the prodigal, is not the world apt to lose patience with him, all perhaps save his mother, whose faith in good remains unshaken?

The writer recalls an anecdote in the autobiography of a lion hunter. He relates how, after he had wounded a lion, the beast charged and pinned him to the ground. He tells that, in the terrible crisis, for the first time since he had reached manhood, he recalled the prayers uttered by him at his mother's knee. So he turned to God and sent forth a nameless prayer for deliverance. He goes on to relate that, in a few moments, the great beast rose, stood irresolute, then returned quietly to the jungle. What a Saviour is always at hand, omnipotent and omnipresent! There is no sin or sickness,—no peril,—which even a faint recognition of divine Love cannot banish from our experience at the very moment when it threatens destruction.

Divine Love must, however, have a witness; and here mortal mind is apt to put forward many subtle arguments, the acceptance of which would prove a hindrance. For instance, the suggestion that Love is too remote and too grand is not to be listened to for a moment; for does not Jesus speak of a candle, which, when set upon a candlestick, gives light to a whole household? Now a candle is a humble thing, and it is no doubt for this very reason that Jesus chose it as a symbol. Even the comparatively small understanding of Christian Science acquired by a beginner has oftentimes banished sickness, sin, and fear. Sometimes, so-called mortal mind suggests that we are so very reserved by nature that we cannot possibly express the loving-kindness which remains locked up in our hearts. Does not this so-called reserve merit, rather, the appellation selfishness? It is only through the unmasking and destruction of these and similar subtle arguments that the aggressive and negative traits of mortal mind will cease to retard progress.

The need for the elimination of human beliefs becomes very apparent when one makes a study of the "Scientific Translation of Mortal Mind" set forth in the Christian Science textbook (pp. 115, 116). It will be noted that in the first degree, "Depravity," there is not one iota of reality, not a single gleam of true being. In the second degree, "Evil beliefs disappearing," the transitional qualities appear, among which one finds humanity, affection, compassion. As these are transitional, leading up to the recognition of the third degree, "Understanding," does it not stand to reason that every one of the eight transitional moral qualities needs to be cultivated? Only through the practice of an active humanity can the realization of Love as divine Princi-

ple be attained. The Christian Scientist cannot be too faithful in his expression of these qualities; for, as our Leader points out, "The human footsteps leading to perfection are indispensable" (Science and Health, p. 254). Jacob dreamed of a ladder on which angelic thoughts were ascending and descending. One who would mount such a ladder need not think to escape the lesson to be learned at each successive upward step. Neither apathy nor untempered zeal should be allowed to retard, nor yet precipitate, the ascent. And one has to be on guard lest, while big opportunities are being waited for, little opportunities slip by unnoticed.

Many young people seem discontented with their home life, and long to spread their wings abroad. Let them learn the lesson of the transitional qualities, also of the ladder and the candle, and try to shine with the pure light of loving-kindness and unselfishness in their own homes. Then, when this lesson has been joyously learned, they will be better equipped to play their part on a larger stage.

Christian Science reveals the nature of divine Love; and the ministry of Christ Jesus exemplifies the need of expressing this love so that humanity may be healed, comforted, and regenerated in ways which all are able to apprehend to-day. Why did Jesus the Christ, whose spiritual understanding enabled him to raise the dead, minister to the temporal needs of the five thousand? The disciples, we read, wished to send them away, weary and hungry. Not so Jesus: he first taught them, and then bade them sit down, afterwards feeding them where they were. The ministry of Christian Science is just as practical and compassionate. It bids the weary ones of earth, be they sick or sinful, turn from their sufferings to the great facts of Life, Truth, and Love. How was it that the demented one lived as an outcast, until Jesus passed that way? Because no mortal was Christlike enough to bear witness to divine Love as did Christ Jesus, and the outcast himself did not yet know how to reflect divine Love. To Cain, typifying the carnal beliefs of jealousy, hate, and revenge, there seemed to be no such thing as divine Love, although he was, as we are, in its very midst all the time. Christian Science reveals the urgent necessity for conquering, step by step, whatever is preventing one's reflection of Love.

Our Leader's daily life exemplified to an extraordinary degree selfless love. She expressed the revelation of Truth, and wondrously realized its universality. Now its ever spreading circle of light is awakening the world to the recognition of God as Love, through her vision and her fidelity to it. What, then, will not be accomplished through the multiplied reflection?

What does it mean to be a Christian Scientist? Does it not involve earnest study, prayer, and consecration of thought, word, and deed? Does it not mean that, having closed our textbooks after study, we shall hold ourselves in readiness to be Love's witnesses, God's messengers? The truth within impels outward activity, for how far would a theoretical understanding go towards regenerating humanity? One should be

careful at all times not to give to a stranger, or to a young student, the impression that the recognition of divine Love is within one's own grasp, but beyond his apprehension. Rather should one's steadfast purpose be to reflect Love with such practical simplicity that no prodigal, seeking healing and redemption through Christian Science, shall fail to find his way homeward through the realization of the kingdom of heaven within.

INDIVIDUALITY

BURTON H. WADE

A DICTIONARY defines individuality as "the state or quality of being individual;" and to be individual is to have "definite and continuous existence." Spiritual individuality is of God, divine Mind, supported and maintained, not by matter or material sense, but by God alone, and always inseparable from the infinite I AM. From the great I AM the patriarch Moses gained his authority and power to guide the children of Israel out of the land of bondage; and the same God enabled Christ Jesus to perform his mighty redemptive works. Human existence, based on the belief of life in matter, has no quality of continuity or permanence; and mortals believing in such existence find no enduring satisfaction in the contemplation of its false origin and destiny; for the reason that both are of a negative nature and must be classified even as Jesus classified and rebuked that material sense of life held by those Jews who claimed to be the seed of Abraham and declared they "were never in bondage to any man." Jesus' answer was, as recorded in John's gospel, "Whosoever committeth sin is the servant of sin." We shall be the servants of sin so long as we believe in any life or existence apart from God, or entertain any false beliefs about man, his origin, or his relationship to God.

The marvelous display of power by the gentle Nazarene as he went about with his disciples, humbly, patiently insisting on the acknowledgment of God as the source of all existence and reality, claiming no personal goodness for himself, for "there is none good but one, that is, God," and declaring that the power displayed in the accomplishment of his healing works was inseparable from the Father, marked him for all time as the central figure in the battle of Truth against error. His outstanding purpose was to establish the fact of man's spiritual individuality; and the works which he wrought in the Father's name were proof of his spiritual identity. He left to his followers, and to all those who should believe on him "through their word," the heritage, not only of the promise of power, but of demonstrating that power.

So-called mortal mind, believing itself a creator, classifies, specifies, and outlines material objects as separate and distinct. But remembering the definition of individual as that which has "definite and continuous existence," we realize how inconsistent it is to believe that matter

can have true individuality. When we come to analyze material objects from the basis of spiritual creation, we find the reasoning to be faulty that would make them real. So we begin a process of elimination, which, if honestly carried out, will leave only spiritual ideas as real. The disciples showed Jesus the buildings of the temple and the stones with which it was constructed, presumably as a structure of permanence and endurance; and yet he said, "The days will come, in the which there shall not be left one stone upon another, that shall not be thrown down." And do not the vast changes apparently going on in the physical universe show how insubstantial are the objects of material sense?

The world, groaning under its burden of sickness and sin, seemingly lost in the mist of material living, holding to the belief of life in matter, of birth, maturity, decay, and death, as part of its existence,—and therefore as inevitable,—has longed unceasingly for deliverance from the bondage of its self-inflicted suffering. As it has held tenaciously to a material sense of living, so it has held to the belief that matter or material personality could bring about its salvation. The carefully developed physical senses, so called, testifying only to a material world and its objects, can conceive of no permanent relief from its suffering this side of the grave. Spiritual sense, testifying only to the things of God, is often derided by mortals; and not until the individual, either through suffering or through Science, turns unreservedly from the false sense of material living to the eternal Christ, Truth, seeking his identification as a child of God, can he find and prove man's real individuality.

Mrs. Eddy, the Discoverer and Founder of Christian Science, has much to say about individuality, both in the Christian Science textbook, "Science and Health with Key to the Scriptures," and in her other writings. On page 336 of the textbook, under the marginal heading, "The real manhood," she makes the following statements: "The spiritual man's consciousness and individuality are reflections of God. They are the emanations of Him who is Life, Truth, and Love. Immortal man is not and never was material, but always spiritual and eternal." Then in her book "Unity of Good" (p. 48), answering the question, "Do you believe in God?" she says: "I believe more in Him than do most Christians, for I have no faith in any other thing or being. He sustains my individuality. Nay, more—He *is* my individuality and my Life." And again in the textbook, on page 91, she writes: "Absorbed in material selfhood we discern and reflect but faintly the substance of Life or Mind. The denial of material selfhood aids the discernment of man's spiritual and eternal individuality, and destroys the erroneous knowledge gained from matter or through what are termed the material senses." Nowhere in her writings does Mrs. Eddy exalt personality. Rather does she admonish the renunciation of all sense of a material man, and mortality, that we may find the real man and his individuality in divine Principle.

The conscious understanding of man's spiritual origin gives one dominion over the false material senses, to cast out and destroy the discordant conditions of matter, and thus bring about that peace and harmony which rightfully belong to the children of God. Man is a compound, individual idea of divine Mind. Man is God's image and likeness, spiritual and perfect. Man reflects the perfection and harmony of God; therefore, man cannot be absorbed or destroyed. Because man is spiritual and perfect, the eternal Christ—the Comforter, the "Spirit of truth"—is ever available to him. Thus his individuality is a thing entirely apart from matter or material sense. It is established and forever exists in God, his divine Principle. As we "put off the old man" and "put on the new," —that is, as we come to understand that mortal mind and its beliefs are spurious and false, and accept this Mind, "which was also in Christ Jesus," and begin to reflect it, —then we find that to Life and Truth and Love belong the allness and reality of existence.

The demonstration of divine Principle in human consciousness follows upon the realization of the Christ, Truth; and this realization is gained by those who become conscious of God's allness and the eternal reality of existence. To such a one is revealed the healing power of divine Love. His individuality, moreover, becomes established, not through material beliefs, but by spiritual law. As this realization takes place in the thinking of the individual, the objects of material sense are known to be unreal, and the real and permanent ideas of Mind appear. Material sense testifies to mortality, limitation, death. Spiritual sense testifies to the allness of God,—life eternal, immortality,—and to man as God's image and likeness. Man born of Spirit is the child of God, and is endowed with power and authority, having dominion over all the earth.

"THE FIRST SERVICE STAR"

AMANDA COLBATH

DURING the World War a picture appeared in a certain magazine entitled, "The First Service Star." This picture portrayed Mary and Joseph with the child Jesus in the foreground, sharing shelter with the flocks and herds in the city of Bethlehem of Judea. In the distance the star of Bethlehem was pictured; and these significant words from the gospel of John were written at the bottom of the picture-poem: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

As a star was placed in a window of his home for each son who entered the great war for freedom, which involved more nations than any other war in history, it was of inestimable value for fathers and mothers to remember that their sons were not making the first sacrifice in the warfare with evil. Nearly two

thousand years ago Christ Jesus served the world in this capacity. He fought the greatest warfare ever waged against the combined forces of evil, gaining a complete victory over every material condition which threatened to destroy harmony and life. He proved that there is really but one victory to be won by mankind, and that is the entire overcoming of all that is unlike God, good. The difficulties manifested to mortals as sin, disease, separation from loved ones, impairment, inability, and defeat are the offshoots of the one evil, thus making the problem of mankind one.

Jesus' earthly mission was to map out the way for mortals to work out their salvation. But mortals have not fully appreciated him as the Wayshower, because too often they have looked upon his works as miracles, and have not, therefore, known how to make his teachings practical. Mrs. Eddy's metaphysical interpretation of the word "miracle" in the Glossary of "Science and Health with Key to the Scriptures" takes away the mystery which has enshrouded the works of the Master. She has written (p. 591): "MIRACLE. That which is divinely natural, but must be learned humanly; a phenomenon of Science." At no other time in modern history than now has it been more urgent and insistent upon mankind to learn of the divine Principle which explains the record the Master left as a soldier of God.

When our sons went to a strange land to engage in a warfare with evil which required implements of war that were contrary to those we would wish them to use, no doubt many a parent soliloquized thus: Why does my son need to enter into this sort of warfare? This question can be satisfactorily answered when one realizes that God is "of purer eyes than to behold evil." He can, therefore, know only His own creation. Beginning from the point where the individual finds himself, it is the common task of every one to understand that his spiritual identity is established. God cannot know anything about the implements used by mortals in clearing out of their path the material obstructions which seem to threaten delay to their spiritual progress. The fact that God does not know evil does not deprive us of His loving care and guidance at all times; for the right motive which prompts a right act has divine approval. A right motive is the means whereby God speaks to His children at every stage of spiritual growth. The ways and means of overcoming evil will improve just in the degree that its nothingness and the allness of God are realized. So long as mortals entertain the belief that life is in matter, they will feel the need of material weapons to protect their limited sense of life. The preliminary to an ultimate is not to be discountenanced or prematurely discontinued, until mortals reach a degree of spiritual understanding sufficient to demonstrate the ultimate.

The beloved Son employed only the divinely metaphysical or Christian method of warfare, which is portrayed in the twelfth chapter of Revelation, wherein the demonstration of Truth always destroys falsity. Christ

Jesus solved the entire problem in order to show mankind the way to eternal Life. The work that the Master did in so short a time mortals may be slow to accomplish; for every one must gain a full understanding of the Christ for himself. We cannot do the work of another; neither can we lay down our work for some one else to finish. Jesus did all that it was possible for him to do for mortals when he taught them that truth and showed them, by example, how to work out their salvation. To this end he demonstrated the power of Spirit over matter in every healing he performed, as well as in Gethsemane, on Calvary, in the tomb, and at the ascension.

When active service was begun by those entering the war, a great need of that hour was to overcome the fear of accident and the apprehension of death. The so-called human mind could feel no comfort or security in predicting the future from a material basis. We gained freedom from fear for the soldier's safe return home only in the degree that we realized man's real identity to be spiritual and indestructible. The Master was well equipped to teach mortals the way of salvation, because he was conscious of man's identity in divine Mind. On one occasion he said, "Now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." Mrs. Eddy throws great light on this Scriptural text when she writes on page 429 of Science and Health: "If man did not exist before the material organization began, he could not exist after the body is disintegrated. If we live after death and are immortal, we must have lived before birth, for if Life ever had any beginning, it must also have an ending, even according to the calculations of natural science." To be ever conscious of man's true origin enables one to pass fearlessly through, and to overcome, human difficulties. Our thought should never be allowed to dwell in materiality; and it never would be found dwelling there if we realized that we can hourly rise to an understanding of our true identity by turning our thoughts Godward.

The great war is over, and the sound of gun and cannon has ceased. The service star has been removed from the windows. But the warfare with the belief of evil has not ceased with the laying down of material weapons. The call of duty in the service of our Maker is as imperative now as ever it was. It may well be said of the individual who has begun to gain a knowledge of the Science of being, that there has opened a warfare in his own thinking between Truth and error; and the mental chemicalization will continue, until he realizes and proves that Truth is the only power. The prophet Ezekiel ably portrayed the effect of right thinking over erroneous belief when he declared: "Thus saith the Lord; . . . I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him."

The first duty of mankind is to know God aright; and to be obedient to our highest understanding of God, good, is the highest service. To continue in the service of God, mortals must look beyond the temporal

and finite sense of things to the spiritual and eternal; for it is through spiritual progress alone we demonstrate that man is united to God, all good. Man's true home is in divine Mind; and we all must eventually understand man's spiritual origin, and share the wonderful glory of eternal Life. Mrs. Eddy has pointed out the way to alleviate, and finally overcome, the belief of separation from spiritual existence. On page 69 of Science and Health she writes, "Spiritually to understand that there is but one creator, God, unfolds all creation, confirms the Scriptures, brings the sweet assurance of no parting, no pain, and of man deathless and perfect and eternal."

RESTORATION

WARWICK A. TYLER

A MAN walked into the office of a Christian Science practitioner and, pulling a much used Bible from a breast pocket, said he wanted the interpretation of the last chapter in the Old Testament. He asked if the practitioner thought that Elijah had come again since Malachi wrote those words; or was the prophet still to walk the earth. The practitioner replied that Jesus had already answered the question. As recorded by Matthew, he said: "Elias [the Greek form of Elijah] truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not."

Now "Elias," Mrs. Eddy says on page 585 of "Science and Health with Key to the Scriptures," means, "Prophecy; spiritual evidence opposed to material sense; Christian Science, with which can be discerned the spiritual fact of whatever the material senses behold; the basis of immortality." It is in the sense of spiritual evidence that Elias has already come; and it is in the sense of spiritual understanding gained through Christian Science that he will come, and restore to consciousness the spiritual facts which seem to be hidden by the material senses.

In the eternal reality of being, which consists of God and His ideas, there exists the spiritual fact concerning everything which may seem to be cognized by human consciousness. This fact was created by God; it is maintained by Him; and it is governed and influenced only by the Mind in which it has its perpetual, harmonious existence. Like God, this spiritual fact is fixed and unchangeable, "the same yesterday, and to day, and for ever." Nothing can be added to it; nothing can be taken from it: it remains identically the same as when God "laid the foundation of the earth," and "the morning stars sang together, and all the sons of God shouted for joy."

Christian Science does not attempt to make something new; nor does it seek to change that which already exists, by adding to or subtracting from it. Christian Science does not transform the eternal facts of being; it does not seek to adapt the immutable law of God to the mortal whim or requirement of the moment, however trivial or momentous the desire

or need may appear to be. No; Christian Science is not attempting to make over the universe to accord with human conjecture or the fancied wants of mortals. Rather does it teach that in place of whatever the material senses behold, there exists the reality,—definite, perfect, eternal, spiritual. Not only does Christian Science teach the existence of this spirituality, but it teaches that humanity has the ability to discern it; and in order to demonstrate it, must learn to conform its thoughts and its life to accord with that which is spiritual and its divine Principle.

Spiritual ideas dwell forever in the eternal, omnipresent Mind; and are present where and when erring, mortal, material sense testimony declares evil or disease to be present. Opposites, like light and darkness, neither dwell together nor commingle. Where one is present the other must be absent. Principle and its ideas, man and the universe, spiritual and perfect, are ever present. Mortals and their beliefs, their aches and their pains, their wants and their woes, are ever absent. In fact, perfect spiritual ideas are always present where erring, mortal, material beliefs seem to be. Christian Science does not teach that there is a spiritual hand, heart, stomach, lung, or brain, and that we are to look for them in the place of the material organs and their functions. Christian Science does not attempt to spiritualize the material, physical body or any of its organs or members. On the contrary, it teaches us to seek for the spiritual idea and to become conscious of it only.

But what of this body so apparent to the physical senses? Are we to understand that it is not here? Surely Christian Science does not annihilate the body? Christian Science has come to restore that which seems to be lost —to show mankind that there exists the absolute truth, the unchangeable reality, the spiritual fact about the whole of creation, including man and the universe, and that this truth can be ascertained and demonstrated through an accurate understanding of the spiritual nature of infinite Principle and its infinite idea.

A spiritual understanding of God and His creation does not exterminate the universe and man. It restores them; for true understanding gives that perfect vision which enables the student of Christian Science to discern the spiritual idea underlying all. The body, as cognized by the five illusive senses, is never that idea; and there is nothing in the teaching of Christian Science which leads us to believe that it can ever become that idea. Mrs. Eddy says on page 297 of Science and Health, "The only fact concerning any material concept is, that it is neither scientific nor eternal, but subject to change and dissolution."

The mortal, material body, then, in whole or in part, is not a spiritual fact; it is but a counterfeit. Christian Science has come to present "spiritual evidence opposed to material sense," and to "restore all things." This restoration takes place in human consciousness. Then, what has mankind to do in order to bring about this restoration and the appearing of the spiritual idea? It has to substitute thoughts for things, and spiritual

concepts for material beliefs. This substitution or restoration is a mental process commonly called treatment; and, thus, treatment consists of reducing every problem to its proper factors.

How shall we distinguish between a spiritual idea and its material opposite? A spiritual idea is always perfect and harmonious; its changeless perfection bears eternal witness to its perfect divine Principle. An object of sense, a material belief, is inharmonious and discordant, the plaything of change; it is a counterfeit and not the counterpart of a spiritual fact. Then, to reduce a problem to its proper factors, it is necessary to ascertain by mental analysis what in that problem is and what is not God-like. Christian Science has come to restore to the world—to every individual therein—the understanding of the truth of all being. This understanding is based upon a clear comprehension of the nature of God and of all created things; of that only which is real and true, and which partakes of and manifests the character and attributes of Deity, the qualities of Spirit, of Truth, Life, and Love. Whatever fails to partake of or manifest the divine nature or qualities is not real, is not true, and is no part of infinite Spirit, God, or of His perfect spiritual ideas, man and the universe.

Now, suppose a student of Christian Science is confronted with a problem of sin or disease, what should he do? He already knows enough about Deity to realize that God cannot sin or be diseased; and as he has learned that man is the divine image and likeness, he should know enough about man to realize that he cannot do what God cannot do, and cannot be what God is not. His first thought, then, should be, by clear reasoning concerning the nature of God and man, to restore his own consciousness through the understanding of the truth; to oppose material arguments with spiritual evidence; and to discern the presence of the spiritual idea in place of the false testimony of the material senses. Knowing, as he should know, that all reality—all true existence—consists wholly and solely of Spirit, God, and His perfect spiritual ideas, man and the universe, he mentally affirms the presence and perfection of these ideas, and that they are maintained and governed in absolute harmony by the all-power and all-presence of their Principle. He realizes that nothing unlike Mind and its ideas can enter the divine presence; and he therefore casts out by denial every thought or argument which does not conform to Spirit—infinite, perfect, and eternal good—and to the universe, including individual man, created and maintained by Spirit in perpetual harmony and unity with God. And he concludes by reaffirming the basic facts of being; namely, that man coexists with and is governed by God alone, and is now and always perfect, as the "Father which is in heaven is perfect."

When we contemplate the sick who are healed, the sinning who are cleansed, the sorrowing who are comforted, as the direct result of our dear Leader's work in discovering and founding Christian Science, is it any wonder that our hearts swell with

gratitude to God for sending us such a witness to His power and presence? The prophecy of Malachi is fulfilled: Elias has come as Christian Science; and restoration is now and here taking place in the thoughts and the lives of Christian Scientists through the demonstrable understanding of the truth of all being and its divine Principle.

PROGRESS

JAKOB MATTENBERGER

THE longing for fuller life, for love, for peace and joy, makes the eye shine with anticipation and the heart beat higher. But struggle and unrest appear to characterize the course of time and history. Peaceful times alternate with times of convulsion. He who holds existence to be material, and man and life to be mortal, looks upon all this as a matter of course; in fact, he would consider it unnatural for so tremendous a stream as that of human existence to flow along without depositing a great deal of débris. The fact that the movement is somewhat uniform is cause for joy. Everything moves forward somehow; and if there be a common endeavor at all in the stream of human existence, surely it is that of progress.

It has ever been the hope of the thinker that progressive enlightenment and education will put an end to class distinction and reconcile nations; and that a common spiritual bond will ultimately form the indestructible guaranty of the peace of mankind. Christianity has been called the road to this goal, and rightly so; for, indeed, wherever it firmly sets foot in its world-wide course, there soon spring up better morals and a higher sense of citizenship. The suppression of slavery, the successes in the fight against alcohol, the ever nearing equalization of the sexes, the improvement in legislation and in the administration of justice everywhere, as well as the attempts at the prevention of war,—all these point to the fact that mankind is seriously getting ready to cast off its fetters.

The great spiritual seer of this age, Mary Baker Eddy, says in the Christian Science textbook, "Science and Health with Key to the Scriptures" (p. 256), "Progress takes off human shackles;" but she was far from looking upon progress as a chain of material events, with the perfection of material existence at the end of it. In the light of her Christian metaphysics, which are clear and final, matter has no history, because there is inherent in it neither reality nor cause; and its seeming cause, mortal mind, cannot understand true progress. God, infinite Mind, is the only cause; and His manifestations, which are spiritually true and perfect, are, in reality, all that can be cognized. True progress, therefore, is the ever widening recognition of that which is eternally true and perfect. This applies to changes in the life of communities and nations, just as it does to the minutest experience of the individual.

A faithful study of Christian

Science will enable us to receive the seed of, and make a beginning in, true progress. Although our problems may be similar and yet as distinct as the stones on the road, they all have a common basis and a common solution. Every one soon finds through Christian Science that his thinking—that is, his true thinking—determines his real experiences. Thus Christian Science induces him to think kindly and lovingly by removing the poison of evil belief from his consciousness, letting him anticipate the joy and peace of the highest mode of thinking. As he, through the continued influence of such pure thinking, gradually puts off or loses the so-called mortal sense of things,—the supposition of an opposite to God,—his thought becomes filled with a growing understanding of true spiritual existence. He sees the world-wide need for an all-inclusive, sanctified love, and the absolute necessity for a pure spiritual loyalty to God and his brother.

But he also recognizes how necessary it is constantly to apply or demonstrate what he understands. Started on the road of right progress, he proves for himself and others, through healing and teaching, that the spiritual power of God is never absent and never needs to be perfected. Of him who has thus begun to recognize his true selfhood and humbly to become a blessing to himself and his fellow-men, our Leader says in Science and Health (p. 21), "If honest, he will be in earnest from the start, and gain a little each day in the right direction, till at last he finishes his course with joy."

In the same manner, although in a larger way, progress takes place in the community. The harmony of the whole is the sum total of the harmony of the individuals therein. There is no phase of true progress which does not represent a higher degree of understanding of spiritual Truth. Even what we call economic and technical progress is, so far as it subserves good, the manifestation of intelligent thought approaching spiritual Truth. But were it possible to-day to remove poverty by legislation, and to calculate the healing of the sick with mathematical formulas, nothing would have been gained in the line of real progress. What is done for the welfare of humankind must, in order to be true progress, be impelled by love for God and mankind, and must have as its end the dematerialization of endeavor and the spiritualization of thought.

In this way alone can we recognize that God's love, goodness, and harmony have eternally been man's spiritual property. True progress is the ripening of general consciousness to the full and final understanding that man really exists only in pure, sinless, spiritual life; and thus true progress is the constant unfolding and eternal continuity of divine Being. Of the goal of progress, the demonstration of the real man, we read on page 76 of Science and Health, "The sinless joy,—the perfect harmony and immortality of Life, possessing unlimited divine beauty and goodness without a single bodily pleasure or pain,—constitutes the only veritable, indestructible man, whose being is spiritual."

THE PRACTICE OF CHRISTIAN SCIENCE

ELIZABETH MC ARTHUR THOMSON

THE manner of love which Jesus manifested in his healing work, and which drew all men unto him, proved that he was a man of God, and that his godliness was an impelling attraction. This essential characteristic of the divine nature is nowhere more clearly evidenced than in his healing of the one demented, who came to him out of the tombs of the Gadarenes.

As recorded by Mark, in the fifth chapter of his gospel, the narrative vividly portrays the gentle Nazarene reflecting that perfect Love which knows no fear, drawing unto him and healing the one insane. Although the latter's delusions were legion, he found in the Christ the power which caused him to give up his false, human concepts and to follow willingly and obediently the truth which makes free. To demonstrate this truth of being was the life-work of our Master. The Bible records reveal that the reason of his love was his spiritual understanding of the availability of divine Mind to heal every form of disease and sin. Before this understanding of Love, the thought-forms of evil, though legion, never failed to yield. The healing of the demented one discloses that in the presence of the Christ every manifestation of error is forever silenced.

One may well ask one's self what this power and attraction is. Whence comes it? Is its origin divine? How may it be attained? These and many other questions arise as one searches the Scriptural records of the Master's healing work. It is Christian Science which furnishes the key to this vision, overcoming fear and disease, and enabling men to be Godlike. It provides the means whereby one recognizes the mental nature of every physical form of error. Through its textbook, "Science and Health with Key to the Scriptures," the Discoverer and Founder of this Science, Mary Baker Eddy, has given to the world the Science of the divine order, and revealed the spiritual law governing the healing of sickness and sin. In speaking of her discovery Mrs. Eddy states in Science and Health (p. 123): "Divine Science, rising above physical theories, excludes matter, resolves *things* into *thoughts*, and replaces the objects of material sense with spiritual ideas." Through the application of the rules contained in the Christian Science textbook, one may prove the power of Mind over matter, Love over fear, and Life over death.

Thus the student realizes that in the healing of the case of dementia he has an illustration of the practice of Christian Science. There he may view the suppositional conflict between the divine idea and the beliefs of erring so-called mortal mind, as thought tends Godward, led by the vision of the Christ. Throughout the gospel narratives one discerns the effect of Jesus' true spiritual thinking. Through his study of Science and Health, the Christian Scientist perceives that "the Christlike understanding of scientific being and divine healing includes a perfect Principle

and idea,—perfect God and perfect man,—as the basis of thought and demonstration" (p. 259). Viewed from this standpoint, the nature of evil becomes apparent. Every unclean spirit, every so-called devil, is seen to be an illusion, a product of the carnal mind, which is the enemy of good. Advancing spiritually, the Scientist realizes that all phases of error may be destroyed by the application of this Science of Mind. He sees in the Master's utilization of divine metaphysics the proof that man and his Maker are inseparable; that man has, in reality, no other consciousness but good; and that all power and ability are derived from the divine Mind alone.

Upon this spiritual foundation the Christian Scientist begins to build his healing work. With eagerness and joy he accepts the admonition, "Physician, heal thyself." Through awakened spiritual sense he discerns the error, and strives to eliminate from his thinking every concept that is unlike good. With faith in the power of divine Love, he begins to "pray without ceasing." Thus conforming to the law of divine Principle, he is able to demonstrate that God is, indeed, an ever present help in time of need. Strengthened and sustained by constant proofs of God's loving care, he learns to express his gratitude in deeds, as well as in words. It is with true courage, as well as divine power, that he goes forth to practice Christian Science. His measure of success is determined by his own reflection of the divine nature. Beholding the real man, the true spiritual image and likeness of God, the Scientist is able to stand in the midst of the claims of sin, sickness, and death, and with divine authority speak to the sick and sinning the comforting message of our Master, "Be not afraid, only believe."

In the gospel narrative it is recorded that the one demented sought Jesus. He came of his own volition. Prior to that time, the use of material means and methods had failed to restrain and hold in check the fury of the "evil spirits," which seemed to possess him. He refused to leave his abiding place in the tombs. Here error continued to claim a government and control all its own, a terror both to itself and to the onlookers. Yet Jesus, without the aid of any material weapon, absolutely fearless in the presence of the enemy, demonstrated that the attraction of divine Love was sufficient to quench all such error. The power of Truth stilled the tempest which raged. Love proved to be the one attraction; Mind the only power; and the one Spirit, Soul, the only presence.

In response to Jesus' command that the evil spirits depart, we hear the first audible expression of the error: "What have I to do with thee, Jesus, thou Son of the most high God?" Pride, self-will, self-justification, self-love, seem to array themselves before the true idea. Though recognizing in some measure the truth of being, the unclean spirit desires to continue its fabulous existence under the government of human beliefs, animality and hate. Self-will demands its own rule. Self-love is willing to continue in its bondage to sin. In its defense of evil, self-justi-

fication pleads for mercy. Unmoved by the demands of error, we see the Christ continuing to bless. Through the mirror of Christian Science, one discerns in this case the healing and saving power of divine Love in the bestowal of its blessings on all, the just and the unjust alike. The Scientist realizes that, although mankind desires the heritage of a child of God, it often hesitates to give up its erroneous beliefs, its fear and sin. Yet, in the midst of the rebuffs of conflicting forces, the healing work continues. Each argument of error is met by the voice of Truth. Upon each honest, faithful student is poured the richness of God's love.

Thinking to escape destruction, we next see the devils seeking refuge in animality. They plead to carry on their false existence through the swine. Unsupported by the truth, they endeavor to sustain themselves by further cooperation with materiality. Failing to acknowledge God, good, they attempt to parade themselves in still greater grossness. And he "gave them leave." What marvelous wisdom and spiritual vision is here displayed by the Master, bringing into subjection to the divine will every thought of evil; but how? Was it not by patiently waiting for error to complete its own self-chosen course of destruction? Knowing, as he must have always known, the false nature of evil and its seeming operations, Jesus could permit the erroneous thought to pursue its way without resistance or interference. Does it not require the spirituality which Jesus possessed in such fullness to stand in the midst of the demands of animal magnetism, foretelling its doom, yet not contending against it or resorting to its methods?

Here the Christian Scientist may see the perfect work of patience. Can the divine demand, "Be ye therefore perfect, even as your Father which is in heaven is perfect," be fulfilled without the requisite human footsteps, which lead to willing and loving obedience to divine law? To continue the work of love and faith means final dominion over all enemies, though they be legion.

True spiritual thinking had triumphed. The last false witness was silenced. The one insane is now found "sitting, and clothed, and in his right mind." The healing is complete. Before the Science of being, the image of so-called mortal mind has been replaced by the divine likeness, man reflecting the government of the one Mind, God, good.

Then, as now, the spectators were unable to understand this proof of divine power. Held in bondage by the testimony of the material senses (which evidence the workings of the so-called carnal mind), they were filled with fear and consternation. With eyes and ears closed to Truth, they neither discerned nor perceived the presence of divine Love. With thoughts centered on the physical manifestations of error, the onlookers viewed the Master's work with superstition and dread. To the one who experienced the healing power of the Christ, there came a longing for a fuller knowledge of Truth. By personal association with Jesus, the one healed would continue his search. But wisdom commanded, "Go home

to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee;" "Freely ye have received, freely give."

Mindful of these wonderful examples of self-renunciation and the blessings which they brought, the student of Christian Science endeavors to fulfill the law of God. With purified affections and unselfish motives, he labors for the sick and the sinning. In his practice, he proves that "the divine Mind makes perfect, acts upon the so-called human mind through truth, leads the human mind to relinquish all error, to find the divine Mind to be the only Mind, and the healer of sin, disease, death" (Science and Health, p. 251). Understanding the nature and origin of spiritual man and the universe, the Christian Scientist is enabled to meet and conquer the demands of the material senses as they array themselves in opposition to divine law. Holding in thought the perfect model, man in the likeness of the one Father-Mother, God, the Scientist sees the evidences of sin and sickness diminishing, until they finally disappear, leaving no trace of themselves. Before this awakened consciousness the unclean spirits parade themselves in vain. To error's claim to be an entity, possessing power and intelligence in matter, there comes the declaration of Truth: You are nothing; for God says: I am the Lord, and there is none else; there is no other God beside me. Thus, so-called mortal mind is compelled to give up its false, human concepts for the true idea. Turning to the one Mind, divine Principle, mortals relinquish their dream of ease and disease in matter, to find refuge in God, in divine Love. Here the student beholds the true concept and his peaceful habitation. Called forth from the tombs of darkness, from doubt and fear and disease and sin, he finds the Christ. He looks to divine Love for healing; and never looks in vain. Thus Truth is ever leading us onward and upward. Are we heeding its voice, and with rejoicing obeying its commands? If so, we can never fail to find the Christ.

Guided by the light of Christian Science, we learn that in order to gain heaven, harmony, we must attain self-knowledge, humility, love. (See Miscellaneous Writings, p. 355.) Countless Christian Scientists have followed this pathway in the overcoming of sickness and sin. In loving gratitude to God, and to their Leader, Mrs. Eddy, they strive to reflect more of the divine nature, to manifest that manner of love which Christ Jesus expressed throughout his healing mission. Thus, in the practice of Christian Science, they labor for all mankind, realizing that

"To point that living way, to speak
That truth 'which makes men free,'
To bring that quick'ning life from heav'n,
Is highest ministry."

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It is better to send out a good thought to some one who does not deserve it, than to withhold it from some one who needs it.—*W. R. R.*

THE CHRISTIAN SCIENCE JOURNAL

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EDITORIAL

REASON AND REVELATION

THE dogmas of Christian theology have long been favorite battle ground. The meaning and purpose of the Scriptural messages almost from the beginning of the Christian era have been prolific subjects for debate; and the controversy is still on. The contest now being waged between fundamentalist and modernist is but another example of this controversial tendency, illustrating the truth of that familiar but pertinent saying, "A question is never settled until it is settled right." Christian Scientists are perfectly sure that the questions as to the meaning and application of Scriptural teachings will never be settled until their spiritual significance is seen. In this way alone will doctrinal questions be solved.

The fundamentalists, it appears, would insist in general upon literal adherence to the letter of the Scriptures, a decidedly materialistic point of view. The modernists, likewise failing to grasp the deep spiritual significance of the Scriptures, and being unable to reconcile many of the Biblical statements with their material reasoning, refuse to accept the dogmatic doctrines of their antagonists. It is not a new controversy, but additional fillip has been given to the disputation through modern researches in archæology and ethnology, and many discoveries and inventions in the realm of physical science.

Divine revelation apparently has been superseded in both these contending groups,—the one holding fast to their dogmatic interpretation of the holy Scriptures, the other refusing to accept what does not appeal to their reason. In this situation reason and revelation seem as directly opposed as the poles. In fact, it is often contended by materialists that reason and revelation are irreconcilable, since the latter transcends the former; which is another way of saying that reason leaves off where revelation begins. This is really but the revival of an old controversy.

It was into this same chaotic condition of thought that Mrs. Eddy projected her great discovery of divine Science with its pure idealism. So transcendental seemed her revelation that many declared she had quit the realm of reason for a purely theoretical philosophy, so far from the basis of sound and practical reasoning applicable to the needs of men as to be

of no avail in solving their problems. Nevertheless, Mrs. Eddy gave her message to the world boldly, without apology, but with proof established beyond the possibility of denial. The spiritual illumination of her thought revealed the true basis of being, disclosed the true nature of God and man, and perfectly satisfied her reason. Hence her conclusive statements in "Science and Health with Key to the Scriptures." Speaking of the Biblical foundation of her discovery, on page 110 she states, "The Scriptures were illumined; reason and revelation were reconciled, and afterwards the truth of Christian Science was demonstrated." This revelation, she assures us, was followed by the most searching proof until the practicability of her discovery was established beyond the peradventure of doubt.

So transcendental and idealistic to the unillumined thought seemed Christian Science that it could never have made its way except upon the most definite and complete proof. But such proof being adduced, nothing remained but either to deny proof or to accept the truth of her discovery. For example, the "scientific statement of being" on page 468 of the Christian Science textbook quite revolutionizes the generally accepted theological beliefs. That God and His universe constitute all; that this universe is spiritual and perfect; that, in consequence, the so-called universe of matter is unreal, the objectification of mortal mind beliefs; that man is spiritual, the veritable image and likeness of God; that, in consequence, the seeming physical and material mortal is but a counterfeit of the true man; that God governs His perfect universe, including man, with unchanging divine law; that this law is available here and now for the destruction of every false and inharmonious condition with which mankind believes itself to be confronted,—all these propositions, revealed to Mrs. Eddy through the spiritual illumination of her thought, are possible of demonstration to a degree which proves that reason and revelation are not at odds, but, on the contrary, are in perfect harmony. Thus, reason has been established upon its only sound basis,—the allness and goodness of God, and spiritual causation.

Christian Scientists recognize this revelation of divine Truth as the coming of the Christ to the mentality ready to receive it. On page 109 of Science and Health Mrs. Eddy declares of her discovery that she won her way "to absolute conclusions through divine revelation, reason, and demonstration;" and she states, "The revelation of Truth in the understanding came to me gradually and apparently through divine power."

In Christian Science there is no division into fundamentalists and modernists, because there is no doubt as to the true meaning of the Scriptures. Man, as stated in the first chapter of Genesis, was created spiritually, and has never departed from his perfect state. The teachings of the New Testament fully corroborate this position. Hence the second story of man's creation must relate to a false or counterfeit sense of man. That

which Christ Jesus characterized as "born of the Spirit" is the true man; while that which he described as "born of the flesh" is not man, but a semblance, a lie seeming to present itself as true. This revelation enables one to reason with sound logic, for it is the only basis of right reasoning.

Spiritual illumination of the holy writings reveals God and His infinitude as all. Reason finds there its rightful basis, since it exactly coincides with spiritual revelation. Reason neither disproves revelation nor is transcended by it, since they are reconciled in Truth. Pope's query was justified:—

> Say first of God above or man below,
> What can we reason but from what we know?

And what we know is revealed truth.

ALBERT F. GILMORE

TRUE RELATIONSHIP

THERE is nothing with which mankind is more closely concerned than with the question of true relationship. To understand its meaning and thus be able to work out, in daily living, harmonious association with others is what most men consider one of their greatest problems. Always to solve this question properly is indeed of paramount importance. The failure to bring about right relations among men has resulted in most of that which is deplorable in world conditions to-day.

Almost every one will admit that the greatest obstacle to the realization of true relationship is selfishness. Men have been so largely seeking their own good, striving for their own advantage,—giving comparatively so little thought to the needs and desires of others,—that a true sense of kinship has been sadly lacking in human affairs. Selfishness as a deterrent to harmonious associations is quite readily discerned, and every Christian will acknowledge that to practice the Golden Rule is the way to overcome the difficulty. For more than nineteen hundred years men have been reaching out for an understanding of just how to do this, of just the way in which to do as they would be done by; and their prayers have been answered in the revelation of Christian Science.

This perfect, God-given Science teaches plainly what all true relationship is. Indeed, from one viewpoint its entire instruction is the elucidation of this subject; and it defines it in myriad ways. In "Miscellaneous Writings" (p. 151) Mrs. Eddy, the Discoverer and Founder of Christian Science, writes clearly: "God is our Father and our Mother, our Minister and the great Physician: He is man's only real relative on earth and in heaven. David sang, 'Whom have I in heaven but thee? and there is none upon earth that I desire beside thee.'" Then the knowledge of God as "man's only real relative" must include the understanding of all true relationship. No association among men can therefore bring out perfect harmony which does not take this great truth into consideration, which does not base its understanding of kinship on what is thus revealed.

It would certainly seem as though all men would hasten to accept this wonderful fact that God, the infinite good, is All-in-all to man, since the full realization of this would immediately bring into evidence all blessedness. And yet, even Christian Scientists do not always see quickly that this relationship with God necessarily involves all right relationship. Instead, when they first meet with Mrs. Eddy's statement that God "is man's only real relative on earth and in heaven," they are apt to think that to admit this would be to separate them from those whom they already know and love. On the contrary, it really opens the way to finding all included in perfect relationship. At the same time it teaches the blessed method of learning and demonstrating this relationship, as well as of refusing to accept any sense of unity for themselves or their brother which does not measure up to true kinship as found in God, infinite good.

Christian Science shows the manner in which to contemplate this truth about relationship. It teaches the way to allow thought to unfold into the larger understanding of what this divine unity with God means. It tells us to think of God's glorious qualities; to think of His intelligence and wisdom, His goodness, His grace, His loveliness with all its wonders; and then to dwell with the all-satisfying truth that since man is related to God, he is related to all these perfections, and to naught else.

Who would not rejoice to learn that in reality he belongs only to God; that he has no relationship in reality with anything that is not true and good, grand and noble, intelligent and wise? Who would not cling to this method which will bring him into the consciousness of himself and his brothers as the perfect image and likeness of all good? Continually to prove that all true relationship includes only that which is Godlike and pure, wise and holy, loving and true, is also to win that unselfishness which always seeks its own in another's good.

All this sounds very simple in theory, but as the Christian Scientist strives to put it into practice, all sorts of difficulties claim to present themselves to him. Although he may theoretically believe that man's relationship to God always involves perfect relationship everywhere, he still seems much given to considering both himself and his brother as material and mortal, as sick and sinning, as having each a mind of his own. He is therefore confronted with an apparent array of human opinions and desires, with phase after phase of false material selfhood.

Instead of turning steadfastly to the truth of true relationship as revealed in Christian Science and letting that rebuke and correct all that is wrong in his own thinking and acting, he is often tempted to blame his brother for his own mental discomfort. He longs to be unselfish and loving, but because he does not turn resolutely from material sense testimony and base his conclusions on the truth that God "is man's only real relative," he is assailed either by the false responsibility that he must pursue his brother until that brother measures up to his sense of righteous-

ness, or that he must leave his brother with all his apparent faults entirely alone, and so be unloving to him.

In "Science and Health with Key to the Scriptures" (p. 6) Mrs. Eddy gives us the following heart-satisfying statement: "Divine Love corrects and governs man." We therefore need never be disturbed about our brother. We may always flee into the "secret place of the most High," where we and our brother are safe in the blessedness of our perfect relationship with God and with each other! Thus, God-governed, we shall speak when a word will help our brother, or be silent when silence is the part of wisdom. Above all, we shall rebuke our own sense of any apparent error, wherever it may seem to be manifested, resting serene in the confident assurance that true relationship is here and now the fact of God's creation, and that all men must finally come to know and express the joyous truth that God is indeed "man's only real relative on earth and in heaven." ELLA W. HOAG

THE UNIVERSAL CAUSE

THE Christian Science practitioner always works with the consciousness that there is only one cause in existence. This distinguishes his practice from that of every other; for no healing system extant among men, except Christian Science, is based on the understanding that God, Spirit, is the one and only cause of all that has real being. Christian Science denies that matter, so called, is real, and therefore that it is causative. It is thus in complete accord with John when he writes, "All things were made by him; and without him was not any thing made that was made;" and with Paul: "For of him, and through him, and to him, are all things."

The fallacy which underlies so much of the theological reasoning of ancient and modern times is that God, who is Spirit or Mind, is the creator of that which purports to be the opposite of Spirit or Mind, of that which is utterly devoid of mentality or spirituality,—namely, matter. This fallacy entirely overlooks the fact that grapes can never be gathered from thorns, nor figs from thistles,—that like always produces like, never its unlikeness; that God, Spirit, never could create His opposite, matter. And if Spirit did not create what is called matter, what is so-called matter? There can be only one answer,—that which Christian Science makes,—namely, that matter is an unreal concept of the real or spiritual creation.

On page 331 of "Science and Health with Key to the Scriptures" Mrs. Eddy gives a wonderfully clear definition of God as the universal cause. She writes: "God is individual, incorporeal. He is divine Principle, Love, the universal cause, the only creator, and there is no other self-existence. He is all-inclusive, and is reflected by all that is real and eternal and by nothing else." It is probable that the majority of Christians on first thought would readily agree with this definition. Theoreti-

cally, they would admit God's incorporeality; would admit that He is Love, and the universal cause and the only creator; and that He includes within Himself all that really exists. But failing to grasp what Mrs. Eddy means by reflection, or probably because they have never considered the meaning of reflection in this connection, they would not agree that spiritual ideas alone are "real and eternal," and that matter is consequently unreal. But the issue is now plainly set forth before the eyes of all men by Christian Science: God is Spirit, and His creation is spiritual; God is the only cause, the universal cause; and there is no material cause.

On their first approach to it, many have thought the teaching of Christian Science to be very drastic. It seemed as if it were robbing them of nearly all of that which formerly had appeared to them real and substantial. Does Christian Science really mean to tell us, they may for example have thought, that the beautiful, fragrant rose of the garden is unreal; that the landscape, with its stately trees, its verdant meadows, its silvery winding streams, its undulating hills lying in the happy sunlight, has no reality; that the rough rocks and the glittering jewel facets glorying in their revelry with the light,—that all these wonderful things are not the creations of God, are not the effects of the one universal cause? Christian Science, while it cherishes every faintest trace of beauty—beauty of form, of color, and of outline—as prophetic of the loveliness of the real spiritual creation, maintains, without equivocation, that every material phenomenon is unreal.

But Christian Science, in doing so, does not rob any one of anything real. It demolishes in order that an enduring structure may be raised upon a foundation which is absolutely true. Why should men hesitate to discard beliefs, however time-honored, which reason and spiritual sense tell them are false? It may be trying to the pride and prejudice of men to be asked to give up their material beliefs; but is it wise to ignore a new point of view because it is entirely spiritual and contradicts what they are pleased to call human experience? Moreover, it has to be said that Christian Science in essence is constructive. And it is the new structure it rears in human consciousness which, through the sheer force of its spiritual truthfulness, demolishes the old, frail fabrics of human irrationality. Christian Science reveals the new heaven and the new earth,—spiritual creation, which teems with the spiritual ideas of God; spiritual creation, which Mrs. Eddy says on page 503 of Science and Health "consists of the unfolding of spiritual ideas and their identities, which are embraced in the infinite Mind and forever reflected."

But some may be disposed to argue that what has been said has little more than a theoretical value, if it have any. That is far from true, since it is because of the great spiritual truths above referred to that Christian Science healing is made possible to-day. What is the Christian Science practitioner confronted with? Every one who comes to him

for treatment is believing in the reality of matter, and that matter is causative. Unless the practitioner understood something about the allness of God as the universal cause, it would be impossible for him to help the case. Indeed, it is exactly as he is conscious of the allness of God and God's spiritual creation of perfect ideas that he is able to heal. Our Leader writes in Science and Health (p. 423): "The Christian Scientist, understanding scientifically that all is Mind, commences with mental causation, the truth of being, to destroy the error. This corrective is an alterative, reaching to every part of the human system."

What a help, what a protection, to be able to turn thought away from the unreal and phenomenal to the one universal cause, to realize with the Psalmist that "help cometh from the Lord, which made heaven and earth"! In difficulty or trial of any kind, if thought be turned from contemplation of the unreal—the seeming material, which is the suppositious cause of all suffering—to the real, the sole spiritual and universal cause, one will be relieved, preserved, or saved, exactly as he realizes the allness and perfectness of that universal cause. Even in times of peace, contentment, and health it is wise to practice turning in thought to God; because, thereby, one is equipped for the battle with the powers of darkness,—false material beliefs,—and sheltered from the illusory storms these beliefs so readily raise among the sons of men. To be conscious of the truth that there is one universal cause is to realize the omnipresence and omnipotence of God; and no form of error can continue to vaunt itself before such a realization.

DUNCAN SINCLAIR

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

Applications for admission to membership in The Mother Church may be sent to the Clerk at any time throughout the year. The receipt of an application by the Clerk does not make the applicant a member. Applications are acted upon by the Board of Directors, twice each year, as provided by the Manual of The Mother Church, Article XIII, Section 2.

The next meeting of the Board for this purpose occurs May 30, 1924. Applications to be acted upon at that time should reach the Clerk by May 16, 1924. Applications received too late for consideration in May will be placed on file for the November 7, 1924, admission.

The receipt of all applications is acknowledged by the Clerk; and on the date set for consideration, notice of acceptance or rejection is sent to those whose applications have been received in time for the essential preliminary attention. Should an applicant not receive such notice, he is requested to communicate with the Clerk before forwarding a second application.

Additional application forms may always be obtained by addressing the Clerk, GEORGE WENDELL ADAMS, 236 Huntington Avenue, Back Bay Station, Boston, Massachusetts.

TESTIMONIES OF HEALING

The statements with regard to healing made in the following testimonies have been carefully verified, and their truthfulness established. Records of the investigations are kept in the Publishing House.—The Editors.

It is impossible to express in words my heartfelt gratitude for Christian Science. It has, indeed, brought to me "a new heaven and a new earth;" for the realization of what God is, is changing my whole consciousness, bringing to me a greater sense of security, a deeper understanding of what Paul meant when he declared that neither "things present, nor things to come, . . . shall be able to separate us from the love of God."

In early girlhood I was taken suddenly ill with what physicians supposed was the result of an injury to the nerves and muscles of the back. It was thought for some time that I would not live; but as I slowly gained some measure of health and strength, my parents were told I should probably be an invalid the rest of my life. I was in bondage to this belief for many years. When the thought of Christian Science healing was brought to my attention, my husband was a practicing physician. All that materia medica could do for me had been done. Specialists had been consulted, and their advice followed. I had been sent to a hospital in Chicago and given special treatments. Every new remedy that promised any help was tried; but I became more of an invalid every year. The suffering became so severe it seemed necessary to use opiates to alleviate the pain; and these were resorted to with increasing frequency, until the fear of becoming a slave to these drugs was added to my distress of mind and body.

With my husband's consent, I concluded to try Christian Science; but, like many others, I became impatient because I was not healed at once, and went back to material remedies. A year or more passed without any relief. Then I went to Chicago and was under the care of Christian Science practitioners for some time. I thought I was healed; but on returning to the environment and the medical thought of the home I did not have sufficient understanding to cling to the truth; and when temptation came I turned again to the use of drugs.

In 1904, fully convinced there was no other help for me, I turned unreservedly to God, and through earnest study and application of what I understood of Christian Science, and without the aid of a practitioner, I was completely healed. There has been no return of the trouble since. My healing was slow; but I have been grateful for it, for I was taught a lesson in patience and perseverance that was needed. The consciousness that through the ever-presence and all-power of divine Love I was being healed, whatever the physical senses testified, constantly upheld and sustained me through all this last struggle. Since my healing I have never

been tempted to use drugs, but have depended on Christian Science for every need.

After witnessing my healing, my husband became convinced of the truth, finally gave up the practice of medicine, and is an earnest student of Christian Science. A dear friend, who was a graduate medical nurse, was with me at times during this experience, and she also has given up medical nursing and has been a Christian Science nurse for several years.

Every day I appreciate and value more the wonderful message of the Christ-healing, as revealed again through God's own messenger, our revered Leader, Mary Baker Eddy, and so clearly set forth in "Science and Health with Key to the Scriptures," where all mankind, sick and weary of sin, may learn of the "land of Christian Science, where fetters fall and the rights of man are fully known and acknowledged" (Science and Health, pp. 226, 227). —(*Mrs.*) *May Trimble, Tacoma, Wash.*

I DESIRE to give an account of some of the blessings I have received since turning to Christian Science. I was healed instantaneously of what the physician said was incurable organic liver and kidney trouble. When I saw that I was healed, tears streamed down my face for joy. Since that time God, as revealed in Christian Science, has been my only physician. I have also been healed of ptomaine poisoning, inflammation of the bowels, influenza, and many minor disorders. I would mention especially the healing of my shoulder and arm, which had been lame for thirty years as a result of pitching ball when a youth. This healing came after I had been reading Christian Science literature for seven years. I never had treatment for this trouble.

For all these blessings I wish to express profound gratitude, first to God, the Giver of all good; secondly, to Christ Jesus, the Way-shower; thirdly, to our revered Leader, Mary Baker Eddy, as she was the channel through which "Science and Health with Key to the Scriptures" came to us; fourthly, I express my appreciation of class instruction; lastly, I wish to express my gratitude to all the practitioners who have helped me over many rough places. In the words of the Psalmist: "Bless the Lord, O my soul, and forget not all his benefits."—*Samuel Hunter, New Madrid, Mo.*

CHRISTIAN SCIENCE was brought to me about ten years ago by a friend, who had the loving desire to help me to be released from a trial under which I had suffered for many years. But it was not for physical relief that I began to study: the literature which my friend gave me, and "Science and Health with Key to the Scriptures" by Mary Baker Eddy, which I borrowed from the local Reading Room, convinced me at once that a marvelous message of love had been given by God to this age. The literature agreed so entirely with the Bible, and seemed to herald so clearly the next necessary step in the unfoldment of the gospel preached by Christ Jesus,

that I could not have rejected their message without being false to all I had learned of God and of Christ. I soon found that the teaching was not only Scriptural, logical, and rational, but demonstrably true. Palpitation and headaches, to which I had been subject for years, ceased to trouble me; as did also other physical discomforts.

More and more I am filled with gratitude to God for the purity and unselfishness of our heroic Leader, and for her loving and faithful labor to bless humanity in spite of the persecution and the injustice to which she was subjected. She has thrown a clearer light than any other teacher upon the life and work of our Master and Way-shower, and has given us practical, scientific rules, which, in proportion as they are understood and consistently obeyed, enable us to follow in his footsteps and to do the works that he did, in accordance with his command. She has shown us how we may fulfill what "The Shorter Catechism" (so dear to our Scottish forefathers) calls "man's chief end,"—to truly "glorify God and enjoy Him for ever."—(*Miss*) *Mary R. Beckett, Hillhead, Glasgow, Scotland.*

I HAVE experienced many healings in Christian Science during the past ten years, but I am impelled to speak first of an instantaneous deliverance from influenza which came to me some years ago, at the time of the influenza epidemic. After suffering for two nights and a day from all the symptoms of this disease, I found myself, on the second morning after the attack, unable to raise my head from my pillow. I asked my wife for treatment in Christian Science, and she lovingly declared the truth for me at once. Healing was practically instantaneous. Within the hour I was up and dressed, and subsequently broke my fast for the first time in thirty-six hours. I went to my office as usual, with a feeling of complete freedom from weakness and nausea, and becoming absorbed in my work, only remembered the trouble late in the afternoon, when I realized that I was thoroughly normal in every respect.

I may add that this was my third experience with influenza, the two previous attacks having occurred before I knew anything about Christian Science. On each of these two previous occasions I was incapacitated for several weeks. In the third case, thanks to Christian Science, I was not absent from my post for a single hour.

While the above healing stands out in my recollection as a most wonderful and convincing proof of Truth's working, it is only one among many experiences, for each of which I am more grateful than words can express. I have been healed of boils, eczema, rheumatism, deafness, colds, bad temper and other bad habits. I have been delivered in great measure from the bondage of fear. My life and outlook have been changed completely; and not the least valuable of the lessons I have learned in Christian Science is the wisdom and necessity of denying each claim of error the moment it attempts to assert itself. "Error," says our beloved

Leader in "Science and Health with Key to the Scriptures" (p. 368), "is a coward before Truth;" and time and again it has fled before a resolute affirmation thereof.

I am grateful for the privilege of membership in The Mother Church; for class teaching; for the literature sent out by The Christian Science Publishing Society, with its daily, weekly, and monthly messages of comfort and encouragement; for the loving help of those who have assisted me to a clearer vision of the truth; for the purity, courage, and consecrated life of Mrs. Eddy, the Discoverer and Founder of Christian Science. My great desire is so to live the truth, as I have learned it in Christian Science, as to help others to salvation.—*Andrew James Fraser Blair, Calcutta, India.*

From the time I was sixteen years of age an internal condition caused me great physical suffering. Everything which materia medica offered was tried, until it seemed that an operation was the only resort; but I would not consent to that.

In 1915, a kind friend told me of her experience and of the healing she had had through the help of a Christian Science practitioner. This encouraged me to take up the study of Christian Science in February; and by June glasses had been laid aside through the understanding gained from reading "Science and Health with Key to the Scriptures" by Mary Baker Eddy, the Christian Science literature, and the revelation of Truth during my attendance at the church services. Moreover, the chronic condition was healed after two visits to a practitioner. There has since been a slow but steady progress Spiritward, and Science is proving a panacea effective in just the proportion that I am willing to lay aside the opinions and desires of self and become obedient to the law of God, good. The truth which Christian Science teaches about God and God's law has been successfully applied to difficult business propositions, home problems, and social relations, as well as to physical discords.

I cannot be too grateful for the privilege of class instruction, as I have spent three years in a country district in Cuba where it is impossible to communicate readily with the outside world. All the Christian Science literature is not only a blessing but a boon to us here; and I am earnestly trying to be an active Christian Scientist, as I realize that this is the real token of sincere gratitude. —(*Mrs.*) *Bess Anderson Walker, Guaro, Oriente Province, Cuba.*

Words are inadequate to express my gratitude to God and to Mrs. Eddy, our beloved Leader, for the wonderful blessings that have come to me through the study of "Science and Health with Key to the Scriptures." During the war, and while serving in France, I was severely wounded. While in this state and in great pain, all I could think was, "God is my Life, and God is my strength." With this assurance, I pulled through three successive nights. Afterwards, the head nurse told me they had all given up hope.

I was finally discharged as disabled and medically unfit, and was left a physical wreck. I could not seem to get rid of pain. While I was at my home in England, I asked a Christian Science practitioner to help me; and treatment was lovingly given. From the first treatment I began to improve. The healing was slow but sure; and one day I found I was perfectly healed. I could walk, run, jump, without any ill effect whatsoever, a thing which I had not been able to do for over three years. Many other ailments were overcome; and I am now in perfect health.

Since then I have had innumerable blessings through the study of Christian Science. Unemployment and unpleasant work have been overcome by the knowledge that we can work to glorify God. I have had the great privilege of being one of the associates of the Christian Science sanatorium. I also enjoy the privilege of attending The Mother Church services, for which I cannot express my gratitude in words.—*Arthur G. H. Pratten, Boston, Mass.*

Over five years ago, when a friend asked me to read "Science and Health with Key to the Scriptures" by Mary Baker Eddy, the thought came to me that I did not need Christian Science as I was not sick. But at her request I read it, along with the Lesson-Sermons given in the *Christian Science Quarterly;* and I was healed of an ungovernable temper. I learned that Christian Science heals sin as well as sickness; and after that healing came, I did so hunger and thirst after righteousness. I was filled with the desire for righteousness that leads along the only practical road to happiness. I have since been healed of influenza, and of smallpox after intense suffering for forty-eight hours. I have always found that when any of the so-called prevailing diseases of children have manifested themselves, the healing has come almost instantly when the understanding of what God is to man has been rightly applied. Our little son was overcome with stammering when he first began to talk, and until the teaching of Science and Health was rightly applied to his case; since then he has been able to talk plainly and distinctly.

Many other healings have come through the teachings of our beloved Leader; and I am so thankful, so grateful to her for these physical helps, and for the practical religion that has proved of such value in my daily life.—(*Mrs.*) *Jessie M. Juvenal, Brawley, Calif.*

Having received so many benefits through the study of Christian Science, I should like to write about them in the hope of helping others. In March, 1920, I experienced a very annoying pain in my knee; but, like all other difficulties of the kind, I felt it would disappear through my own Christian Science reading. As I left the house the next morning, however, I did not get more than across the street when I realized that to go farther would be sheer will-power; so I turned back, and called a Christian Science practitioner for help. For two days and nights the pain was almost unbearable, but suddenly it left. Although I had no more pain, I was

not able to walk without a cane for about ten days. I saw some one in a hospital several weeks later who had the same condition. He had been in a wheel chair for two months, and did not know when he was going to get out of it, as the doctors could not promise him anything. I am deeply grateful to God for this added proof of His power. I am grateful for the loving help of the practitioner, who knew enough of the truth to help deliver me from this false claim.

This past year I had another proof of the power of Truth to heal discordant conditions. A ligament in my leg was displaced, making it almost impossible for me to walk; but after calling for help in Science I soon had relief, and was able to go out the next day without discomfort. I had a great fear to overcome in this instance, as I had seen the same condition before; and many unpleasant suggestions came to me at this time.

Christian Science has been a wonderful help to me in business, in overcoming obstacles and working out problems which, but for the knowledge of Christian Science, I could not have mastered. In fact, my whole life has been changed, and I am being guided and directed daily by this truth as it is taught by our revered Leader, Mary Baker Eddy, in "Science and Health with Key to the Scriptures" and her other writings. I had found a great deal of pleasure in smoking, but the time came through my study when I saw clearly that this false desire was a hindrance to my spiritual progress; and so smoking was let go just the same as anything else must be which stands in our way. I was so interested in learning more of Christian Science that from the time I made my decision the desire left me.

Last summer I was healed in a few days of the result of a serious accident to my leg, which was cut and bruised by a large piece of steel falling on it. The fact that I was able to realize the truth about man, the instant it happened, was a very great help in the healing. With the exception of the first hour, I was absolutely free from pain; and while the wound was being healed and the nerves and muscles restored from numbness, I was able to get around with a great deal of ease.

I am very grateful for all these healings, and for many more which I have experienced; but to know who and what God is, to know the truth about man and his relation to God, is infinitely more to me than anything I can think of. I am also very grateful for the loving help of the practitioner, who was always kind and willing to aid me in every way. I am very thankful that I have lived in this age when the Christ, Truth, was rediscovered by Mrs. Eddy, who was able to give it to us so plainly in her writings. This testimony is written with a sincere desire to help some one who needs encouragement, as I needed it many times.—*Stuart W. Gurney, Overbrook, Philadelphia, Pa.*

When Christian Science was brought to my attention it found me suffering from a nervous and organic trouble of seven years' standing, continually getting worse, after all the kind efforts of the physician and oste-

opath had failed. I immediately began the study of the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and found a great deal of comfort and relief, although there was much in the book I did not understand.

Several weeks later I dislocated my knee; and for the first time sought aid from a Christian Science practitioner, who was an entire stranger to me. I mention this because she immediately told me that it was my ignorance of God that had caused all my trouble. This was quite a shock to me, because I had always thought very seriously about God. I realized in a few moments' time that I was being told the truth, as my prayers had all been unanswered; and then I asked her for a treatment. The result was that I experienced an instantaneous healing of the knee trouble. What joy this brought to me, to feel and see the power of the Christ, Truth!

I then wanted to know something more about this truth that had healed me; and in my study I found the words on page 390 of Science and Health to be true, "It is our ignorance of God, the divine Principle, which produces apparent discord, and the right understanding of Him restores harmony." As I gained some understanding of God, my ailments began to disappear. The entire healing took some months; and I am very grateful for this because I had more opportunity to study, and consequently gained a little more understanding of the truth. When attacks of pain came, I always turned immediately to the textbook, and always found relief. I am very happy to say God kept me from ever being discouraged, for I realize now what a hindrance discouragement would have been to me.

I am so grateful for such a good God, who has taken care of me every time error has tried to possess me. I am so grateful for the many, many ways that have been provided by the patient and untiring work of our revered Leader, Mrs. Eddy, to lead us away from our ignorance of God. Also, I am grateful for the kind and loving practitioner, who has never ceased to help me gain my freedom when asked. I am happy to have had the privilege of class instruction, and to be a member of The Mother Church and a branch church.—*(Mrs.) Charlotte Gurney, Overbrook, Philadelphia, Pa.*

I GRATEFULLY send this testimony of a wonderful healing I experienced shortly after joining the Christian Science Sunday School, at the age of sixteen. At that time I was quite deaf, the result of scarlet fever when a small child,—so the doctors said. I usually was able to tell what a person was saying by lip reading. Doctors had said my case was incurable, one ear drum being completely gone and the other in a very bad condition. I had been attending all the Christian Science lectures I could; and being usually alone, I had always managed to get a seat near the platform. One night I did not go alone, and my friend chose seats in the rear of the church. I said nothing, knowing I would get as much as I could from the lecture;

and I was surprised when I heard every word of it. I have had numerous other demonstrations of God's care, for which I am indeed grateful.

I am very grateful for class instruction; for membership in The Mother Church and in one of the branch churches; and for the privilege of assisting with the work in our Sunday school.—(*Miss*) *Gertrude Helen Bartz, Chicago, Ill.*

[Original testimony in German]

I TOO wish to avail myself of the privilege of bearing grateful testimony to physical and mental healing through Christian Science. Two years ago I suffered from a trouble which gradually developed into chronic bronchial catarrh. I grew weaker every day, and the condition grew worse in spite of medical treatment. After four months I told my doctor that I should have to give up my work and try a change of air. Consequently I went to a friend in Switzerland, where I consulted a well-known Swiss specialist; but he and all those who saw me gave me but a short time to live.

While I was staying at the home of my friend, the condition seemed to improve somewhat; and after three months, I spent one month at a health resort at a high altitude in the Badenese Black Forest, not cured, but with the hope of being cured. However, I grew worse. My hope disappeared, and I was confronted by the sad probability that I should never regain my health. Moreover, the time had arrived when I was to resume my work, as all the other employees had had to wait for their vacation until my return. This condition, my age (I am sixty-three years old), the thought of my dear ones, and the present serious state of our country,—all this cast me into a most dejected mood. The extremity had, so to speak, reached its zenith. But as often happens, in this very extremity I found the way to the right, the only, physician and helper. At my friend's I had become acquainted with the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and had heard for the first time of Christian Science. I reached out for it as a drowning man reaches out for a saving rope. After a while I succeeded in getting Christian Science help from a practitioner in Berlin; and then a wonderful thing followed. Despite a distance of some five hundred and fifty miles I noticed (on the second or third day) a change within me which I was at a loss to understand. I was filled with gladness and a joyful confidence which changed my very nature. After five days I was freed from my trouble. I immediately resumed my work, and have, since then, attended to my duties with bodily and mental freshness.

For fully twenty years my left leg was uninterruptedly swollen about one third beyond its normal size. I was at times greatly inconvenienced by this trouble, being hardly able to attend to my work. At the time I was healed of lung trouble, this abnormal condition also disappeared; and I have been free from it ever since.

Moreover, about five weeks after

my healing a certain matter, which, through no fault of mine but through the fault of another, had for years caused me many a sleepless night and much anxiety and worry, and which had probably contributed much to my diseased condition, suddenly found a natural, but to me unexpected and favorable solution.

Thus, filled with great gratitude, I am sending in this testimony, in order that as many as possible may know the truth and thereby be made free.—*Ferdinand Fessel, Säckingen a/Rhein, Germany.*

IT is with great joy that I add my testimony to the many others, feeling, as I do, that outside of Christian Science neither peace nor true happiness is to be found. I heard of Science many years ago, and have been very slow in waking up—not for want of desire, but because my life till then had been spent in acquiring worldly knowledge, in thinking of self, and in a firm belief in the power of human intellect. For a long time I did not understand why I could not practice the teaching of Christian Science, which appealed so much to my sense of logic; but at last the desire to know the truth has broken the spell of material thinking. It is not so much physical healing I have known as the gradual change of character and outlook, the overcoming of great fear and nervousness, and the awakening understanding of how harmony is realized by turning to Love in thought.

Some years ago I had a great problem to meet, when a child was born to us. I was at a rather advanced age, and mortal mind suggested many difficulties, but I had the most loving help given me by a practitioner and a Christian Science nurse; and my recovery was quick and wonderful. Our baby, who never has been under medical care, is a picture of health and love, who smiles and nods her head when we at night finish our prayer with these words: "And thank you, dear God, for truth." Science has been a wonderful help with the children as I understand that whatever seems wrong in them has to be corrected in my own thought; and I have seen them respond so quickly to the truth that they are ideas in divine Mind and can reflect only good. During an influenza epidemic our little girl seemed to be very ill, but with the help of a practitioner the ailment was soon overcome. When our son of twelve, in the early spring, caused his father great anxiety by having a swollen neck, the kind help given him also soon healed the trouble; and we have later, on several occasions, proved through our own understanding of God's allness the unreality of various discords. I testify this in the hope that some who may think their awakening slow may believe that if we desire truth with all our heart, we cannot fail to get it, and that our weary cry will be turned into a song of praise.—(*Mrs.*) *Fernanda M. Lade, Cheltenham, England.*

I FEEL it a duty to tell what Christian Science has done for me in the way of healing. In 1908 I had what the doctors called stomach trouble. After visiting some of the best physi-

cians in this part of the country with no improvement, and after six years of untold misery, I went to one of the leading clinics in the Middle West, where the difficulty was diagnosed as gall bladder trouble. The medicine prescribed did me no good. In 1915, I decided to be operated upon for relief, and engaged one of the best surgeons in this part of the country. He discovered I had ulcers on the neck of the gall bladder. I felt somewhat relieved for a few weeks after leaving the hospital, but the trouble came back; and I was much discouraged and frightened.

It was at this stage that Christian Science was introduced to me for the first time, and I decided to try it. After two weeks' treatment the trouble was overcome, and I have been well ever since. I am grateful to know the truth that will set us free from sickness and sin. For this blessing I am truly grateful to God and to Mary Baker Eddy; also, I am thankful to the loving practitioner for my healing.—*Peter Gordon, Jr., Kemmerer, Wyo.*

I desire to express my sincere gratitude for the many blessings that have come into our home since we turned to Christian Science. It is over five years since this great truth came into my life. I am most happy to say our household relies entirely on its teachings. We have had some wonderful healings. Over a year ago one of our little daughters had a serious attack of appendicitis, and was critically ill. I telephoned to a Christian Science practitioner for help. She gave her absent treatment, and the child was healed in about twenty-four hours. I know God is a "very present help in trouble," and if it had not been for His great love and the loving practitioner I feel that the child would have passed on. How I thank God every day for Christian Science!

Another time one of our elder daughters had a very bad case of the grippe, and was quite ill. The same practitioner was called to work for her. After several treatments she was healed, and there were no bad after effects from the disease.

I am most grateful for membership in The Mother Church; grateful to God for His protecting care; grateful to our beloved Leader, Mary Baker Eddy, and also to the practitioner.—(*Mrs.*) *Lillian R. Gordon, Kemmerer, Wyo.*

In 1910 I was suffering from a groin rupture caused by a strain the previous year. I applied for life insurance; and after a physical examination a policy was issued containing a clause to the effect that the policy would become void in the event of my death from hernia, provided I did not at all times wear a truss. I did not wear the support, but did decide to have Christian Science treatment. I returned to my work and was treated by a Christian Science practitioner for some weeks. One day I discovered that all swelling had disappeared; and since then I have had no return of the manifestation. In 1918 I discarded the former insurance policy, and took out one in another company. I mentioned to the examiner that I had been cured of a rupture; but no conditions were

attached to the policy, other than the usual ones.

I am indeed grateful to Christian Science and to the practitioner through whose clear understanding of Truth I was freed from that difficulty. Both my wife and I have been helped in many instances by the Science that Mrs. Eddy discovered and gave to the world, and we wish to express our deep gratitude for it.—*Benjamin W. Knowles, Hedley, British Columbia, Canada.*

SINCE childhood manifold blessings have come to me through Christian Science. The teachings in the Sunday school stand out clearly. Here I was taught the truth from the Scriptures, the simpler meanings of divine Principle, and I first learned the value of the Christian Science Lesson-Sermons. This spiritual education helped me in my school work. At the close of the first semester, it had seemed necessary for me to leave high school. I studied during the evenings, but could not find time for my algebra. At the end of the year, I was permitted to take the examination with my classmates. During the test in algebra I became so discouraged that it seemed impossible to solve any of the problems. I bowed my head in prayer, and the realization came that God is Mind, and that man in God's image and likeness reflects this Mind. I turned to my paper. The way to work out the problems came, as if written before my eyes. Thus the power of divine Principle overcame discouragement and a limited sense. I passed all my examinations.

A few years later, while I was attending college, a disease which is considered very contagious and dangerous by physicians, broke out among the students. Because the symptoms of the disease had made their appearance upon me, I was advised by the faculty to go home at once. This I did. As a result of my study of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and the help of a practitioner, I returned to my classes in three weeks, completely healed. I have always been very grateful for the Christ, Truth, which "healeth all thy diseases," and earnestly wished that those who returned later, and with many scars, might have experienced healing in Christian Science.

Through the study and application of Christian Science, headache, backache, and colds, which once seemed my inseparable companions, have all disappeared. For these physical healings I am very grateful; but I am still more grateful for the spiritual regeneration which comes through the study of Mrs. Eddy's writings. As in my school course I went higher by strictly following the laws and rules taught therein, so in my passage from sense to Soul I have advanced in proportion to my demonstration of the divine Principle, according to the rules of Christian Science.—(*Mrs.*) *Enid Goodwin, Saco, Maine.*

IT is over two years since we first heard of Christian Science as a method of healing. Material means had been exhausted for our six months' old baby girl, and we ex-

pected her to pass on at any time. When we called a Christian Science practitioner she had had whooping cough for four months and a triple rupture from six weeks of age. She had little flesh, and could digest no food. We commenced to study Christian Science, and the practitioner helped us for two weeks. During this time the baby gained an ounce a day in weight, and every day became better. At ten months she was a normal, healthy child, and has continued so ever since.

For this healing and many others we are very grateful; and above all for the knowledge of God's ever-presence and availability to mankind in every need; also to Mary Baker Eddy for discovering this truth and making it known to mankind.—(*Mrs.*) *Muriel Faunt, Aberdeen, S. Dak.*

For the many healings we have had in our home, one of which my wife relates in the foregoing testimony, we have unbounded gratitude. Since taking up the study of Christian Science we have experienced untold blessings: our home is happier and more harmonious; the children are sturdy and healthy; and I personally have found Christian Science to be a wonderful help in business, meeting with success in all problems relating to supply, service, brotherly love, and the like.

Christian Science has revealed to me the heretofore hidden beauties of the Bible and what is man's relation to God. My family and I turn to it for everything, knowing, as Mrs. Eddy says in "Science and Health with Key to the Scriptures" (pp. 262, 180), that "divine Mind is the only cause or Principle of existence," and that "man knows that with God all things are possible."—*John C. Faunt, Aberdeen, S. Dak.*

With a desire to express my gratitude for Christian Science, and with the thought of helping others to be free from physical ills, I take great pleasure in sending in my testimony for publication.

For ten years I suffered untold agonies from what the doctors called inflammatory rheumatism, which would lay me up for three or four months each year. I tried almost everything for it; even went to the delightful climate of California, but found no relief there. I came back a complete wreck, all broken down in health, and so badly crippled that I had to use crutches most of the time. As I was hobbling along the street one day, I passed a Christian Science church, and noticed a sign reading, "Free Lecture on Christian Science." Although I did not know what Christian Science was, I was very desirous to attend the lecture and managed to get there, but in great pain. I shall never forget what a grand lecture that was about God and man, and man's relation to God. From then on, the light began to dawn on me; and having caught some of the crumbs that had fallen, I certainly went home a much wiser and happier man.

The next Sunday I attended the Christian Science church, and was advised to secure a textbook, "Science and Health with Key to the Scrip-

tures" by Mary Baker Eddy. This I did, and have read and reread it. I soon began to experience some of the most beautiful healings, both physical and spiritual. The tobacco habit of long standing left me completely; and as I began to understand more about God, and of the relation man bears to Him, that God is Mind, divine Principle, I began to put off the "old man" and take on the "new." Rheumatism, profanity, and temper left me; and I have had no use for cane or crutches since. I now weigh one hundred and eighty pounds. I have taken no medicine of any kind since turning to Christian Science, and am enjoying the best of health, with no pains or aches. For all of this I am deeply grateful to God and to Christ Jesus, the Way-shower; also to our revered Leader, Mary Baker Eddy, for giving us a book which unfolds the truth. I am also grateful for the Christian Science periodicals.

I have now become a member of a branch church, and hope I shall soon become a member of The Mother Church. For the many blessings which have been bestowed upon me, and for what Christian Science has done and is doing each day, I am indeed truly grateful.—*Charles A. Stipp, Muncie, Ind.*

THREE years ago I was recovering from a broken hip, running sores, and a large tumorous growth, which together had tended to make me rather disagreeable. I had read the Bible all my life with the ordinary understanding of it, and had thought I should have to resign myself to my afflictions, until Christian Science was brought to my notice. I immediately started to study the Bible, together with "Science and Health with Key to the Scriptures" by Mary Baker Eddy. With the new understanding this brought, and the help of a loving practitioner, every vestige of these diseases disappeared. I am now seventy-five years of age, and enjoying the best of health. The truth contained in the Bible has been revealed to me as never before.

For these demonstrations and many others I am deeply grateful. There is never a day that I do not find the truth, as revealed in Christian Science, an ever present help in everything that I have to do. I am most grateful for the many healings and blessings that have come to me, as well as for spiritual regeneration.—*Henry Grasmehr, Cleveland, Ohio.*

I WISH to express my gratitude to Christian Science for the help I receive daily through the study of the Lesson-Sermons and all the authorized literature. It is eight years since I began the study of the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. I had what is called chronic appendicitis for several years. One day I was taken with a severe pain in my side. I asked a Christian Science practitioner for help about five o'clock in the afternoon; and about nine o'clock in the evening the pain left me.

For this healing and many others I am deeply grateful; but I am more grateful still for the spiritual uplift.

Each day I love this truth more and desire more earnestly to apply it, because if I am faithful it meets every need.—(*Mrs.*) *Sophia Schmitz, Dallas, Ore.*

ONE who has felt the touch of infinite Love finds it hard to express his gratitude in words. I can never begin to tell the half of what Christian Science has done for me, but shall at least try, thereby hoping to lead some weary wanderer in the wilderness of earthly thinking to the light, as revealed in "Science and Health with Key to the Scriptures" by Mary Baker Eddy.

For about thirty-five years of my life I was a confirmed inebriate; but thanks be to God, the understanding of a loving and true practitioner of God's law or Christian Science brought about my complete healing of this sin and many other errors that went with it. For several years past I have experienced the loving-kindness of God for His children, and am trying in a humble way to follow in the footsteps of the Way-shower, Christ Jesus.

A physical healing through Christian Science is wonderful; but the spiritual understanding which comes through the earnest study of Mrs. Eddy's writings, thereby revealing God and our relationship to Him, is much more wonderful and beyond mere words to express. No one need suffer from sin, disease, or poverty, if he will faithfully study Mrs. Eddy's writings and govern his thinking accordingly. One learns therein what the Father has already done for His children. We learn indeed that we are the children of God and "joint-heirs with Christ." Christian Science has wrought a wonderful change for the better in my outlook on life. I am deeply grateful for membership in The Mother Church and a branch church, for class instruction, and for the various activities so wisely provided by our beloved Leader for the furtherance of the Cause.—*Edwin F. Paine, Louisville, Ky.*

FOR the past three years I have been attending the meetings of the Christian Science church and reading the works of Mrs. Eddy; and I wish to express my gratitude for the good I have received. I was led to study the writings of Mrs. Eddy through the healings of relatives and friends; and being in need of help, I decided to try Christian Science for myself. Since that time I have experienced numerous healings. I was healed of a rupture of long standing in one treatment, although the physician had told me I should always have to wear a support unless I submitted to an operation, which I dreaded too much to think of doing.

During the influenza epidemic I was healed very quickly. While other members of the family were down in bed, I was up waiting on them. Last winter I was attacked very suddenly with a severe pain in my side. I asked for Christian Science help, and the healing came gradually. Colds, which used to stay with me for weeks and even months, are now quickly overcome. I was also healed of a sprained ankle very quickly, so that I was able to walk about a few hours later. The next day

I went to work as usual. Although my foot was badly discolored for several days, I suffered very little inconvenience, and soon forgot all about it.

For this wonderful truth and the blessings it has brought me, I am indeed very grateful.—(*Mrs.*) *Margaret Hazlett, Minneapolis, Minn.*

One morning, about two years ago, my mother awoke with a very severe pain in her head, and did not seem able to remember things clearly. We were very much alarmed, but did not send for a physician. We put her to bed, and telephoned a Christian Science practitioner. In a few hours mother's memory returned, and later the pain in her head disappeared. She was also healed of a severe case of eczema, which covered nearly her entire body. The doctor said it would be a year before she would be well. Through the help of a loving practitioner, and by reading "Science and Health with Key to the Scriptures" by Mary Baker Eddy, my mother was cured in about a week.

Christian Science has been a wonderful help to me also. I have been healed of severe throat trouble, rheumatism, indigestion, and many other ailments. In times of great tribulation it has been as a staff in our hands and a lantern unto our feet. We feel we can never find words to express our thankfulness for all that Christian Science has done for us and for all mankind.—(*Miss*) *Katharine C. Stewart, Cincinnati, Ohio.*

TESTIMONIES

Good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. They should be written legibly, and the addresses given should be complete. Women should use the title "Miss" or "Mrs.," and married women should sign their own names in full, instead of the names of their husbands.

Testimonies should be verified by three members of The Mother Church; and in the case of a member or an attendant of a branch church, one of the verifiers should be the clerk or some other officer of that church, who has either witnessed the healing or can vouch for the integrity of the testifier. In the verification of testimonies by a church officer, the title of the office should be given. An affidavit made before a Notary Public is acceptable, if the testifier does not know three members of The Mother Church.

Compliance with the foregoing will greatly facilitate the work of the Editorial Department.

Correspondence relating to testimonies should not be addressed to individuals, but to the Editorial Department, The Christian Science Publishing Society, Back Bay Station, Boston, Massachusetts.

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Requests for information regarding applications for admission as guests at the sanatorium should be addressed to Trustees' Office, 99 Falmouth Street, Boston, Massachusetts. Applicants should always await notice of their acceptance from the Trustees before starting for the sanatorium.

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MARCH · 1924

THE CHRISTIAN SCIENCE JOURNAL

FOUNDED · APRIL · 1883 · BY · MARY · BAKER · EDDY
AUTHOR · OF · THE · CHRISTIAN · SCIENCE · TEXTBOOK
"SCIENCE · AND · HEALTH · WITH · KEY · TO · THE · SCRIPTURES"

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THE · FIRST · CHURCH · OF · CHRIST, SCIENTIST
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CAPE OF GOOD HOPE

\PE TOWN First Church—Sun 11, 7; Wed 8—Gray's Pass and Orange st. RR 10-5; Sat 1—Cape Times blgs.
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RT ELIZABETH Society—Sun 11, 7.30; Wed 8; RR 10.45-12.45—61 Main st.

NATAL

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ETERMARITZBURG First Church—Sun 11, 7.15; Wed 8; RR 10.30-4; Sat to 1—187 Longmarket st.

TRANSVAAL

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ASIA

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ENTSIN Society—Sun 10.45; Wed 6; RR 6-7 except Wed—105 Victoria rd.

INDIA

LCUTTA Society—Sun 6.30; 2d and last Wed 6.30; RR 6-7 except 2d and last Wed—Chowringhee Mansions (Block B).

JAPAN

KOHAMA Society—Sun 11; Wed 6; RR Mon Thurs 5-6.30—Gaiety Theater, The Bluff.

PHILIPPINE ISLANDS

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AUSTRALIA

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QUEENSLAND

ISBANE First Church—Sun 11, 7.30; Wed 8—N Quay and Tank st. RR 12-5; Sat 10-12—Central blgs, 235 Edward st.

SOUTH AUSTRALIA

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VICTORIA

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WESTERN AUSTRALIA

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AUCKLAND First Church—Sun 7; Wed 8—Society of Art's hall, Kitchener st. RR 12.30-4 except Sat—154 Queen st.
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HAMBURG First Church—Sun German 10, English 11.15; Wed English 7, German 8—Patriotisches Gebäude, Börsenbrücke. RR Mon Thurs 12-5; Tues Fri 5-9; Wed 4.30-6.30—Ferdinandstr 21.
HANNOVER First Church—Sun 10.30; Wed 8; RR Mon Fri 4-6; Wed 7-8—Hildesheimerstr 216 a.
Second Church—Sun German 10, English 11.30; Wed English 7, German 8.15—Alter Rathaussaal, Koebelingerstr. RR 3-7—Georgspalast, Georgstr 23, Rm 22.
HERFORD i/Westf. Society—Sun 10; Wed 8.30—Unter den Linden 3.
LEIPZIG Society—Sun German 10, English 11.15; Wed 7.30—Aula des Nikolaigymn Königstr 30. RR Wed Fri 4.30-6.30—Königstr 26 I.
MAGDEBURG Society—Sun 10; Wed 7, 8.30—Aula der Bismarckschule, Roonstr 4.
MUNICH First Church—Sun German 10, English 11.30; Wed English 7, German 8.15—Museum-Saal, Promenadestr 12. RR Mon Thurs 9-12; Tues Fri Sun 7-10; Wed Sat 3-6—Karolinenstr 4/IIIr.
SCHORNDORF Society—Sun 9.30; 1st Wed 8; RR Wed 3-6—Gartenstrasse 8
SCHWERIN i/Meckl. Society—Sun 10; Wed 7; RR Mon Wed Fri 5-7—Apothekerstr 40.
STUTTGART First Church—Sun English 8.45, German 10; Wed English 6.45, German 8; RR Mon Tues Thurs Fri 4-6; Wed 5-6.45—Silberburgstr 174b.

GREAT BRITAIN AND IRELAND

CHANNEL ISLANDS

GUERNSEY First Church—Sun 11; Wed 8; RR Tues 2.30-4.30; Fri 6-8—Church, Vauvert.

ENGLAND

BEDFORDSHIRE

BEDFORD Society—Sun 11, 6.30; Wed 8; RR 11-12.30, 6.30-8 except Wed—19 Goldington rd.
Society—Sun 11, 6.30; 1st Wed 8—Association bldgs, Harpur st. RR 11-12.30, 3-4.30—81 High st.

BERKSHIRE

BRACKNELL Society—Sun 11.30, 6.30; 1st Wed 6.30—C S hall, London rd. RR Mon Wed Thurs Sat 2.30-4.30—High st.
READING Society—Sun 11, 6.30; 1st Wed 7; RR 2.30-4 except Sat; Tues Sat 11-12.30; Fri 7-9—52 Kings rd.

BUCKINGHAMSHIRE

HIGH WYCOMBE Society—Sun 11.30, 6; Wed 7.30; RR Mon Fri 3-5; Tues Thurs 6-8—28 High st.

CAMBRIDGESHIRE

CAMBRIDGE First Church—Sun 11.30, 6.30; Wed 6.30—Panton st. RR 3-5, 6-8; Wed 3-6; Sat 11-1, 3-5—96 Regent st.

CHESHIRE

ALTRINCHAM Society—Sun 11, 6.30; Wed 8—British Schools, Oxford rd. RR Mon 7.30-9; Tues to Fri 1.30-4—18 Station blgs.
BIRKENHEAD Society—Sun 11, 6.30; Wed 8; RR 2-4 except Sat—6 Devonshire Place.
CHESTER Society—Sun 11.30, 6.45; Wed 7.30; RR Mon Tues Thurs 6.30-8.30; Wed 5-7; Fri 2.30-4.30—68 Watergate st.
SANDBACH Society—Sun 3; 1st Wed 7.30—Co-op hall, Elworth.
STOCKPORT Society—Sun 11.15, 6.30; Wed 7.30; RR Wed 1-6.30—Edgeley Institute.
WALLASEY Society—Sun 11, 6.30; Wed 7.30—Peers Institute, St Georges rd.

DERBYSHIRE

BUXTON Society—Sun 11.30—The Town Hall.
DERBY First Church—Sun 11.30, 6.30; Wed 8; RR 1-4 except Sat; 7-9 except Wed Friary st.

DEVONSHIRE

EXETER Society—Sun 11, 6.30; Wed 7.30; RR Wed 2.30-4; Fri 2.30-8—23 Goldsmith st.
PLYMOUTH First Church—Sun 11.30, 6.30; Wed 7.30—Ford Park rd. RR 11-4.30 except Wed; Wed 11-1, 6-7; also 7.30-9 Tues Fri Sat—21 Princess square.
TORQUAY First Church—Sun 11.15, 6.30; Wed 8; RR Mon Wed 11-4.30; Thurs Sat 1-4.30—Cary chmbs, Strand.

DURHAM

DARLINGTON First Church—Sun 11, 6.30; Wed 7; RR 3-4; Wed 6-7—N Lodge ter.

ESSEX

CHINGFORD Society—Sun 11, 6.30; 1st Wed 8; RR Thurs 3-4.30, 7-8.30—6 Kings rd.
COLCHESTER Society—Sun 11, 6.30; 1st and 3d Wed 7; RR 11.30-4.30 except Mon Wed—Lion Walk.
LEYTONSTONE First Church—Sun 11, 7; Wed 8; RR 3-8 except Wed Sat; Wed to 7.30; Sat 6-8—Whipps Cross rd.
WESTCLIFF-ON-SEA Society—Sun 11, 7; Wed 8; RR 3-5 except Sat; Thurs 7.30-9.30—457 London rd.

GLOUCESTERSHIRE

BRISTOL First Church—Sun 11.30, 7; Wed 8; RR 2-9; Wed to 8—Stokes Croft.
Society—Sun 11.30, 7; Wed 8—Richmond hill, Queens rd. RR 11-1, 3-6; Fri to 8; Sat 11-1—79 Park st.
CHELTENHAM First Church—Sun 11.30, 7; Wed 7; RR Mon Wed Fri 11-12.30; 2.30-4.30 except Sat; Fri 6.30-8.30; Sun 5.45-6.45—3 Cambray.
STROUD Society—Sun 11, 6.30; 1st and 3d Wed 7.30; RR 3.30-6.30; 1st and 3d Wed to 7.15—London rd.

HAMPSHIRE

BOURNEMOUTH First Church—Sun 11.15, 6.30; Wed 8—Commercial rd. RR 10-1, 2.30-5.30; Wed to 1, 5.30-7.30—4 Avenue rd.
PORTSMOUTH First Church—Sun 11.30, 6:45; Wed 8—Pembroke rd. RR 11.30-1, 2.30-8—101 High st.
SOUTHAMPTON First Church—Sun 11.30, 6.30; Wed 8; RR 11-12.30, 3-4.30—32 London rd.

HERTFORDSHIRE

LETCHWORTH Society—Sun 11.30, 6.30; 1st Wed 7.30; RR Mo Wed Fri 3-4.30—Commerce av.
ST ALBANS First Church—Sun 11, 7; Wed 8; RR 2.30-4.30, 6.3 8.30; Wed to 7.30—The Hall, 20 London rd.
WATFORD Society—Sun 11.30, 6.30; 1st and 3d Wed 8; RR 1- except Sat; Sat 6-8—250 High st.

HUNTINGDONSHIRE

ST IVES Society—Sun 11.30, 6.30; Wed 6.30—Constitutional hal

KENT

BROMLEY First Church—Sun 11.30, 7; Wed 8; RR 10.30-8; W to 7.45; Sat to 1; Sun 5-6.45—16 Widmore rd.
CANTERBURY Society—Sun 11.15, 6.30; 2d Wed 7; RR Mon W Thurs Sat 2.30-4.30; Tues Fri 7-9—6 High st.
CHATHAM and ROCHESTER Society—Sun 11; RR Mon 6-7.30; Thu 2.30-4—42 High st, Rochester.
SEVENOAKS Society—Sun 11.15, 6.30; 1st and 3d Wed 8; RR M Tues Wed Fri 3-4.30; Thurs 11-1—South Park.
TUNBRIDGE WELLS First Church—Sun 11.15, 6; Wed 6—Little M Sion. RR 11-1, 2.30-6.30—6 London rd.

LANCASHIRE

ACCRINGTON Society—Sun 11, 6.30; 2d and 4th Wed 7.30; R Tues 6.30-8—Church, Burnley rd.
BARROW-IN-FURNESS Society—Sun 6.30; 1st Wed 7.30; RR W 6.30-8.30 except 1st Wed 6-7—Empress hall, Holker st.
BLACKBURN Society—Sun 11, 6.45; Wed 8; RR 3-8—Lower Ban Dukes Brow.
BLACKPOOL First Church—Sun 11, 7; Wed 7.30; RR 2-5—Churc Hornby and Park rds.
BOLTON First Church—Sun 10.45, 6.30; Wed 7.30; RR 2-5—Asp hall, Deansgate.
BURNLEY Society—Sun 11, 6.30; 1st and 3d Wed 8; RR Wed S 2.30-5—Liverpool rd, Rosegrove.
ECCLES First Church—Sun 11, 6.30; Wed 7.30; RR 7.30-9.30 exce Wed Sat; Wed Sat 3-5—5 Liverpool rd.
LANCASTER Society—Sun 11, 6.30; 3d Wed 7.30; RR Thurs 2- 6-8—China st.
LIVERPOOL First Church—Sun 11, 6.30; Wed 7.30—Heathfield r Penny lane. RR 10-6; Wed to 6.30; Sat to 1—3 Brunswick st.
Second Church—Sun 11, 7; Wed 7.30—17 Hardman st, Cit RR 10-6; Sat to 1—St George's Crescent, 4 Harrington st.
MANCHESTER First and Third Churches unite in Reading Rms—16 Peters sq; 10-6.30; Sat to 1.
First Church—Sun 11, 6.30; Wed 7.30; RR Wed 2-7.30—Dai Bank rd, Victoria pk.
Second Church—Sun 11, 6.30; Wed 7.45; RR 2-5.30, Wed 7.30—Clothorn rd, Didsbury.
Third Church—Sun 11, 6.30; Wed 7.30—Deansgate, Knott M (opposite Knott Mill station).
Fourth Church—Sun 11, 6.30; Wed 7.30; RR Mon Thurs 2.3 4.30; Wed 5.30-7—Geographical hall, The Parsonage.
MORECAMBE Socicty—Sun 11, 7; Wed 7; RR Mon Wed Fri 2-4 Arundel blgs, Alexandre rd, W.
OLDHAM First Church—Sun 11, 6.30; Wed 8; RR Tues Fri 7-9- Trust blgs, Manchester st.
PRESTON Society—Sun 11, 6.30; 1st Wed 7.30; RR 3-4; Wed exce 1st 7-8—Castle chmbs, Cheapside.
ROCHDALE First Church—Sun 10.45, 6.30; Wed 8—Castlemere RR 10.30-8; Tues to 12; Wed to 7; Sat to 9—5 Church lane.
Society—Sun 11, 6.30; Wed 8; RR Tues 2.30-5—Churc Brooklyn av, Hurstead.
ST ANNES ON THE SEA Society—Sun 11, 6.30; 3d Wed 7; RR —The Palace blgs, St Georges rd.
SOUTHPORT First Church—Sun 10.45, 6.30; Wed 7.30; RR 11- 3-5 except Sat—665 Lord st.
Society—Sun 11.30, 7; 1st and 3d Wed 8; RR Tues Fri 3- Sat 11-1—327 Lord st.
THORNTON and CLEVELYS Society—Sun 11, 7—Savoy, Victoria r Clevelys-on-Sea.
WIGAN Society—Sun 6.30; Wed 7.30; RR Wed 3-7; Thurs 6.3 8.30—Bold st, off School lane.

LEICESTERSHIRE

LEICESTER Society—Sun 11, 7; Wed 7.45; RR 3-4.30—Burlingt rd, Avenue rd, Stoneygate.

LONDON

LONDON Churches unite in Reading Rms, 15 Queen st, Cheapsid EC. 4, and 107 Fenchurch st, EC. 3; 9.30-6; Sat to 1.30.
First Church—Sun 11.30, 7; Wed 8—Sloane ter, SW. 1. RR 1 9.30; Wed to 7.15; Sun 2.30-6.30—41 Brompton rd, SW. Tel gram Scienziale, London.
Second Church—Sun 10, 11.30, 7; Wed 8—Palace gdns ter, Ker (Sta. Notting Hill gate). RR 10-9.30; Wed to 7.15; Sun 3-6.3 —315 Oxford st, W. 1. Telegram Secolon Nottarch, London.

ONDON (continued)
Third Church—Sun 11.30, 7; Wed 8; RR 10-9.30; Wed to 7.45; Sun 2.30-6.45—Curzon st, Piccadilly, Mayfair, W. 1. Telegram Scientol. London.
Fourth Church—Sun 11.30, 7; Wed 8—Library hall, Church st, Stoke Newington N, 16. RR 6-8.30 except Wed Thurs; Wed 3-7; Thurs 3-8.30; Sun 3-5—98a High st, Stoke Newington N. 16
Fifth Church—Sun 11.30, 7; Wed 8; RR 3-9; Wed to 7.50; Sun 3-4 30—58 Crouch hill, N. 4.
Sixth Church—Sun 11.30, 7; Wed 8; RR 11-9; Wed to 7.45; Sun 5-6.45—Chelverton rd, Putney, SW. 15.
Seventh Church—Sun 11.30, 7; Wed 8—Wrights lane, Kensington, W. 8. RR 10-9; Wed to 7.45; Sun 2.30-6.30—Argyll House, 181 Kensington High st, W. 8.
Eighth Church—Sun 11.30, 7; Wed 8—20 Acre lane, Brixton, SW. 2. RR 11-1, 2-8; Wed to 7.30; Sun 3-5—87 Streatham hill, SW. 2.
Tenth Church—Sun 11.30, 7; Wed 8; RR 2-5, 7.30-9.30; Wed 6-7.30; Sat 11-1—Terrace hall, Turnham Green ter, Chiswick, W. 4.
Eleventh Church—Sun 11.30, 7; Wed 8—Nutford pl, Bryanston square, W. 1. RR 10-9; Wed to 7.15; Sun 3-6.30—10a Orchard st, W. 1. Telegrams Elevenist, Baker, London.
Twelfth Church—Sun 11.30, 7; Wed 8—Willoughby hall, Ullswater rd, West Norwood, SE, 27. RR 3-9; Wed to 7.30; Sun to 6.30—Ullswater house, Ullswater rd, SE. 27.
Society (Blackheath)—Sun 11.30, 7; Wed 8; RR Wed 5.30-7.30; Fri 5-7—Bennett Park hall, SE. 3.

Middlesex

NNER Society—Sun 11, 6.30; 1st Wed 8—Parish hall.

Norfolk

RWICH First Church—Sun 11, 7; Wed 7.30; RR 2.30-5—Recorder rd.

Northamptonshire

RTHAMPTON Society—Sun 6.30; 1st Wed 8; RR Wed 12-7.30—Swan Yard chmbs, The Drapery.

Northumberland

WCASTLE-ON-TYNE First Church—Sun 11, 7; Wed 7.30—Osborne rd, North, and Jesmond Dene rd. RR 10.30-8; Wed to 6.30—3 St Marys pl.
Second Church—Sun 11, 7—Grand Assembly Rms, Barras Bridge; Wed 7.30—2 Leazes Park rd. RR 1.30-7—26 Eldon sq.
ITLEY BAY First Church—Sun 11, 6.30; Wed 7.30; RR 3-4.30; 7-9 except Wed—Church, Holly av.

Nottinghamshire

NSFIELD Society—Sun 11, 6.30; Wed 7.30; RR Wed 2.30-4.30—St John st.
TTINGHAM First Church—Sun 11, 6.30; Wed 7.30—Hucknall rd (Mansfield Road end). RR 11-7.30; Wed to 6.30—1 Shakespeare st (opposite Victoria station).

Oxfordshire

FORD Society—Sun 11, 7; Wed 8; RR 11-12.30, 3-4.30; Wed 6-7.45—St Michael st.

Shropshire

REWSBURY Society—Sun 11, 6.30; 1st Wed 7; RR 3-4—Masonic Hall, College Hill.

Somersetshire

TH Society—Sun 11.30, 6.30; Wed 8; RR 11-1; 2.30-4 except Sat; Wed 6-7.45—4 Alfred st.
STON-SUPER-MARE First Church—Sun 11.30, 6.30; Wed 8; RR 10.30-12.30; 2.30-5; Sat 6.30-8.30 only—24 Salisbury ter.

Staffordshire

KE-ON-TRENT Society—Sun 11, 6.45; Wed 8; RR 3-5, Mon 7-8.30—Glebe bldgs.
ONESBURY Society—Sun 6.30; 1st Wed 8; RR Thurs 7-9—35 Union st.
ST BROMWICH Society—Sun 6.30; last Wed 7.30; RR Wed 7-9; 1st Wed 6-7—145 High st.
VERHAMPTON Society—Sun 11, 6.30; 2d and 4th Wed 7.30—Waterloo Road library. RR Tues 11-12.30; Wed 4-7; Fri 3-8—20 Queen st.

Suffolk

WICH Society—Sun 11, 6.30; 1st Wed 7.30; RR Tues 2.30-4.30; Thurs 7-9—21 Silent st.

Surrey

BERLEY Society—Sun 11.30, 6.30; 2d and last Wed 8; RR 1.30-1; Tues Fri to 2.30; 6-7.30—29 High st.
YDON First Church—Sun 11, 6.30; Wed 8—Dingwall rd. RR 1-8; Wed to 7; Sun 3-6—68 High st.

KINGSTON-ON-THAMES First Church—Sun 11.30, 7; Wed 8—Penrhyn rd. RR 11-9; Wed Sat to 7.30—51 Eden st.
RICHMOND First Church—Sun 11.30, 7; Wed 8; RR 11-9; Wed to 8; Sun 3-7—Grena rd.

Sussex

BEXHILL-ON-SEA First Church—Sun 11.30, 6.30; Wed 8—Cantelupe rd. RR 10.30-4.30; Wed to 7.30; Sun 3-4.30—18 Marina court.
BRIGHTON First Church—Sun 11.30, 7; Wed 8; RR 10-8, Sun 4.30-6.30—Montpelier rd.
EASTBOURNE Society—Sun 11.30, 6.30; Wed 8; RR 3-4.30—Spencer hall, Spencer rd.
HASTINGS Society—Sun 11, 6.30—3d Wed 8—Glenroyde, Wellington sq.
SEAFORD Society—Sun 11.30, 6.30; 1st Wed 8; RR Mon 2.30-4; Thurs 11-12—Steyne rd.
WORTHING Society—Sun 11.30, 6.30; 1st Wed 6.30; RR Mon Wed Fri 2.30-4.30—Broadwater rd.

Warwickshire

BIRMINGHAM First Church—Sun 11, 6.30; Wed 7.30—Newhall hill, off The Parade. RR 11-6.30 except Sat; Wed to 7—67a New st.

Wiltshire

SWINDON Society—Sun 6.30; last Wed 8—Rolleston st.

Yorkshire

BRADFORD First Church—Sun 11, 7; Wed 8—Eldon pl, Manningham lane. RR 9.30-6; Sat to 1—Royal chmbs, Upper Piccadilly.
Second Church—Sun 11, 7; Wed 8; RR Mon to Fri 12-5; Wed to 7.45—15 A Westgate.
HALIFAX First Church—Sun 10.45, 6.30; Wed 7.30; RR 3-8 except Wed Thurs; Wed 3-7.30—Savile Lodge, Harrison rd.
Second Church—Sun 11, 7; Wed 7.30—Literary and Philosophical hall, Harrison rd. RR 6-8 except Wed; Wed 3-5—Park House, Aked's rd.
HARROGATE First Church—Sun 11, 6.30; Wed 8; RR 11-5; Wed to 7.45—38 Victoria av.
HORNSEA Society—Sun 11, 6.30; Wed 8; RR Mon Thurs Sat 3-5—Cliff rd.
HUDDERSFIELD Society—Sun 10.45, 6.30; Wed 7.30; RR Sat 2.30-5—Clare hill, St Johns rd.
HULL First Church—Sun 11, 6.30; Wed 7.45—383 Beverley rd. RR 12-5; Wed to 7.15; Sat 2-5, 7.30-9—78 Prospect st.
ILKLEY First Church—Sun 11, 6.30; Wed 7.30; RR 3-5; Sat 11-1—58 The Grove.
LEEDS First Church—Sun 11, 7; Wed 8—Richmond rd, Headingley. RR 10-6; Sat to 12.30—20 Albion pl.
Second Church—Sun 11, 7; Wed 8—Civil Court, Town hall. RR 10-6; Sat to 12.30—5 East Parade.
Society—Sun 11, 7; Wed 8—Spencer hall, Frankland pl.
MIDDLESBROUGH Society—Sun 11, 7; Wed 7.45; RR Wed 3-5; Thurs 7-9—6 Southfield Villas.
SCARBOROUGH Society—Sun 11, 7; Wed 8—Cooperative hall, Belle Vue st. RR 3-5 except Sat; Tues Thurs 7-9; Sat 10.30-12.30—11 Queen st.
SHEFFIELD First Church—Sun 11, 6.30; Wed 7.30—Severn rd, off Tree Root Walk. RR 10.30-6; Wed to 7; Sat to 1—18 Pinfold st. (Church st.)
WAKEFIELD Society—Sun 6.30; Wed 7.45; RR Wed 4-7—The Institute, Wood st.
YORK First Church—Sun 11, 6.30; Wed 7.30—St George's hall, Castlegate. RR 3-8; Wed 3-7—69 Goodramgate.

IRELAND

County Antrim

BELFAST First Church—Sun 11.30, 7; Wed 8; RR 1-5 except Sat; 7.30-9.30 except Wed Sat—Rugby rd and University av.

County Dublin

DUBLIN First Church—Sun 11.30, 7; Wed 8; RR 11-6; Wed to 7.30; Sat to 2—35 Molesworth st.
Second Church—Sun 11.30, 7; Wed 8—Rathmines pk. RR 11-9; Wed to 7; Sun 3-5—85 Grafton st.

ISLE OF MAN

DOUGLAS Society—Sun 11, 6.30; Wed 7.45; RR Wed 2.30-7.30; Sat 2.30-5.30—St George's chmbs, 1 Athol st.

SCOTLAND

Lanarkshire

GLASGOW First Church—Sun 11, 6.30; Wed 8—Clifton st. RR 10.30-9; Wed to 7; Sat to 6—71 W Nile st.

Midlothian

EDINBURGH First Church—Sun 11, 6.30; Wed 8—Inverleith ter. RR 10.30-9; Wed to 7.15—71 George st.

Renfrewshire

GREENOCK Society—Sun 11, 6.30; 4th Wed 8—Masonic Temple, W Stewart st. RR Tues Thurs 12-3.30; Sat 1-3.30—11 William st.

WALES

Denbighshire

COLWYN BAY Society—Sun 11, 6.30; Wed 7.30; RR 3-4; Sat 7-8—St Paul's chmbs, Woodland rd, E.

Glamorganshire

CARDIFF Society—Sun 11, 6.30; 1st and 3d Wed 7.30; RR 3-4.30 except Sat; Mon 6.30-8.30; Sat 11-12.30—22 St Andrew's cres.

SWANSEA First Church—Sun 11.30, 6.30; Wed 8; RR 3-5; Sat 7-9—Mirador cres, Uplands

HOLLAND

AMSTERDAM Society—Sun Dutch 10, English 11.15; 1st Wed Dutch 8, English 9—Heerengracht 545-549. RR Mon Wed Thurs Sat 2-5; Tues Fri 8-10—Heerengracht 472.

ARNHEM Society—Sun Dutch 10, English 11.15; last Wed 7—Musis Sacrum, Velperplein.

THE HAGUE First Church—Sun Dutch 10, English 11.15; Wed Dutch 7, English 8—Prins Hendrikplein 15. RR 1.30-5.30; Mon 7.30-9.30—Anna Paulownestr 12.

UTRECHT Society—Sun Dutch 10, English 11.15; RR 2-5 except Fri; Fri 7.30-9.30—Kromme Nieuwe Gracht 9.

ITALY

FLORENCE First Church—Sun 11; Wed 6; RR 3-6; Sun 10-11—1 Via della Spada.

Second Church—Sun Italian 10, English 11.15; Wed 6; RR 3-6 except Sun—7 Lung' Arno Guicciardini.

LATVIA

RIGA Society—Sun Latvian 9.30, German 11, English 6; Wed 7; RR 11-1, 5-7 except Wed and Sun—Albertst 3, ap. 6.

NORWAY

CHRISTIANIA Society—Sun English 10, Norwegian 11.30; Wed 7.30—Drammensveien 20, entrance C. RR 12-3; Tues Sat 6-8—Stortingsgt 4.

SWEDEN

GOTHENBURG Society—Sun English 11, Swedish 12.15; 2d and 4th Wed 7.30; RR Tues 12-2; Thurs 6-8—Erik Dahlbergsgatan 3.

STOCKHOLM First Church—Sun Swedish 11, English 12.15; Wed 7.30—Tunnelgatan 19. RR 11-4; Tues Fri 7-9—Smålandsgatan 20 I.

SWITZERLAND

BASEL Society—Sun 9.45; Wed 8; RR 3-7—Petersgraben 45.

BERNE First Church—Sun German 9.45, English 11; Wed English 7.15, German 8.30—Ringstrasse 5. RR 9.30-12, 1-7; Wed to 6; Mon 8-9.30—Spitalgasse 55 II.

GENEVA First Church—Sun French 9.45, English 11; Wed 8.30; RR 12-5; Mon 8-10—Boulevard des Philosophes 8.

LAUSANNE Society—Sun French 9.45, English 11; Wed 8.15; RR 2.30-5; Mon 8-9—Richemont 18, Petit-Chêne.

MONTREUX Society—Sun French 10, English 11; 1st and 3d Wed 8.30—57 Bon Port.

NEUCHATEL Society—Sun 10; Wed 20.15; RR 14.30-17—Faubourg du Lac 8.

ST GALL First Church—Sun German 9, English 10.10; Wed 8.15; RR 3-5 except Fri Sat; Fri Sat 7-9—20a Rosenberg st.

THUN Society—Sun 9.15, 7.30; 1st Wed 7.30; RR 3-5; Wed 12.30-4; Thurs 7-8.30—Niesenstr 3.

WINTERTHUR Society—Sun 9.15, 7; Wed 8—Eichgutstr.

ZURICH First Church—Sun German 9, English 10.15; Wed English 6.45, German 8—Eisengasse 19. RR 10-7; Wed to 6; Sat to 9—Lintheschergasse 8.

NORTH AMERICA

BERMUDA ISLANDS

HAMILTON (Bermuda) Society—Sun 11; Wed 8; RR 10-1—Burnaby st.

BRITISH WEST INDIES

BRIDGETOWN (Barbados) Society—Sun 11.05, 7; 1st Wed 8; RR Tues Wed Fri 10.30-2—B M L A blgs.

KINGSTON (Jamaica) Society—Sun 11; Wed 7.30—131 Orange st.

CANADA

Alberta

CALGARY First Church—Sun 11, 7.30; Wed 8—5th st, W, and 18th av. RR 10-9; Wed to 5—913 Lancaster blg.

EDMONTON First Church—Sun 11, 7.30; Wed 8—10210 118th st RR 10-5.30—700 Tegler blg.

LETHBRIDGE Society—Sun 11; Wed 8; RR 3-5—Hull blk, 7th st, S.

MEDICINE HAT First Church—Sun 11, 7.30; Wed 8; RR 2.30-5—I O O F hall, 3d st, SE.

RED DEER Society—Sun 11; Wed 8—Michener blk.

British Columbia

CHILLIWACK Society—Sun 11; 1st Wed 7.30—Ashwell blk.

DUNCAN Society—Sun 11; Wed 8—I O O F hall.

NELSON First Church—Sun 11, 7.30; Wed 8; RR 3-5—224 Victoria st

NEW WESTMINSTER Society—Sun 11; Wed 8; RR Fri 2-5—54 Clarkson st.

NORTH VANCOUVER Society—Sun 11; Wed 8; RR Tues Thurs 2-4—800 Lonsdale av.

PRINCE RUPERT Society—Sun 11; Wed 8—245 2d av.

TRAIL Society—Sun 7.30; Wed 8.

VANCOUVER First Church—Sun 11, 7.30; Wed 8—Church, 116 Georgia st, W. RR 9-9; Wed to 7; Sun and holidays 2-5—901 Birks blg

VICTORIA First Church—Sun 11, 7.30; Wed 8—Chambers st and Pandora av. RR 10-9; Wed to 7; Sun 2-5—515 Sayward blg.

Manitoba

BRANDON Society—Sun 11; Wed 8; RR Wed Sat 3-5—Church, 70 Victoria av.

VIRDEN Society—Sun 11; 1st Wed 8—Queen st.

WINNIPEG First Church—Sun 11, 7; Wed 8—River av and Nassau st RR 9.30-5; Sun 3-5—445 Somerset blg, Portage av and Donald st.

Second Church—Sun 11; Wed 8—Furby st and Westminster av RR 12-5—405, 218 Portage av.

New Brunswick

MONCTON Society—Sun 11; Wed 8—Robinson st.

ST JOHN First Church—Sun 11; Wed 8; RR 3-5 except Sat—Orange hall, 121 Germain st.

Society—Sun 11; Wed 8; RR 3-5 except Sat—Church, Carleton and Peel sts.

Nova Scotia

HALIFAX First Church—Sun 11; Wed 8—8 S Park st. RR 1-5 except Sat—18 St Paul blg, Barrington st.

TRURO Society—Sun 11; Wed 8—Court House.

Ontario

BRANTFORD First Church—Sun 11; Wed 8; RR 2.30-4.30—44 George st.

CHATHAM First Church—Sun 11; Wed 8; RR 2-5—I O O F temple, King st.

COBOURG Society—Sun 3; Wed 8—King st, West.

FORT WILLIAM First Church—Sun 11; Wed 8; RR Tues Thurs Sat 3-5—K of P hall, Murphy blk, Simpson st.

GALT Society—Sun 11; Wed 8; RR 3-5; Fri 7-9—Church, W Main st, N.

HAMILTON First Church—Sun 11, 7; Wed 8—145 Main st, E. RR 11.30-5—210 Turner blg.

KINGSTON First Church—Sun 11, 7; Wed 8; RR 3-5—95 Johnston st.

KITCHENER First Church—Sun 11; Wed 8—Water and Francis sts. RR 10-1, 2.30-5.30; 8-9 Mon—Weber chmbs, 144 King st, W.

LEAMINGTON Society—Sun 11; Wed 8—Marlborough and Fox sts.

LONDON First Church—Sun 11, 7; Wed 8—540 Richmond st. RR 10-5—55 Bank of Toronto chmbs.

OAKVILLE Society—Sun 11; Wed 8—Dundas st at Dunn st.

OSHAWA First Church—Sun 11; Wed 8; RR Tues Thurs Sat 3-5—64 Colborne st, E.

OTTAWA First Church—Sun 11, 7; Wed 8—Metcalfe and Gilmour sts. RR 9-6—411 Hope chmbs.

PORT ARTHUR First Church—Sun 11; Wed 8; RR 3-5—Ambrose and Ross sts.

ST CATHARINES First Church—Sun 11; Wed 8; RR Wed Sat 3-5—9 Race st.

ST THOMAS First Church—Sun 11, 7; Wed 8; RR Tues Thurs 2.30-4.30—48 Princess av.

SARNIA First Church—Sun 11; Wed 8; RR 3-5—251 N Vidal st.

TORONTO First Church—Sun 11, 7; Wed 8—196 St George st. RR 9.30-9; Wed to 7—1010 Lumsden blg, Yonge and Adelaide sts.

Second Church—Sun 11, 7; Wed 8—University av and Elm st. RR 9.30-5.30—304 Ryrie blg, 229 Yonge st.

Third Church—Sun 11, 7; Wed 8—Colvin hall, 2875 Dundas st, W. RR 11-5; Tues Thurs Fri Sat 8-10—Dominion bnk blg, Dundas and Medland sts.

Fourth Church—Sun 11; Wed 8—Masonic Temple, Balsam av. RR 11-5; Tues Thurs Fri 7-9—Kenilworth blg, Kenilworth av and Queen st.

LLAND Society—Sun 11; Wed 8; RR Tues 3-5, 7.30-9; Fri 3-5 —203 East Main st.
NDSOR First Church—Sun 11; Wed 8; RR 2-5—Giles blv and elissier st.
ODSTOCK Society—Sun 11; Wed 8—386 Dundas st.

Quebec

NTREAL First Church—Sun 11, 7.30; Wed 8—41 Closse st. Rms 9.30-9.30; Wed Sat to 7.30; Sun and holidays 2-5—311 rummond blg. 7-9 except Wed Sun; Wed 2-5—1409 Wellington t, Verdun.
ERBROOKE Society—Sun 11; Wed 8; RR 3-5 except Sat—Art blg.
STMOUNT First Church—Sun 11, 7.30; Wed 8; RR 2.30-5.30; ri 8-10—Victoria hall.

Saskatchewan

OSE JAW First Church—Sun 11; Wed 8; RR Wed Sat 3-5— th av and Oxford st.
GINA Society—Sun 11—I O O F hall. Wed 8—Banner blk, 11th v. RR 2.30-5—404 Leader blg.
SKATOON First Church—Sun 11; Wed 8—525 24th st, E. RR -5—301 Standard Trust blg.

Yukon

VSON Society—Sun 2; Wed 8; RR Wed 2.30-4.30—7th and Queen st.

CUBA

'ANA Society—Sun 11; Wed 8.15—San Rafael 29. RR 12.30-4.30 —530 Manzana Gomez blg.

MEXICO

XICO CITY First Church—Sun 11; Wed 8; RR 2-5—Calle Cinco e Mayo 6.

PANAMA

Canal Zone

ON Society—Sun 11; Wed 7.30; RR 3-5; also 7-9 except Wed —Balboa Lodge hall.
STOBAL Society—Sun 10.30; Wed 7.30; RR 2-4 except Wed—Church.

PHILIPPINE ISLANDS—See Asia

PORTO RICO—See United States

UNITED STATES

Alabama

IISTON Society—Sun 11; Wed 8—Alabama hotel, 12th st.
SEMER Society—Sun 11; Wed 8—325 Realty blg.
MINGHAM First Church—Sun 11, 7.30; Wed 8—11th av and 1st st, S. RR 9-5—1111 American Trust blg.
Second Church—Sun 11, 8; Wed 8—Cable hall, 1818 2d av. R 10-4—200 Clark blg, 4th av and N 20th st.
RONELLE Society—Sun 11—Church, 1st st.
ITSVILLE Society—Sun 11; Wed 8; RR Tues Fri 3-5—Carnegie ibrary blg, Madison and Gates sts.
ILE First Church—Sun 11; Wed 8—S W Dauphin and Oakland r. RR 10-4—410 City bnk blg.
ITGOMERY First Church—Sun 11; Wed 8—16 High st. RR)-5—802 1st Nat bnk blg.
MA Society—Sun 11; Wed 8; RR 3-5—Hotel Albert blg.

Alaska

HORAGE Society—Sun 11; Wed 8—3d and H sts.
DOVA Society—Sun 11—Masonic hall.
RBANKS Society—Sun 2; Wed 8:15; RR Wed 2.30-5—St James ll, 3d av.
EAU Society—Sun 11; Wed 8.15; R R Wed Sat 2.30-4—Church.
CHIKAN Society—Sun 11; Wed 7.30—Masonic and I O O F hall.

Arizona

EE Society—Sun 11; Wed 8; RR Tues Thurs Sat 1-4—I O O F blg.
NDLER Society—Sun 11; Wed 8—Colo. and Cleveland sts.
TON Society—Sun 11—Armory blg.
NDALE Society—Sun 11; RR Sat 2-5—119 East B av.
BE Society—Sun 11; Wed 8; RR Tues Fri 3-5—375 Sycamore st.
OME Society—Sun 11—Souer blg, Clark st.
GMAN Society—Sun 11; Wed 7.30—Spring st.
A Society—Sun 11; RR Tues Thurs Sat 3-5—Church.
MI Society—Sun 11—Masonic hall.
ENIX First Church—Sun 11, 8; Wed 8—Arizona School of Music. R 9.30-9; Mon Wed to 6—410 Heard blg.
PRESCOTT First Church—Sun 11; Wed 8; RR 2-4—Brinkmeyer blg.
TUCSON First Church—Sun 11; Wed 8—N Stone av and 2d st. RR 12-5—41 S Stone av.
WINSLOW Society—Sun 11; Wed 8—Women's Club rm, Kinsley av.

Arkansas

EUREKA SPRINGS First Church—Sun 11; Wed 7.30; RR 2-5—68 Mountain st.
FAYETTEVILLE First Church—Sun 11; Wed 7.45; R R Wed Sat 2-4—K P hall.
FORT SMITH First Church—Sun 11; Wed 8—C and 7th sts. RR 9.30-5—312 Kennedy blg.
HELENA Society—Sun 11; Wed 8; RR Mon Wed Fri 2-4—Perry and Pecan sts.
HOT SPRINGS First Church—Sun 11; Wed 8—1348 Central av. RR 9-7—Citizens Nat bnk blg.
JONESBORO Society—Sun 11; Wed 8; RR Tues Sat 3-5—116½ E Jackson av.
LITTLE ROCK First Church—Sun 11, 8; Wed 8—20th and La. sts. RR 10-1, 2-5—805 Boyle blg.
MENA Society—Sun 11; Wed 7.30—12th and Church sts.
MONTICELLO First Church—Sun 11; Wed 8; RR 2-4—Church, Main st.
PINE BLUFF First Church—Sun 11; Wed 8; RR Tues Fri 2.30-5—Church, 121 Martin av.
ROGERS First Church—Sun 11; Wed 8; RR 3-5—226 S 1st st.
SILOAM SPRINGS Society—Sun 11; Wed 7.30; RR Sat 2-5.
TEXARKANA First Church—Sun 11; Wed 8; RR 2.30-4.30—612 Walnut st.

California

ALAMEDA First Church—Sun 11, 8; Wed 8; RR 11-4.30—Central av and Walnut st.
ALHAMBRA First Church—Sun 11, 8; Wed 8—301 S 2d st at Commonwealth av. RR 12-5; 7-9 except Wed—Unger blg, 3d and Main st.
ANAHEIM First Church—Sun 11, 8; Wed 8—Chartres and Philadelphia sts. RR 11-5.30—304 1st Nat bnk blg.
ARCATA First Church—Sun 11; Wed 7.45—Chapel, 14th st. RR 2-4 —Arcata Hotel blg, G st.
ARTESIA Society—Sun 11; Wed 7.45—Church.
ATASCADERO Society—Sun 11; Wed 8—105 Administration blg.
AVALON (Catalina Island) Society—Sun 11; Wed 8—Church.
BAKERSFIELD First Church—Sun 11, 8; Wed 8—17th and G sts. RR 10-9; Wed to 6—324 Brower blg, 19th and I sts.
BALBOA—See Newport Beach.
BELLFLOWER Society—Sun 11—Woodruff hall, Somerset st.
BELVEDERE Society—Sun 11. Log Cabin, Beach rd.
BERKELEY Churches unite in Reading Rms, 307 Berkeley bnk blg, Center st, 9.30-9; Wed to 6; Sun and holidays 2-5.
First Church—Sun 11, 8; Wed 8—Church, Bowditch st and Dwight way.
Second Church—Sun 11; Wed 8—Auditorium, Armstrong College, Kittridge st and Harold way.
Third Church—Sun 11; Wed 8—Church, 2715 Prince st.
BEVERLY HILLS Society—Sun 11; Wed 8—Masonic hall, Burton way.
BISHOP First Church—Sun 11; Wed 8; RR Tues Sat 2-4.
BLYTHE Society—Sun 11; 2d and 4th Wed 8—Masonic hall.
BOULDER CREEK Society—Sun 11; 1st Wed 8—Church.
BRAWLEY First Church—Sun 11; Wed 8; RR 3-5—Belvedere Theater blg
BURBANK Society—Sun 11; Wed 8—I O O F hall, 164 N Olive av.
BURLINGAME First Church—Sun 11; Wed 8—Oak Grove av and Acacia drive. RR 1.30-5—1209 Burlingame av.
CALEXICO Society—Sun 11—Elks hall, 3d and Rockwood av.
CAMPBELL Society—Sun 11; Wed 8; RR Tues Thurs Fri 3-5.
CARMEL Society—Sun 11; Wed 8; RR Tues Fri 2-5—Church, Monte Verde st.
CARPINTERIA Society—Sun 11—Town hall.
CHICO First Church—Sun 11; Wed 8—Woodland av and Pine st. RR 1.30-5—4442 2d st.
CHULA VISTA Society—Sun 11; 1st and 3d Wed 8—Woman's Club rms
COACHELLA VALLEY Society—Sun 11—Woman's Club, Indio.
COALINGA Society—Sun 11; Wed 8—Sunset and Monroe sts.
COLUSA Society—Sun 11; Wed 8; RR Sat 2-4—539 Oak st.
COMPTON Society—Sun 11; Wed 8—Pathfinder Club house, 428 E Main st. RR Wed Sat 2-4—203 James blg.
CORCORAN Society—Sun 11; 1st Wed 8—Women's Club house.
CORNING Society—Sun 11; Wed 8—4th and Colusa sts.
CORONA Society—Sun 11; 1st and 3d Wed 7.30—7th and Washburn sts.
CORONADO First Church—Sun 11; Wed 8; RR 2-4.30—8th st and C av.
COVINA First Church—Sun 11; Wed 8—Church, 3d and Center sts. RR 2-4.30 except Mon—136 W Badillo st.
DAVIS Society—Sun 11; 1st Wed 8—Woodman hall.
DELANO First Church—Sun 11; Wed 8; RR Mon Wed Fri 3-5—Masonic temple, Mariposa st.
DINUBA Society—Sun 11; Wed 8—Woman's Club house.
DIXON Society—Sun 11—Women's Improvement Club rm, Library blg.
DOWNEY Society—Sun 11; Wed 8—Church, 5th and Church sts.
DUNSMUIR Society—Sun 11; Wed 8—I O O F hall.
EAST SAN DIEGO First Church—Sun 11; Wed 8; RR 2-4.30—3879 Pauly av.
EL CENTRO First Church—Sun 11; Wed 8—Woman's Club, 7th and Olive sts. RR 1-4—Davis blg, 5th and Main sts.

EL SEGUNDO Society—Sun 11; Wed 8; RR 2-4—543 Concord st.
ESCALON Society—Sun 11—French Camp and Jones blvs.
ESCONDIDO Society—Sun 11; Wed 8—Lime st.
EUREKA First Church—Sun 11; Wed 8—11th and H sts. RR 11.30-5.30—408 Humboldt Nat bnk blg, 4th and E sts.
FELLOWS Society—Sun 8; 1st Wed 8.
FILLMORE First Church—Sun 11; Wed 8; RR Mon Wed Fri 3-5—Hall, Central av and Santa Clara st.
FLORENCE First Church—Sun 11; Wed 8; RR 2-4—1807 E Florence av, Los Angeles.
FORTUNA First Church—Sun 11; Wed 8; RR Mon Wed Fri 2-4; Tues Thurs Sat 7-9—7th and D sts.
FRESNO First Church—Sun 11, 8; Wed 8—1615 N st. RR 9.30-9; Wed to 6; Sun and holidays 3-5—914 Griffith-McKenzie blg.
FULLERTON First Church—Sun 11, 8; Wed 8—Chapman and Pomona avs. RR 11.30-4.30—202 1st Nat bnk blg.
GALT Society—Sun 11; Wed 8—B st.
GARDENA—See Eighth Church, Los Angeles.
GILROY Society—Sun 11; 3d Wed 8—Masonic blg.
GLENDALE First Church—Sun 11, 8; Wed 8—Church, Cal. and Md. avs. RR 12-5; Tues Thurs Sat 7-9—12 Ralphs blg, 201 N Broadway.
GLENDORA Society—Sun 11; Wed 8—Church, S Vista Bonita av.
GRASS VALLEY Society—Sun 11; Wed 8—Woman's Improvement Club blg, Church st.
GRIDLEY Society—Sun 11; Wed 8—Masonic hall.
HANFORD First Church—Sun 11; Wed 8—438 N Redington st. RR 2-4—18 Bissell blg.
HAYWARD First Church—Sun 11; Wed 8; RR 2-4—1122 B st.
HEALDSBURG Society—Sun 11; 1st Wed 8—Woman's Improvement Club blg.
HERMOSA BEACH First Church—Sun 11; Wed 8; RR 2-4 except Wed Sat—16 st between Hermosa av and Strand.
HUNTINGTON BEACH Society—Sun 11; Wed 8; RR Mon Wed Fri 2-4—8th st and Olive av.
HUNTINGTON PARK First Church—Sun 11; Wed 8—Irvington and Rugby avs. RR 11-9; Wed to 7—264 S Pacific blv.
IMPERIAL Society—Sun 11; RR Tues Fri 3-5—114 E 8th st.
INGLEWOOD First Church—Sun 11; Wed 8; RR 1-4.30—Grevillea av and Kelso st.
KERMAN Society—Sun 11; Wed 8—D st.
LANKERSHIM Society—Sun 11; Wed 8—Weddington hall, Lankershim blv.
LINDSAY First Church—Sun 11; Wed 8; RR Wed Sat 2-4—Mirage and Apia sts.
LODI First Church—Sun 11; Wed 8—Lee av between Pine and Elm sts. RR 12-4—Friedberger Blodgett blg, Sacramento and W Pine sts.
LOMPOC Society—Sun 11; Wed 8—Public Library blg.
LONG BEACH Churches unite in Reading Rms—522 Markwell blg; 9-9; Wed to 6; Sun and holidays 1-5.
First Church—Sun 11, 8; Wed 8—440 Elm av.
Second Church—Sun 11; Wed 8—School, 7th st and Daisy av.
Third Church—Sun 11; Wed 8—Elliott and Orizaba av.
LOS ALTOS First Church—Sun 11; Wed 8; RR Mon Wed Fri 2-5—1st and Main sts.
LOS ANGELES Churches unite in Reading Rms: 703 H W Hellman blg, 4th and Spring sts; 815 Van Nuys blg, 7th and Spring sts; 215 Union Oil blg, 7th and Hope sts. Hours 9-9; Wed to 7; Sun and holidays 1-6.
First Church—Sun 11, 8; Wed 8—1366 S Alvarado st. RR 9-9; Wed to 6; Sun and holidays 2-6—712 W Pico st.
Second Church—Sun 11, 8; Wed 8—Church, 948 W Adams st. RR 10-9; Wed to 5.30—1154 W Washington st.
Third Church—Sun 11, 8; Wed 8—734 S Hope st. RR 10-9; Wed to 6; Sun 2-6—680 S Alvarado st.
Fourth Church—Sun 11; Wed 8—131 East av, 57. RR 1-5; Tues Fri Sat 7-9—5630 Pasadena av.
Fifth Church—Sun 11, 8; Wed 8—7107 Hollywood blv. RR 9-9; Wed to 7.30; Sun 1.30-5—6683 Hollywood blv.
Sixth Church—Sun 11, 8; Wed 8—971 E 42d st. RR 12-6; Wed to 5; Sat to 9—4221 Central av.
Seventh Church (San Pedro)—Sun 11; Wed 8—317 7th st. RR 10-5.30; Tues Fri 7-9—355 7th st.
Eighth Church (Gardena)—Sun 11; Wed 8; RR Mon Wed Fri 2-4—846 W 161st st.
Ninth Church—Sun 11, 8; Wed 8—430 S New Hampshire av. RR 10-6—178 S Western av.
Tenth Church—Sun 11, 8; Wed 8—936 W 49th st.
Eleventh Church—Sun 11; Wed 8; RR 12-4—Masonic temple, 1st and Chicago sts.
Twelfth Church (Van Nuys)—Sun 11; Wed 8—Chapel, 312 Friar st. RR 12-4—7 Bnk of Van Nuys blg.
Thirteenth Church—Sun 11, 8; Wed 8—1750 N Edgemont st. RR 12-9; Wed to 5—5011 Hollywood blv.
Fourteenth Church (Culver City)—Sun 11; Wed 8; RR 12.30-3.30 except Sat—7120 Durango st.
Fifteenth Church—Sun 11; Wed 8—1800 S Gramercy pl.
Sixteenth Church (Eagle Rock)—Sun 11; Wed 8—Women's Club house, Colorado blv and Hermosa st. RR 12.30-4.30—215 Security Tr and Sav bnk blg, Colorado and Eagle Rock blvs.
Society (Owensmouth)—Sun 11—505 Gordon av at Wyandotte.
LOS GATOS First Church—Sun 11; Wed 8; RR 2-4—Chapel, Broadway.
MADERA Society—Sun 11; Wed 8—West Yosemite av at N st.
MANTECA Society—Sun 11; Wed 8—Chapel, Poplar st.
MARICOPA Society—Sun 11; Wed 8—Chapel, Poso st.
MARTINEZ First Church—Sun 11, 8; Wed 8; RR Fri 2-4—Mell and Los Juntas sts.
MARYSVILLE First Church—Sun 11; Wed 8; RR 1-4—I O O F hall.
MERCED First Church—Sun 11; Wed 8—19th and J sts. RR 12-3-26 Shaffer blg.
MILL VALLEY First Church—Sun 11; Wed 8; RR 1.30-4.
MODESTO First Church—Sun 11; Wed 8; RR 12-4—1328 H st.
MONROVIA First Church—Sun 11; Wed 8; RR 2-5—216 E Palm a
MORGAN HILL Society—Sun 11; 3d Wed 8—Bank blg.
MONTEREY Society—Sun 11; Wed 8—Women's Civic Club.
MONTEREY PARK First Church—Sun 11; Wed 8; RR 2-4 except Su and holidays—2330 S Garfield av.
MOUNTAIN VIEW First Church—Sun 11; Wed 8; RR 2-4—1st N bnk blg, Castro st.
NAPA First Church—Sun 11; Wed 8—Seminary and Polk sts. R 12-4—Behlow blg.
NATIONAL CITY Society—Sun 11.
NEVADA CITY Society—Sun 11—Brand Studio.
NEWPORT BEACH Society—Sun 11; 1st Wed 8—307 Palm st, Balbo
OAKLAND Churches unite in Reading Rms, Perry blg, 414 13th s 8.30-9; Wed to 7; Sun and holidays 1-5.
First Church—Sun 11, 8; Wed 8; RR 12-4.30—17th and Fran lin sts.
Second Church—Sun 11, 8; Wed 8; RR 1-4—34th and Elm sts.
Third Church—Sun 11, 8; Wed 8; RR 1-4—Fruitvale av and 17th st.
Fourth Church—Sun 11, 8; Wed 8; RR 10-4—230 Lakeshore bl
Fifth Church—Sun 11, 8; Wed 8—I O O F hall, 92d av and 14th st.
Sixth Church—Sun 11, 8; Wed 8; RR 2-4.30—250 41st st.
Seventh Church—Sun 11, 8; Wed 8—2333 Harrison blv.
Eighth Church—Sun 11; Wed 8; RR 2-4—1219 Filbert st.
OCEAN BEACH Society—Sun 11; Wed 8—1965 Abbott st.
ONTARIO First Church—Sun 11; Wed 8—Euclid av and G st. R 1.30-4.30—9 Ontario Nat bnk blg.
ORANGE First Church—Sun 11; Wed 7.45; RR Tues Thurs Sat 2-5—139 N Glassell st.
ORLAND Society—Sun 11—I O O F hall.
OROVILLE First Church—Sun 11; Wed 8—Superior Court room. R 1-4—Ostroski blg.
OXNARD First Church—Sun 11; Wed 8; RR 2-5—2d and D sts.
PACIFIC GROVE First Church—Sun 11, 8; Wed 8; RR 2-4—Churc Central and Fountain avs.
PALO ALTO First Church—Sun 11; Wed 8—Bryant st and Forest a RR 10-9; Wed to 5; Sun and holidays 2.30-5.30—310 University av
PASADENA First Church—Sun 11, 8; Wed 8—Oakland av near Col st. RR 9-9; Wed to 7.30; Sun and holidays 2-6—502 Cit Sav bnk bl
Second Church—Sun 11; Wed 8; RR Mon Tues Thurs F 11.30-4; Tues 7-9—1359 N Lake av.
PASO ROBLES Society—Sun 11; Wed 8; RR Tues Fri 2-4; Wed 7-8
PERRIS Society—Sun 11—3d and B sts.
PETALUMA First Church—Sun 11; Wed 8; RR 2-4—522 B st.
PLACERVILLE Society—Sun 11; Wed 8—Eagle hall.
POMONA First Church—Sun 11; Wed 7.45—180 W Center st. R 10-5—271 S Thomas st.
PORTERVILLE First Church—Sun 11; Wed 8; RR 2-5—418 Mill st
REDDING Society—Sun 11; Wed 8—Court and Butte sts.
REDLANDS First Church—Sun 11; Wed 8—4th and Vine sts. R 12-5—4 Hubbard blk, 102½ Orange st.
REDONDO BEACH First Church—Sun 11; Wed 8—317 S Broadway RR 11-4—Redondo Sav bnk blg.
REEDLEY Society—Sun 11; Wed 8—Civic and Study Club, 8th and F sts
RICHMOND First Church—Sun 11; Wed 8; RR 12-4; Sat 7-9—Church, 1129 Nevin av.
RIVERBANK Society—Sun 11; Wed 8—Johnsons hall, Santa Fe st.
RIVERDALE Society—Sun 11.
RIVERSIDE First Church—Sun 11; Wed 8—6th and Lemon sts. R 10-5—316 Citizens Nat bnk blg.
ROSEVILLE Society—Sun 11—Fiddyment hall, Lincoln st.
SACRAMENTO First Church—Sun 11, 8; Wed 8—23d st between I and L sts. RR 9-9; Wed to 6; Sun and holidays 2-5—708 People bnk blg
Second Church—Sun 11; Wed 8; RR 1-5 except Sun and holiday —2828 33d st, Oak Park.
Third Church—Sun 11; Wed 8—Masonic temple. RR 10-9—72 Mull blg.
ST HELENA Society—Sun 11; Wed 8—Oak and Pine sts.
SALINAS Society—Sun 11; Wed 8—I O O F hall, Main st.
SAN BERNARDINO First Church—Sun 11; Wed 7.45—736 E st RR 12-5—311 Chamber of Commerce blg.
SAN DIEGO First Church—Sun 11, 8; Wed 8—2464 2d st. RR 9-9 Wed to 6; Sun and holidays 2-5—641 Spreckels blg.
Second Church—Sun 11, 8; Wed 8—22d and C sts. RR 9.30-9 Wed to 6; Sun and holidays 1-5—1013 1st Nat bnk blg.
Third Church—Sun 11; Wed 8; RR 2-4—2577 Imperial av.
Fourth Church (La Jolla)—Sun 11, 8; Wed 8; RR 2-4—7769 Girard av.

.N FERNANDO Society—Sun 11—Cody Theater, Brand blv.
.N FRANCISCO Churches unite in Reading Rms, Sachs blg, 140 Geary st; 8-9.45; Wed to 6; Sun and holidays 1-5.
First Church—Sun 11, 8; Wed 8—Cal. and Franklin sts; RR 9-9; Wed to 5.30; Sun and holidays 2-5—Scottish Rite Temple, 1290 Sutter st. at Van Ness av.
Second Church—Sun 11, 8; Wed 8—655 Dolores st, RR 11-5; 7-9.30 except Wed; Sun and holidays 2-5—1089 Valencia st.
Third Church—Sun 11, 8; Wed 8; RR 1-4—1250 Haight st.
Fourth Church—Sun 11, 8; Wed 8—450 Arguello blv. RR 10.30-5; 7.30-9.30 except Wed—1124 Clement st.
Fifth Church—Sun 11, 8; Wed 8—430 Mason st. RR 10-6—417 Market st.
Sixth Church—Sun 11, 8; Wed 8—2137 Sutter st. RR 10-9; Wed to 6; Sun and holidays 2-5—1903 Fillmore st.
Seventh Church—Sun 11; Wed 8—Sorosis Club hall, 536 Sutter st, near Powell st. RR 10-4—Russ blg, 235 Montgomery st.
Eighth Church—Sun 11, 8; Wed 8—Druids temple, 44 Page st.
Ninth Church—Sun 11; Wed 8; RR Mon Wed Fri 1-4—175 Junipero Serra blv.
N JOSE First Church—Sun 11; Wed 8—Church, St James st, between 1st and 2d sts. RR 10-5.30; 7-9 except Wed; Sun and holidays 2-5—1st Nat bnk blg, 1st and Santa Clara sts.
N LEANDRO First Church—Sun 11; Wed 8—Masonic temple. RR 2.30-4.30—1st Nat Bnk blg.
N LUIS OBISPO First Church—Sun 11; Wed 8; RR Mon Wed Fri 2.30-4.30—1326 Garden st.
N MATEO First Church—Sun 11; Wed 8; RR 2-4—Monte Diablo av and County rd.
N PEDRO—See Seventh Church, Los Angeles.
N RAFAEL First Church—Sun 11; Wed 8—Church, 5th st at F st. RR 12-4—811 4th st.
NTA ANA First Church—Sun 11, 8; Wed 8—Main st at 10th st. RR 9-6—405 W H Spurgeon blg.
NTA BARBARA First Church—Sun 11, 8; Wed 8—Anacapa and Micheltorena sts. RR 9-5; 7-9 except Wed—340 San Marcos blg.
NTA CRUZ First Church—Sun 11, 8; Wed 8—Ocean st and Dakota av. RR 11-4—I O O F blg, Pacific av.
NTA MARIA Society—Sun 11; Wed 8; RR Tues Fri 2-5—Lincoln and Church sts.
Society—Sun 11; Wed 8—Masonic hall.
NTA MONICA First Church—Sun 11, 8; Wed 8; RR 11-5; Sun and holidays 2-4—5th st and Arizona av.
NTA PAULA First Church—Sun 11; Wed 8—331 N 6th st. RR 2-5—236 W Main st.
NTA ROSA First Church—Sun 11; Wed 8—3d and E sts. RR 2.30-4—Exchange bnk blg.
JSALITO Society—Sun 11; Wed 8; RR Mon Wed Fri 1-4—62 Princess st.
NTELLE First Church—Sun 11; Wed 8; RR 2-4—2673 Chicamagua av.
BASTOPOL First Church—Sun 11; Wed 8; RR 2-4—Bodega and Morris avs.
.MA Society—Sun 11; 2d and 4th Wed 8—American Legion blg.
RRA MADRE Society—Sun 11; Wed 8—N Hermosa av.
IORA Society—Sun 11; 1st and 3d Wed 8—Washington hall.
.UEL Society—Sun 11—I O O F blg.
ITH PASADENA First Church—Sun 11; Wed 8—Fremont av and Oak st. RR 10-5—811 Fair Oaks av.
ITH SAN FRANCISCO Society—Sun 11; Wed 8—Metropolitan hall.
ITH SANTA ANITA Society (P O Arcadia)—Sun 11; Wed 8; RR Tues 2.30-4.30—Church, Duarte rd.
CKTON First Church—Sun 11; Wed 8—Center and Flora sts. RR 10-5; 7-9 except Wed; Sun and holidays 2-5—1st Nat bnk blg.
ANVILLE Society—Sun 11; Wed 8—Knoch hall, Main st.
T Society—Sun 11; 3d Wed 8—Woman's Club house.
IPLETON Society—Sun 11; RR Fri 2-4—Church.
.ARE Society—Sun 11; Wed 8—Woman's Club house. RR 2-4—27½ E Kern st.
LOCK First Church—Sun 11; Wed 8; RR Tues Sat 2.30-4.30.
AH Society—Sun 11; Wed 7.30; RR 2-4—204 S Oak st.
.AND—See Ontario.
.LEJO First Church—Sun 11; Wed 8—Masonic temple, Marin st. R 2-4.30; 7.30-9 except Wed—344 Virginia st.
IICE First Church—Sun .11, 8; Wed 8—2d and Brooks avs. RR 0-6; Sun 2-5—821 Ocean Front.
ITURA First Church—Sun 11; Wed 8; RR 1-4—Main and Fir sts.
ALIA First Church—Sun 11; Wed 8—N Church and School sts. R 2-4.30—117 W Main st.
DEN Society—Sun 11; Wed 8.
.NUT CREEK Society—Sun 11; RR Wed 2-4.
'SONVILLE First Church—Sun 11; Wed 8—Woman's Club house. R 12-1, 2.30-4—210 Lettunich blg.
TS First Church—Sun 11; Wed 8; RR 2-4—411 E Grand av.
TTIER First Church—Sun 11; Wed 7.45; RR 2-5—Bailey st and ashington av.
LITS Society—Sun 11; Wed 8—Library blg.
LOWS First Church—Sun 11; Wed 8—West Walnut st.
MINGTON Society—Sun 11; Wed 8—Island av and West I st.
DLAND Society—Sun 11; Wed 8; RR 2.30-4.30 except Wed—50 First st.

COLORADO

ALAMOSA First Church—Sun 11; Wed 8; RR Wed Sat 2-4—Ross and 4th sts.
ARVADA Society—Sun 11; Wed 8—West 1st and Adalaide sts.
ASPEN First Church—Sun 11; Wed 7.30; RR Wed 2-4.
BOULDER First Church—Sun 11, 7.45; Wed 7.45—13th st and Mapleton av. RR 12.15-4.15—2031 12th st.
CANON CITY First Church—Sun 11; Wed 7.45—824 Main st. RR 2-4.30—19 Apex blk.
COLORADO SPRINGS First Church—Sun 11, 8; Wed 8—Boulder and N Cascade avs. RR 9-5—405 Hagerman blg.
CRIPPLE CREEK First Church—Sun 11; Wed 7.45; RR Wed 2-4.
DELTA First Church—Sun 11; Wed 8; RR Tues Fri 2-4—Library blg.
DENVER Churches unite in Reading Rms, 9-9; Wed to 7; Sun 2-5.30—908 Gas and Electric blg.
First Church—Sun 11, 8; Wed 8—14th av and Logan st.
Second Church—Sun 11, 8; Wed 8—S Grant st and Bayaud av.
Third Church—Sun 11; Wed 8—31st av and Elizabeth st.
Fourth Church—Sun 11; Wed 8—W Lake pl and Grove st.
Fifth Church—Sun 11; Wed 8—Colfax av and Columbine st. RR 2-5; Mon Fri 7-9—1477 Columbine st.
DURANGO First Church—Sun 11; Wed 8; RR Tues Thurs Sat 2.30-4.30—Church, 3d av and 12th st.
ENGLEWOOD Society—Sun 11; Wed 8—Public Library.
FLORENCE Society—Sun 11; Wed 7.45—312 E 2d st.
FORT COLLINS First Church—Sun 11; Wed 8—503 S College av. RR 2-5—146½ S College av.
GLENWOOD SPRINGS First Church—Sun 11; Wed 8; RR Fri 2-4—10th Cooper av.
GOLDEN Society—Sun 11; Wed 8—Church, 709 13th st.
GRAND JUNCTION First Church—Sun 11; Wed 8—652 White av. RR 3-5—505 Grand Valley bnk blg.
GREELEY First Church—Sun 11; Wed 8—8th av and 14th st. RR 11-5—407 Greeley Nat bnk blg.
GUNNISON First Church—Sun 11; Wed 8; RR Wed Sat 2-5—Church.
LA JUNTA First Church—Sun 11; Wed 7.45; RR Wed Sat 3-5—701 Santa Fe av.
LAS ANIMAS Society—Sun 11; Wed 8—215 6th st.
LITTLETON Society—Sun 11; Wed 7.45; RR 2-4.
LONGMONT First Church—Sun 11; Wed 7.45; RR Tues Thurs Sat 2.30-4.30—5th av and Pratt st.
LOVELAND Society—Sun 11; Wed 8—301 W 4th st.
MONTROSE First Church—Sun 11; Wed 8; RR 2-4—601 S 2d st.
OAK CREEK Society—Sun 11; Wed 8—Church.
OLATHE Society—Sun 11; Wed 8—I O O F hall.
OURAY Society—Sun 11; Wed 7.30—Citizens bnk blg.
PUEBLO First Church—Sun 11; Wed 8—12th and Main sts. RR 10-5—203 Thatcher blg.
ROCKY FORD Society—Sun 11; Wed 8—11th and Maple sts.
SALIDA First Church—Sun 11; Wed 8; RR 2-4—125 E 3d st.
STEAMBOAT SPRINGS Society—Sun 11; Wed 8—I O O F hall.
STERLING Society—Sun 11; Wed 8; RR Wed 2.30-5—North 4th and Walnut sts.
TRINIDAD First Church—Sun 11; Wed 8—317 Pine st. RR 1-4—307 Bank blg.
VICTOR First Church—Sun 11; Wed 7.30; RR Fri 2-4—117 S 4th st.
WALSENBURG Society—Sun 11; Wed 8—K of P hall, Main st.

CONNECTICUT

BRIDGEPORT First Church—Sun 11, 8; Wed 8—871 Lafayette st. RR 10-9; Wed to 7.30—812 Security blg, 1115 Main st.
BRISTOL Society—Sun 11; Wed 8; RR Mon Fri 3-5—180 Main st.
DANBURY First Church—Sun 11; Wed 8; RR Mon Tues Thurs Fri 2.30-4.30—United bnk blg.
GREENWICH Society—Sun 11; Wed 8—Havemeyer hall, Greenwich av. RR 3-5 except Sat—5 E Elm st.
HARTFORD First Church—Sun 10.45; Wed 8—537 Farmington av. RR 1-4—783 Main st.
Second Church—Sun 10.45; Wed 7.45—Asylum and High sts. RR 10-9; Wed to 7; Sun 2-5—983 Main st.
MERIDEN First Church—Sun 10.45; Wed 7.45—Bradley Park. RR 10-5.30; Fri 7-9—Hall and Lewis blg.
MIDDLETOWN First Church—Sun 11; Wed 8—College and Broad sts. RR Mon Wed Fri 3-5—63 Broad st.
MILFORD Society—Sun 10.45; Wed 7.45—18 Broad av.
MYSTIC First Church—Sun 11; Wed 7.30; RR Wed Sat 2.30-4.30—5 Gravel st.
NEW BRITAIN First Church—Sun 10.45; Wed 8—W Main st and Park pl. RR 12-4—504 Nat bnk blg.
NEW HAVEN First Church—Sun 11, 7.30; Wed 8—Winthrop and Derby avs. RR 10-5; Wed to 7; Sat to 9—804 Malley blg, 902 Chapel st.
NEW LONDON First Church—Sun 11, 7.30; Wed 7.30—Granite and Hempstead sts. RR 2-6—315 Plant blg, State st.
NEW MILFORD Society—Sun 11; Wed 8; RR Tues Fri 3-5—Bank st.
NORWALK First Church—Sun 11; Wed 8—57 West av. RR 12-5; Tues Thurs 7-9—Royal James Inn.
NORWICH Society—Sun 10.45; Wed 7.30; RR 4-5—215 Thayer blg.

ROCKVILLE Society—Sun 10.45; 2d Wed 7.30—Masonic hall.
STAMFORD First Church—Sun 11; Wed 8—Prospect st. RR 10-5—23 Main st.
TORRINGTON Society—Sun 10.45; Wed 7.45—71 Water st.
WATERBURY First Church—Sun 11, 8; Wed 8; RR 12-5; Wed to 7.45; Fri 7-9—Holmes and Mitchell avs.
WILLIMANTIC Society—Sun 10.45; Wed 7.30—Y M C A blg.
WINSTED Society—Sun 11; Wed 7.45; RR Sat 3-5—75 High st.

Delaware

WILMINGTON First Church—Sun 11, 8; Wed 8—1201 Van Buren st. RR 10-9; Wed to 5—403 Industrial Trust blg.

District of Columbia

WASHINGTON First Church—Sun 11, 8; Wed 8—Columbia rd and Euclid st. RR 9-9; Wed to 7; Sun 2.30-5.30—International blg, 1319 F st, NW.
Second Church—Sun 11, 8; Wed 8; RR 12-8; Wed to 6; Sun 2.30-5.30—111 C st, NE.
Third Church—Sun 11, 8; Wed 8—Masonic temple, 13th st and New York av. RR 10-9; Wed to 7; Sun 2.30-5.30—601 Colorado blg, 14th and G sts.
Fourth Church—Sun 11, 8; Wed 8; RR 10-9; Wed to 5.30—The Arcade, 14th st and Park rd, NW.

Florida

BRADENTOWN Society—Sun 11; Wed 8; RR Sat 3-5—209 Prospect av.
CLEARWATER Society—Sun 11; Wed 8; RR Tues Fri 3-5—Oak av and Turner st.
COCONUT GROVE Society—Sun 11—Church.
DAYTONA First Church—Sun 11; Wed 8; RR 10.30-4—Church, Live Oak and Palmetto avs.
DE LAND Society—Sun 11; Wed 7.30; RR 3-5 Wed Sat—Woodman's hall.
DELRAY Society—Sun 11—Currie blg.
EUSTIS Society—Sun 11; Wed 8; RR Tues Thurs Sat 2-4—Dixie highway and Lemon av.
FORT LAUDERDALE Society—Sun 11; Wed 7.30—S River st.
FORT MYERS First Church—Sun 11; Wed 8; RR 2-5; Sun 3-5—McGregor blv and Henley pl.
JACKSONVILLE First Church—Sun 11, 8; Wed 8—First and Laura sts. RR 10-5.30—416 Peninsular Casualty blg.
KEY WEST Society—Sun 11; Wed 7.30; RR 3-5—327 Elizabeth st.
LAKELAND Society—Sun 11; Wed 8—Church, foot of Tennessee av.
LEESBURG Society—Sun 11; Wed 8—Mote blg.
MIAMI First Church—Sun 11; Wed 8—4th st and 2d av, NE. RR 10-5—250 Columbia blg, 1st st and 1st av, SE.
NEW SMYRNA First Church—Sun 11; Wed 7.45; RR Wed Sat 3-5—Live Oak and Lytle avs.
OCALA Society—Sun 11; Wed 8; RR 2-5—3d and Watula sts.
ORLANDO First Church—Sun 11; Wed 8—108 N Rosalind av. RR 10-4.30—709 State bnk blg.
PENSACOLA First Church—Sun 11; Wed 8; RR 3-5 except Wed—15 W Belmont st.
ST AUGUSTINE Society—Sun 11; Wed 8; RR 2-5—24 Cathedral st.
ST CLOUD Society—Sun 11—Minnesota av and 11th st.
ST PETERSBURG First Church—Sun 11; Wed 8—224 2d av, N. RR 12-5—504 Sumner blg, 700 Central av.
SANFORD Society—Sun 10.45—Palm room, Valdez hotel.
STUART Society—Sun 11—Woman's Club blg.
TALLAHASSEE First Church—Sun 11; Wed 7.30; March 1-Nov. 1, 8; RR 10-12 except Sat—61 N Adams st.
TAMPA First Church—Sun 11, 8; Wed 8—Grand Central and Cedar avs. RR 10-5—322 Citizens bnk blg.
TITUSVILLE Society—Sun 11; Wed 7.45—Brady st.
VERO Society—Sun 11; Wed 8; RR 3-5—Seminole blg.
WEST PALM BEACH First Church—Sun 11; Wed 8; RR 2-5—Hibiscus av and Poinsettia st.
WINTER HAVEN First Church—Sun 11; Wed 7.30; RR 2-4—Baker blg.

Georgia

ATLANTA First Church—Sun 11, 8; Wed 8—15th and Peachtree sts. RR 9.30-6.30—613 The Grand blg.
Second Church—Sun 11, 7.45; Wed 8—182 Peachtree st. RR 9-5—415 Connally blg.
AUGUSTA First Church—Sun 11.15; Wed 8—827 Green st. RR 4.30-6.30—319 Leonard blg.
CEDARTOWN Society—Sun 11—Richardson blg, Main st.
COLUMBUS First Church—Sun 11, 7.30; Wed 7.30; RR 10-12, 1-6—1209½ Broad st.
COVINGTON Society—Sun 11; Wed 8—Church.
MACON First Church—Sun 11; Wed 8—Georgia and N Arlington avs. RR 10-5—410 Grand blg.
ROME First Church—Sun 11; Wed 7.45; RR 3-5—5th av and E 1st st.
SAVANNAH First Church—Sun 11.30, 8.15; Wed 8.15—31st and Whitaker sts. RR 10-5—310 Liberty Bank and Trust blg.
SHELLMAN Society—Sun 11; 1st Wed 7.30.
THOMASVILLE Society—Sun 11; Wed 8; RR 10-12—Dawson and Wash. sts.

Hawaii

HONOLULU First Church—Sun 11; Wed 8—Scottish Rite cathed Wilder and Kewalo sts. RR 9-4; Sat to 12.30—310 J. Campbell blg

Idaho

BLACKFOOT Society—Sun 11; Wed 8—370 N Shillings av.
BOISE First Church—Sun 11, 8; Wed 8—814 State st. RR 12-5 328 Idaho blg.
BUHL First Church—Sun 11; Wed 8; RR Mon Thurs Sat 2.30-4.30 220 11th st.
BURLEY Society—Sun 11; Wed 8; RR Tues 2-4—Masonic hall.
CALDWELL First Church—Sun 11; Wed 8; RR 2-4—Blaine st.
COEUR d'ALENE First Church—Sun 11; Wed 8—3d and Foster RR 2-5—306 Wright Stonestreet blg, Sherman av and 4th st.
EMMETT Society—Sun 11—Moose hall.
GEM Society—Sun 7.30; Wed 7.30; RR Wed 6.30-7.30.
GRANGEVILLE Society—Sun 11; Wed 7.30—K P hall.
IDAHO FALLS Society—Sun 11; Wed 8—Public library.
KELLOGG Society—Sun 11; Wed 7.30—2d and Mill sts.
LEWISTON First Church—Sun 11; Wed 8—7th av and 9th st. 2-5—207 Salsberg blg.
MOSCOW First Church—Sun 11; Wed 8; RR Tues Sat 2.30-4.30— and Jackson sts.
NAMPA First Church—Sun 11; Wed 8; RR 2-4.30—Church, 11th and 7th st, South.
PAYETTE First Church—Sun 11; Wed 8; RR 2-4—Church, 215 N 9th
POCATELLO First Church—Sun 11; Wed 8—Antlers hall, N Art st. RR 12-4—416 Carlson blg.
ST ANTHONY Society—Sun 11; RR Wed 2-4—Church.
ST MARIES Society—Sun 11; RR Fri 3-5—Chapel, Jefferson and 9th
SANDPOINT Society—Sun 11—G A R hall.
TWIN FALLS First Church—Sun 11; Wed 8—160 9th av, E. 1.30-4.30—134½ Main av, N.
WALLACE Society—Sun 11; Wed 8; RR Wed Sat 2-4—5th and River

Illinois

ALTON First Church—Sun 10.45; Wed 8; RR Tues Thurs Sat 1-4 533 East 10th st.
AMBOY Society—Sun 11; Wed 7.30; RR Wed 2-4.30—Main st.
ANTIOCH Society—Sun 11; Wed 8; RR Wed 3-5—I O O F hall.
ATLANTA Society—Sun 11—Woodman hall.
AURORA First Church—Sun 11; Wed 8; RR 11-4—4th and Main sts.
BARRINGTON Society—Sun 11; Wed 8—Schroeder hall.
BATAVIA First Church—Sun 11; Wed 7.30; RR Thurs 3-5—2 Wilson st.
BEARDSTOWN Society—Sun 10.45; Wed 8; RR Wed Sat 2-5— National bnk blg.
BELLEVILLE First Church—Sun 10.45; Wed 8; RR Tues Thurs 1.30-4—Washington and Jackson sts.
BELVIDERE Society—Sun 10.45; 2d and 4th Wed 8—Masonic hall
BENTON Society—Sun 11; Wed 7.30; RR Mon Wed Fri 3-5—N Maple s
BLOOMINGTON First Church—Sun 11; Wed 7.45—Monroe and Pra sts. RR 10-5—522 Griesheim blg.
CAIRO First Church—Sun 11; Wed 7.30; RR 3-4—307 Halliday tate blg.
CARBONDALE First Church—Sun 10.45; Wed 7.30; RR Wed Sat —Normal av and W Elm st.
CARTERVILLE Society—Sun 11; Wed 8; RR Wed 2-4—E Illinois av
CENTRALIA First Church—Sun 11; Wed 8; RR 2.30-4.30—Broad and Maple sts.
CHAMPAIGN First Church—Sun 11, 7.30; Wed 7.30—501 W U versity av. RR 9-6; Sat to 9; Sun 2-5—111 W Church st.
Second Church—Sun 11; Wed 7.45—Masonic temple. RR 10.3 —424 Robeson blg.
CHARLESTON Society—Sun 10.55; Wed 7.30; RR Thurs 2-4—S Jackson st.
CHENOA Society—Sun 10.45; Wed 7.30—Jordan blg.
CHESTER Society—Sun 11—1st State bnk blg.
CHICAGO Churches unite in Reading Rms:
104 S Michigan av, 7th floor Monroe blg—9-9; Wed to 6; Sun 2-6
11 S LaSalle st, 10th floor—9-9; Wed to 6.
First Church—Sun 10.45, 7.45; Wed 8—4017 Drexel blv. 9-9; Wed to 8; Sun 2-6—3939 Drexel blv.
Second Church—Sun 10.45, 7.45; Wed 8—Wrightwood and P Grove avs. RR 9-9; Wed to 7.45; Sun 2-6—2632 N Clark st.
Third Church—Sun 10.45, 7.45; Wed 8—Wash. blv and Lea st. RR 9-9; Wed to 7.45; Sun 2-7—2221 W Madison st.
Fourth Church—Sun 10.45, 7.45; Wed 8—Harvard av and M quette rd. RR 9-9; Wed to 7.30; Sun 2-6—6308 Harvard av.
Fifth Church—Sun 10.45, 7.45; Wed 8—4840 Dorchester av. 9-9; Wed to 7.30; Sun 2-6—1405 E 47th st.
Sixth Church—Sun 10.45; Wed 8—11321 Prairie av. RR 2 7-9 except Wed—11104 Ind. av.
Seventh Church—Sun 10.45, 7.45; Wed 8—5318 Kenmore RR 9-9; Wed to 7; Sun 2-7—1054 Wilson av.
Eighth Church—Sun 10.45, 7.45; Wed 8—Michigan av at E 4 st. RR 9-9; Sun 2-6—112 E 44th st.

IICAGO (continued)
Ninth Church—Sun 10.45, 7.45; Wed 8—6154 Woodlawn av. RR 9-9; Wed to 6; Sun 2-6—6248 Kimbark av.
Tenth Church—Sun 10.45, 7.45; Wed 8—5640 Blackstone av. RR 9-9; Wed to 7.45; Sun 12-7.15—5500 Blackstone av.
Eleventh Church—Sun 10.45, 7.45; Wed 8—2840 Logan blv. RR 9-9; Wed to 7.45; Sun 3-6—3059 Logan blv
Twelfth Church—Sun 10.45, 7.45; Wed 8—LeMoyne Assembly hall, Waveland av and Rokeby st. RR 9-9; Wed to 7.30; Sun 2-6—728 Grace st.
Thirteenth Church—Sun 10.30, 7.45; Wed 8—10317 Longwood drive. RR 12.30-9; Wed to 6; Sun 3-6—11041 Hale av.
Fourteenth Church—Sun 10.45, 7.45; Wed 8—N Paulina st and Sunnyside av. RR 9-9; Wed to 7.45; Sun 3-6—1639 Montrose av.
Fifteenth Church—Sun 10.45, 7.45; Wed 8—Masonic temple, Fulton st and Central av. RR 9-9; Wed to 7.45; Sun 2-6—5523 West Lake st.
Sixteenth Church—Sun 10.45, 7.45; Wed 8—Church, 1548 Kenilworth av. RR 9-9; Wed to 7; Sun 2-5—1740 Greenleaf av.
IICAGO HEIGHTS First Church—Sun 11; Wed 7.45; RR 2-5—Masonic temple.
IILLICOTHE Society—Sun 10.30; RR Wed 2-4—111 N 2d st.
INTON First Church—Sun 11; Wed 8; RR Mon Wed Sat 2-5; Sun 3-5—Warner ct.
YSTAL LAKE Society—Sun 10.45; Wed 7.45—I O O F hall.
ANVILLE First Church—Sun 11; Wed 8—429 N Walnut st. RR 10-5.30; Sat to 9—906 1st Nat bnk blg.
ECATUR First Church—Sun 11, 8; Wed 8; RR 10-4—148 W Prairie av.
E KALB First Church—Sun 10.30; Wed 7.30—Oak and 3d sts. RR 3-5—1st Nat bnk blg.
ES PLAINES First Church—Sun 10.45; Wed 8; RR Tues Thurs Sat 2-5—1563 Ellinwood st.
XON First Church—Sun 11; Wed 8; RR 2-4—316 1st st.
WNERS GROVE First Church—Sun 11; Wed 8; RR Mon Fri 3-5—Library hall.
VIGHT Society—Sun 11—Village hall.
AST ST. LOUIS First Church—Sun 10.45; Wed 8—Washington pl and Summit av. RR 12-4 except Sat—Cahokia blg.
WARDSVILLE Society—Sun 11; Wed 8—117 Purcell st.
GIN First Church—Sun 10.45; Wed 7.45—378 Division st. RR 2-5; Sat 7-9—34 The Spurling.
MHURST Society—Sun 10.45; Wed 8—Masonic temple, S York and Arthur sts.
ANSTON First Church—Sun 11, 8; Wed 8—Chicago av and Grove st. RR 9-9; Wed to 7.45; Sun 3-5—1609 Chicago av.
IRBURY First Church—Sun 10.30; Wed 7.30; RR Wed Sat 1-4.30—Walnut and 5th sts.
RMER CITY Society—Sun 11; Wed 7.30—Main st.
EEPORT First Church—Sun 11; Wed 7.45—229 W Stephenson st. RR 11.30-5—501, 2d Nat bnk blg.
LESBURG First Church—Sun 10.30; Wed 8—Broad and Losey sts. RR 10-5—1, Galesburg Nat bnk blg.
NEVA First Church—Sun 11; Wed 8—2d st near James. RR 2-5; Sat 7-9—3d st near State.
ENCOE First Church—Sun 11; Wed 8—Masonic hall, Vernon and Hazel avs. RR 9-12, 1.30-6—327 Park av.
ANITE CITY First Church—Sun 11; Wed 8—Masonic temple, 20th and C sts. RR 2-4—2 Morriss blg, 19th and E sts.
RVARD Society—Sun 10.45; Wed 7.45—Masonic temple.
RVEY Society—Sun 10.30; Wed 7.45; RR Wed Fri 2-4.30—15303 Center av.
GHLAND PARK First Church—Sun 10.45; Wed 8—381 Hazel av. RR 9-6; Sun 2-6—387 Central av.
OPESTON First Church—Sun 11; Wed 7.45; RR Wed 2-4—3d and Washington sts.
CKSONVILLE First Church—Sun 11; Wed 8; RR 3-5—523 W State st.
RSEYVILLE Society—Sun 10.45; Wed 8—17a W Pearl st.
LIET First Church—Sun 11; Wed 8—101 Sherman st. RR 10-5—508 Joliet Nat bnk blg.
NKAKEE First Church—Sun 10.45; Wed 7.45—240 South Chicago av. RR 2-5—401 City Nat bnk blg.
WANEE First Church—Sun 11; Wed 7.45; RR 2-4—302 S Main st.
GRANGE First Church—Sun 10.45; Wed 8—100 S Catherine av. RR 2-5—308 W Cossitt blv.
BERTYVILLE Society—Sun 10.45—540 N Milwaukee av.
ICOLN First Church—Sun 10.45; Wed 7.45; RR 2-4—I O O F temple.
COMB Society—Sun 11; Wed 7.45—Universalist church.
RION Society—Sun 10.45; Wed 7.30—207 E College st.
RSHALL Society—Sun 11; Wed 8—Pythian temple.
TTOON First Church—Sun 11; Wed 7.45; RR 2-4—1301 Broadway.
YWOOD First Church—Sun 10.45; Wed 8—Library hall. RR 2-5; Sat 7-9—505 St Charles rd.
NDOTA Society—Sun 10.45; Wed 8—Public library.
LINE First Church—Sun 10.45; Wed 8—14th av and 16th st. RR 10-5.30; Sat 7-9—502 Reliance blg.
NMOUTH First Church—Sun 10.45; Wed 8; RR Mon Wed Fri 2-4.30; Sat 7.30-9.30—Old Library blg.
RRIS First Church—Sun 11; Wed 7.30; RR Wed 2-5—209 Jefferson.
MORRISON First Church—Sun 10.45; Wed 7.30; RR 2-4—201 S Genesee st.
MURPHYSBORO Society—Sun 10.45; Wed 7.45—Church, 1819 Walnut.
OAK PARK First Church—Sun 10.45; Wed 8—Oak Park av and Ontario st. RR 9-9; Wed to 7.45; Sun 3-6—809 Lake st.
OLNEY Society—Sun 10.45; Wed 7.30; RR Tues Thurs 2.30-4.
OTTAWA First Church—Sun 10.45; Wed 8; RR 2-5—116 W Lafayette st.
PALMYRA Society—Sun 11—Martin's hall.
PARIS First Church—Sun 10.45; Wed 7.45; RR Fri 1-4—209 E Court st.
PARK RIDGE and EDISON PARK First Church—Sun 11.30; Wed 7.45—Park av, Park Ridge. RR 2-6; Sat 7-9—104 S Prospect av, Park Ridge.
PEORIA Churches unite in Reading Rms, 723 Peoria Life blg, 9-9; Wed to 7; Sun 2.30-4.30.
First Church—Sun 10.45, 7.45; Wed 8—1001 Hamilton blv. RR 1-4 except Sun—3114 S Adams st.
Second Church—Sun 10.45; Wed 8—129 Barker av.
PERU Society—Sun 10.45; Wed 7.45; RR Wed 2-4—Masonic temple, 4th st.
PONTIAC Society—Sun 11; Wed 8—City Hall.
PRINCETON Society—Sun 10.45; Wed 7.45; RR Wed Sat 2-4.30—437 S Main st.
PROPHETSTOWN Society—Sun 10.45—G A R hall.
QUINCY First Church—Sun 11; Wed 8—18th and Vermont sts. RR 10-5; Sat to 9—Wells blg, 5th and Maine sts.
RIVERSIDE First Church—Sun 10.45; Wed 8.20—N Longcommon and Addison rds. RR 12-5; Wed 7-8; Sat 7-9; Sun 3-5—Riverside State bnk blg.
ROBINSON Society—Sun 10.45—I O O F hall.
ROCKFORD First Church—Sun 10.45, 7.45; Wed 8—515 N Main st. RR 11-5; Sat to 9; Sun 2-5—203 Rockford Trust blg.
Second Church—Sun 10.45; Wed 8; RR Tues Thurs Fri 2-5—Masonic Cathedral, Kishwaukee and S 3d sts.
ROCK ISLAND First Church—Sun 10.45; Wed 8—7th av and 22d st. RR 11-5; Sat 7.30-9—312 Peoples Nat bnk blg.
ST CHARLES Society—Sun 10.40; Wed 7.40—Library hall.
SALEM Society—Sun 11; Wed 8; RR Wed Sat 2-4—321 W Main st.
SAVANNA Society—Sun 10.45—L O O M hall.
SHELBYVILLE Society—Sun 11; Wed 8; RR Wed 2-4—Masonic temple.
SPRINGFIELD First Church—Sun 11; Wed 8—2d and Edwards sts. RR 10-4—408 Ferguson blg, 6th and Monroe sts.
STERLING First Church—Sun 10.45; Wed 8—I O O F hall. RR 2-5—406 Lawrence blg.
STREATOR Society—Sun 11; Wed 7.45—Good Will hall.
TAYLORVILLE Society—Sun 11; Wed 8; RR Wed 12-4.30; Fri 7-8.30—113½ S Washington st.
TOULON Society—Sun 11; Wed 7.30; RR Sat 2-5—Bnk blg.
URBANA First Church—Sun 11; Wed 7.45; RR Tues Thurs Sat 2-5—115 W Main st.
WAUKEGAN First Church—Sun 11; Wed 8—230 West st. RR 2-6; Sat 7-9—21-19 N Genesee st.
WHEATON First Church—Sun 10.45; Wed 8—Main and Center sts. RR 11-5, 7-9; Wed to 7.45—6 Smith blg.
WILMETTE First Church—Sun 11; Wed 8—Central av and 10th st. RR 9-6; Wed to 7.45; Sat to 9—1163 Wilmette av.
WOODSTOCK First Church—Sun 11; Wed 8; RR Wed 2.30-5, 7-8; Sat 2.30-5, 7-9—South and Dean sts.

INDIANA

ANDERSON First Church—Sun 11; Wed 8—122 W 8th st. RR 12.30-5—423 Union blg.
ANGOLA Society—Sun 11; Wed 8—Martha and Gale sts.
ATTICA Society—Sun 11; Wed 7.45—304 E Main st.
AUBURN Society—Sun 10.45; Wed 7.45—111½ E 9th st.
BEDFORD Society—Sun 11; Wed 7.30—Owen blg, W 15th st.
BICKNELL Society—Sun 10.45; Wed 7.30—Main st.
BLOOMINGTON First Church—Sun 10.45; Wed 7.30; RR Tues Thurs Sat 2-4—122 E 7th st.
BOONVILLE Society—Sun 10.45; Wed 8—West Side Court sq.
BRAZIL First Church—Sun 10.45; Wed 7.30; RR Wed Sat 2-4—Church, N Walnut st.
CAMBRIDGE CITY Society—Sun 10.45; Wed 7.30—225 Church st.
CANNELTON Society—Sun 10.30; Wed 7.30—5th and Taylor sts.
CLAYPOOL Society—Sun 10.30; Wed 7.30—C S hall.
COLUMBIA CITY First Church—Sun 10.30; Wed 7.45; RR 3-5—209 N Chauncey st.
COLUMBUS First Church—Sun 10.30; Wed 7.45; RR Wed Sat 2-4—5th st.
CONNERSVILLE First Church—Sun 10.45; Wed 7.45; RR Wed Sat 2-4—719 Grand av.
CRAWFORDSVILLE First Church—Sun 11; Wed 7.45; RR 12-5—Church Edifice, Wabash and Grant avs.
CROWN POINT Society—Sun 10.45; Wed 8—Public library. RR 2-5—Allman blg.
EAST CHICAGO Society—Sun 10.45; Wed 8; RR Tues Fri 2-5—Brown hall, 612 Chicago av.
ELKHART First Church—Sun 10.45; Wed 7.45; RR 1-5—Lexington av and 2d st.

ELWOOD First Church—Sun 10.45; Wed 7.45; RR Wed Fri 2-4; Sat 3-6—213 N 16th st.
EVANSVILLE First Church—Sun 10.45, 8; Wed 8—Mulberry st. RR 9-5; Sat to 9—Citizens Nat bnk blg.
FORT WAYNE First Church—Sun 10.45, 7.45; Wed 8—W Wayne and Ewing sts. RR 12-5—824 Ewing st.
FRANKFORT First Church—Sun 10.45; Wed 8; RR 1.30-5—Clay st and Washington av.
FRANKLIN First Church—Sun 11; Wed 7.45; RR Wed 2-4—Axt blg.
GARY First Church—Sun 11; Wed 8—5th av at Fillmore st. RR 12-5.30; Sat 7-9.30—607 Broadway.
GOSHEN First Church—Sun 10.45; Wed 7.45; RR 2.30-5—111 N 5th st.
GRAND VIEW Society—Sun 10.45; Wed 7.30.
GREENCASTLE Society—Sun 10.45; Wed 7.45—Ader blk.
GREENFIELD Society—Sun 11; Wed 8; RR Tues Thurs Sat 2-4—120 Arcade blg.
GREENSBURG Society—Sun 10.45; Wed 7.45; RR Tues Thurs Sat 2-4—East and Wash. sts.
HAGERSTOWN Society—Sun 10.45; Wed 7.45—K of P blg.
HAMMOND First Church—Sun 10.45; Wed 8; RR 2-5; Tues Fri 7.30-9—730 Hohman st.
HOBART Society—Sun 11; Wed 8; RR Wed Sat 2-4—Earle blg, Main st.
HUNTINGTON First Church—Sun 10.45; Wed 7.45; RR 12.30-4 Tues Thurs Sat—Warren and Tipton sts.
INDIANAPOLIS First Church—Sun 11, 8; Wed 8—20th and Meridian sts. RR 9-9; Wed to 7; Sun 2-5—813 Occidental blg.
Second Church—Sun 11, 8; Wed 8—Delaware and 12th sts. RR 9-9; Wed to 7.15; Sun 2-5—1258 Consolidated blg, 115 N Pennsylvania st.
Third Church—Sun 11, 8; Wed 8—3350 Washington blv. RR 10-9; Wed to 8; Sun 2-5—205 E 34th st.
Fourth Church—Sun 11; Wed 8; RR 12.30-9; Wed to 7.45; Sun 2-5—Masonic temple, Johnson av and Washington st, Irvington.
KENDALLVILLE Society—Sun 10.45; Wed 7.45—Williams and Riley sts.
KNIGHTSTOWN Society—Sun 11; Wed 8—Square.
KOKOMO First Church—Sun 11; Wed 8—City blg. RR 2-5; Sat 7-9—412 Citizens Nat bnk blg.
LAFAYETTE First Church—Sun 11; Wed 8—637 Columbia st. RR 10-5—66 Loan and Trust blg.
LA PORTE First Church—Sun 10.45; Wed 7.45; RR 2-5—1008 Michigan av.
LEBANON First Church—Sun 11; Wed 7.30; RR Mon Wed Sat 2-5—223 W North st.
LIGONIER Society—Sun 11; Wed 7.30—67½ Weir blk.
LOGANSPORT First Church—Sun 10.45; Wed 7.45—North and 9th sts. RR 10-5; Sat 7-9—315½ 5th st.
MADISON Society—Sun 11; Wed 7.30; RR Wed 2-4—3d st.
MARION First Church—Sun 11; Wed 8—4th st and Whites av. RR 2-5—319 Marion Nat bnk blg.
MICHIGAN CITY First Church—Sun 11; Wed 7.45; RR Mon Wed Fri 1-5—320 E 7th st.
MONTICELLO Society—Sun 11; Wed 7.30; RR Wed Sat 2-4—113½ W Broadway.
MT VERNON First Church—Sun 10.45; Wed 7.45; RR Mon Wed Fri 2-4—Mulberry st.
MUNCIE First Church—Sun 10.45; Wed 7.45—Liberty and Charles sts. RR 11-5—524 Johnson blk.
NEW ALBANY First Church—Sun 10.45; Wed 7.45; RR 2-4—1202 E Market st.
Second Church—Sun 10.45; Wed 7.45; RR Tues Thurs Sat 2-4—Vincennes and Spring sts.
NEWCASTLE First Church—Sun 10.45; Wed 7.45; RR 2-4—Union blk, 14th st.
NOBLESVILLE Society—Sun 10.45; Wed 8—Richwine blg.
NORTH MANCHESTER Society—Sun 10.30; Wed 7.30—Market st.
PERU First Church—Sun 11; Wed 8; RR Tues Thurs Sat 2-4—61 N Wabash st.
PETERSBURG Society—Sun 10.30; Wed 7.30—1201 Main st.
PLYMOUTH Society—Sun 11; Wed 7.45; RR Sat 3-5.30—428 S Michigan st.
PRINCETON Society—Sun 10.45; Wed 7.30; RR Mon Wed Sat 2-4.30—125½ N Hart st.
RENSSELAER Society—Sun 10.45; Wed 7.30.
RICHMOND First Church—Sun 10.45; Wed 7.45; RR 1.30-5—1417 North A st.
ROCHESTER Society—Sun 11; 1st Wed 7.30—704 Main st.
ROCKVILLE Society—Sun 11; Wed 7.30—York and Mich. sts.
SEYMOUR First Church—Sun 10.45; Wed 7.30; RR 3-5—3d and Chestnut sts.
SHELBYVILLE First Church—Sun 11; Wed 8; RR Wed Sat 2-4; Sat 7-8—Tompkins and Jackson sts.
SOUTH BEND First Church—Sun 11; Wed 8—Main and Madison sts. RR 9-6; Sat 9-8—727 J M S blg.
SOUTH WHITLEY Society—Sun 10.45; Wed 8—Hotel Whitley.
SULLIVAN Society—Sun 11; Wed 7.30—Citizens Trust blg.
TERRE HAUTE First Church—Sun 11; Wed 8—6th and Swan sts. RR 10-5; Sat to 9—302 Citizens Trust blg.
THORNTOWN Society—Sun 11; Wed 7.30; RR Wed 2-5.
TIPTON Society—Sun 10.45—211 N Independence st.
VALPARAISO First Church—Sun 10.45; Wed 7.30; RR Tues Thurs Sa 2-5—121 Lincoln way.
VEEDERSBURG Society—Sun 11—Gookins hall.
VINCENNES First Church—Sun 10.45; Wed 8—3d and Hart sts. RI 11-4—511 American Nat bnk blg.
WABASH First Church—Sun 10.45; Wed 7.45—Carroll and Maple sts RR 2-5—5 Masonic temple, Wabash st.
WARSAW First Church—Sun 10.45; Wed 7.45; RR Wed 2-5—19 N Detroit st.
WASHINGTON Society—Sun 10.45; Wed 7.45; RR Tues Fri 2-4—303 E Walnut st.
WINCHESTER Society—Sun 10.45; Wed 7.30—Moose Home, E. North st

Iowa

ALBIA Society—Sun 11; Wed 8—Peterson blg, East Side sq.
ALTON Society—Sun 11; Wed 7.30.
AMES First Church—Sun 11; Wed 8—Library. RR 2-5—Ames Nat blg.
ANITA Society—Sun 11; Wed 8—Long's Furniture Store blg.
BELLE PLAINE Society—Sun 11; Wed 7.45—Driscoll Chapel.
BOONE Society—Sun 11; Wed 8—Library. RR 2-4—1st Nat bnk.
BURLINGTON First Church—Sun 10.45; Wed 8—513 N 3d st. RI 12-5—311 Parsons blk.
CEDAR FALLS Society—Sun 10.45; Wed 8—10th and Main sts.
CEDAR RAPIDS First Church—Sun 11; Wed 8—1242 2d av. RI 10-5; Sat to 8—706 Security blg.
CENTERVILLE Society—Sun 11; Wed 8—Payne blg, N 13th st.
CHARITON Society—Sun 11—Public Library blg.
CHARLES CITY First Church—Sun 11; Wed 7.45; RR 2-5—504 Milwaukee st.
CLARINDA Society—Sun 11; Wed 7.30—Brown blk.
CLEAR LAKE Society—Sun 11; Wed 7.45; RR Wed 2.30-5—I O O F blg
CLINTON First Church—Sun 10.45; Wed 8—312 3d av. RR 1-5—504 Weston blg.
COUNCIL BLUFFS First Church—Sun 11; Wed 8; RR 10-4—Eagle blg, 23 N Main st.
CRESTON First Church—Sun 11; Wed 8; RR Wed Sat 2-4—104 N Oak st.
DAVENPORT First Church—Sun 11; Wed 8—Kirkwood blv and Grand av. RR 9-9; Wed to 6; Sun and holidays 3-6—705 Putnam blg.
Second Church—Sun 11; Wed 8; RR 10-4 except Sun and holidays—528½ Brady st.
DECORAH Society—Sun 10.45; Wed 8; RR Wed Sat 2-4—Freeman blg.
DENISON First Church—Sun 10.45; Wed 8; RR 2-4—227 E Tremont st
DES MOINES First Church—Sun 11, 8; Wed 8—927 8th st. RR 9.30-6—708 Iowa Nat bnk blg.
Second Church—Sun 11; Wed 8—Hoyt Sherman auditorium, 15th and Woodland sts. RR 10-5.30—504 Shops blg.
DUBUQUE First Church—Sun 11; Wed 8; RR 2-5—9th and Bluff sts.
EAGLE GROVE Society—Sun 11—Carnegie library.
ESTHERVILLE First Church—Sun 11; Wed 8; RR Wed Sat 3-5—214 S 8th st.
EXIRA Society—Sun 10.30; Wed 7.30—C S hall.
FAIRFIELD First Church—Sun 11; Wed 7.30—Agassiz Rm, City library. RR 2.30-5—South side over Fair store.
FORT DODGE First Church—Sun 10.45; Wed 8—12th st and 6th av, N. RR 1-5—407 Carver blg.
FORT MADISON Society—Sun 11; Wed 7.30—Court House.
GRINNELL Society—Sun 11; Wed 8—Stewart Library.
HOPKINTON Society—Sun 11—Church.
HUMBOLDT First Church—Sun 11; Wed 8; RR 2-5—Church.
IOWA CITY First Church—Sun 10.50; Wed 7.50; RR 2-4—211½ E Iowa av.
KEOKUK First Church—Sun 10.45; Wed 7.45—616 High st. RR 2-5—229 Masonic blg.
LIME SPRINGS Society—Sun 10.45; Wed 7.30; RR Wed Sat 2-4.
MAQUOKETA First Church—Sun 11; Wed 7.30; RR Wed 2-5.
MARSHALLTOWN First Church—Sun 11; Wed 8—Main and 5th sts. RR 12-4—1st Nat bnk blg.
MASON CITY First Church—Sun 11; Wed 7.45—19 3d st, NW. RR 9.30-5—1st Nat bnk blg.
McGREGOR First Church—Sun 10.45; Wed 7.30; RR Wed 2.30-4—Upper Main st.
MITCHELL Society—Sun 10.30—Baptist Church.
MUSCATINE First Church—Sun 11; Wed 8; RR 2-4—Walnut and 6th sts.
NEWTON Society—Sun 11; Wed 8—1st av, E, and 2d st, S.
OELWEIN Society—Sun 11; Wed 8—135 3d av, E. RR 2-5—18½ S Frederick st.
OSAGE Society—Sun 11; Wed 7.30—Cromers store.
OSKALOOSA First Church—Sun 11; Wed 8—406 High av, E. RR 11-5—Evans blk.
OTTUMWA First Church—Sun 11; Wed 8; RR 2-4—Church, 4th and Market sts.
PERRY First Church—Sun 11; Wed 8—Fraternity hall, 2d st. RR
RED OAK Society—Sun 11; Wed 8; RR Wed Sat 2-4—Opp Post Office.
SHELDON First Church—Sun 11; Wed 7.45; RR 2-4—422 9th st.
SHENANDOAH Society—Sun 10.45; Wed 8; RR Wed 3-5—Church. 2-4 Municipal blg, Willis av.

IOUX CITY First Church—Sun 10.45; Wed 7.45—10th and Jackson sts. RR 9-4; Sat 6.30-8.30—502 Security blg, 523 4th st.
Second Church—Sun 10.45; Wed 8; RR 11-5—Commerce blg, 6th and Nebraska sts.
PENCER Society—Sun 11—K P hall; Wed 8—484 Grove st.
PIRIT LAKE Society—Sun 11; Wed 7.45—Library hall.
ILLISCA Society—Sun 11; Wed 7.30—Villisca library.
ATERLOO First Church—Sun 11; Wed 8—W 2d and Wellington sts. RR 11-5—510 Marsh-Place blg.
EBSTER CITY First Church—Sun 11; Wed 8; RR 2.30-4.30—Bank st.

KANSAS

BILENE First Church—Sun 11; Wed 8; RR 2-5—Church, 5th and Cedar sts.
RKANSAS CITY First Church—Sun 11; Wed 8; RR 12-4—A st and Chestnut av.
TCHISON First Church—Sun 11; Wed 8; RR 12.30-4.30—4th av at Santa Fe st.
ELLEVILLE Society—Sun 11; Wed 8—1908 M st.
ELOIT First Church—Sun 11; Wed 8; RR Wed 2-5—N Hersey av.
URLINGTON First Church—Sun 11; Wed 8; RR Thurs 2-4—Church, N 3d st.
IANUTE First Church—Sun 11; Wed 8; RR 2.30-5—N Forest av and Elm st.
IERRYVALE Society—Sun 11; Wed 8—123 N Neosho st.
.IFTON Society—Sun 11—Masonic hall.
IFFEYVILLE First Church—Sun 11; Wed 8; RR 2-5—113½ W 9th st.
NCORDIA Society—Sun 11; Wed 8—I O O F blg.
IDGE CITY Society—Sun 11—I O O F hall.
)WNS Society—Sun 11—Church.
DORADO First Church—Sun 11; Wed 8—128 N Taylor st. RR 3-5—6 Haines blg.
IPORIA First Church—Sun 11; Wed 8; RR 2-4.30—9th av and Commercial st.
REKA Society—Sun 11; Wed 8; RR 3-5.
RT SCOTT First Church—Sun 11; Wed 8; RR Mon Wed Sat 2-5—3d and Main sts.
EDONIA Society—Sun 11; Wed 8; RR Sat 3-5—Madison st.
LENA First Church—Sun 11; Wed 8; RR 2-5—1102 Short st.
RNETT Society—Sun 11; Wed 8—3d and Oak sts.
RARD Society—Sun 11; Wed 7.30; RR Wed 2-4—301 N Ozark av.
ODLAND Society—Sun 11; Wed 7.30—10th st and Broadway.
EAT BEND Society—Sun 11; Wed 8; RR Sat 2-4—Public library Sub-story.
AWATHA Society—Sun 11; Wed 8; RR Tues Fri 2-4—7th st.
MBOLDT Society—Sun 11; Wed 8; RR 2-4—10 N 9th st.
TCHINSON First Church—Sun 11; Wed 8—1400 N Main st. RR 11-5—620 Rorabough-Wyley blg.
DEPENDENCE First Church—Sun 11; Wed 8; RR 1.30-5.30—Church, 11th and Main sts.
.A First Church—Sun 11; Wed 8—East and Sycamore sts. RR 2-5—101½ E Madison st.
NCTION CITY First Church—Sun 11; Wed 8; RR 2-4—Church, 5th and Jefferson sts.
NSAS CITY First Church—Sun 11, 8; Wed 8—18th st and Tauronec av. RR 10-5—310 Portsmouth blg.
Second Church—Sun 11; Wed 8; RR Mon Wed Fri 12-3.30—519 Ann av.
RNED Society—Sun 11; Wed 8—K P blg, 9th st.
WRENCE First Church—Sun 11; Wed 8—1240 Mass. st. RR 2-5—10 House blg, 731 Mass. st.
AVENWORTH First Church—Sun 11; Wed 8—6th and Spruce sts. RR 12.30-5—9 Mfrs bnk blg.
ROY First Church—Sun 11; Wed 7.45; RR Wed Fri 2-4—Union hall.
NHATTAN First Church—Sun 10.30, 8; Wed 8—8th st and Poyntz v. RR 12-5—15 Ulrich blg.
RYSVILLE First Church—Sun 11; Wed 8; RR 2-5.
PHERSON Society—Sun 11; Wed 8—201 South Elm st.
RRIAM Society—Sun 11; Wed 8; RR Wed 2-4.
ODESHA First Church—Sun 11; Wed 8; RR Wed Sat 2-5—Church, th and Indiana sts.
WTON Society—Sun 11; Wed 8; RR 2-4—718½ Main st.
ERLIN Society—Sun 11; Wed 8—6 Young blg.
THE Society—Sun 11; Wed 7.30—Ott blg.
WATOMIE Society—Sun 11; Wed 8—Library blg, 5th and Brown sts.
VEGO Society—Sun 11; Wed 8; RR Wed 2-4—509 Merchant st.
AWA First Church—Sun 11; Wed 8; RR 2.30-4.30—311 Hickory st.
ISONS First Church—Sun 11; Wed 8—1519 Broadway. RR 2-5—828½ Broadway.
TSBURG First Church—Sun 11; Wed 8—Euclid av and Walnut st. R 10-5—409 Commerce blg.
ASANTON Society—Sun 11—Modern Woodmen hall.
INA First Church—Sun 11; Wed 8; RR 2-5—30 Kress blg.
ECA First Church—Sun 11; Wed 7.30; RR Wed 2-4.
RLING Society—Sun 11; Wed 8—Church, Monroe and 5th sts.
EKA First Church—Sun 11; 8; Wed 8—Huntoon and Polk sts. RR .30-5—705 Mills blg.

WELLINGTON First Church—Sun 11; Wed 8; RR 3-5—7th and Jeff. av.
WICHITA First Church—Sun 11, 8; Wed 8—828 N Lawrence av. RR 9-5—506 Caldwell-Murdock blg, 111 E Douglas av.
Second Church—Sun 11; Wed 8; RR 11-4; Wed 6.30-7.45—125½ N Topeka av.
WINFIELD First Church—Sun 11; Wed 7.30; RR Tues Thurs Sat 2-5—203 E 11th av.

KENTUCKY

ASHLAND First Church—Sun 10.30; Wed 7.30; RR 2-4—Church, 17th st and Carter av.
BOWLING GREEN Society—Sun 11; Wed 8; RR Wed 3-5—11th and Center sts.
FRANKFORT Society—Sun 11; Wed 8; RR Mon Thurs Sat 3-4—Farmers Deposit bnk blg.
HENDERSON Society—Sun 11; Wed 7.45—Main st, opposite Park.
HOPKINSVILLE Society—Sun 11; Wed 7—9th and Main sts.
LEXINGTON First Church—Sun 11; Wed 8; RR 2-4—502 E Main st.
Second Church—Sun 11; Wed 8—216 N Broadway. RR 10-5—410 Fayette Nat bnk.
LOUISVILLE First Church—Sun 11, 8; Wed 8—3d st and Ormsby av. RR 10-5; Sun 2-5—620 Marion E. Taylor blg.
Second Church—Sun 11; Wed 8; RR 10-5—738 S 4th st.
MADISONVILLE Society—Sun 11; Wed 8; RR 2-4—Murphey blk.
MIDDLESBORO Society—Sun 11; Wed 7.45—Masonic blg.
NEWPORT First Church—Sun 11; Wed 8—Carnegie Library auditorium, 4th and Monmouth sts. RR 11-4—Masonic temple, 7th and York sts.
OWENSBORO First Church—Sun 11; Wed 7.45; RR Tues Thurs Fri 2-4—602 Daviess st.
PADUCAH First Church—Sun 11; Wed 7.45—14th and Broadway. RR 10-4—921 City Nat bnk blg.
PARIS Society—Sun 11; Wed 7.45—Masonic temple.
RICHMOND First Church—Sun 11; Wed 7; RR Wed 2-4—Masonic temple.
WINCHESTER Society—Sun 11; Wed 7.30; RR Sat 2-4—I O O F blg.

LOUISIANA

ALEXANDRIA Society—Sun 11; Wed 8—City Hall auditorium. RR 3-5—412 Guaranty bnk blg.
BATON ROUGE First Church—Sun 11; Wed 8—Wisteria and Camellia avs. RR 2-5—218 Masonic temple, 3d st.
LAKE CHARLES First Church—Sun 11; Wed 8; RR Tues Sat 2-5—Kirby and Ford sts.
MONROE First Church—Sun 11; Wed 8—307 N 2d st. RR 10-4.30—615 Ouachita Nat bnk blg.
NEW ORLEANS Churches unite in Reading Rm, 725 Whitney Central blg, 9-9; Wed to 6; Sun 3-6.
First Church—Sun 11, 8; Wed 8—Nashville av and Garfield st.
Second Church—Sun 11, 8; Wed 8—630 Common st.
SHREVEPORT First Church—Sun 11; Wed 8—314 Fannin st. RR 10-5—227 Ardis blg.

MAINE

AUBURN and LEWISTON First Church—Sun 10.30; Wed 7.30—93 College st, Lewiston. RR 11.30-4.30—145 Lisbon st, Lewiston.
AUGUSTA Society—Sun 10.30; Wed 8; RR Wed Sat 12-5—Chapel, Williams st.
BANGOR First Church—Sun 10.35; Wed 7.35; RR 2-5—183 French st.
BATH First Church—Sun 10.30; Wed 7.30—North st. RR 2.30-5—109 Front st.
BETHEL Society—Sun 10.45—Spring st.
BRUNSWICK Society—Sun 10.45; Wed 7.45—Community house.
CALAIS First Church—Sun 10.30; Wed 7.30; RR 2-4 except Wed Sat—Church, Germain st.
CAMDEN First Church—Sun 11; Wed 7.30—Central st. RR 2.30-5—Bean blk, Main and Chestnut sts.
DOVER-FOXCROFT Society—Sun 10.30; Wed 7.30—Lincoln st, Foxcroft.
FREEPORT Society—Sun 10.45; Wed 7.45—Universalist Church.
GARDINER First Church—Sun 10.45; Wed 7.30; RR Wed 2-4—Lincoln st.
HOULTON Society—Sun 10.30; Wed 7.30; RR Wed Sat 2-5—Military and High sts.
KENNEBUNK Society—Sun 10.40; Wed 7.40; RR Wed 2.30-4.30—Summer st.
LEWISTON—See Auburn.
MILO Society—Sun 10.30; Wed 7.30.
PORTLAND First Church—Sun 10.45; Wed 7.45—61 Neal st. RR 9-6; Wed to 5—402 Shwartz blk, 602a Congress st.
Second Church—Sun 10.45; Wed 8; RR Tues Sat 2-4—649 Forest av.
ROCKLAND First Church—Sun 11; Wed 7.30—Cedar st. RR 2-5—Bicknell blk, Main st.
SACO Society—Sun 10.45; Wed 7.45—45 Middle st.
SANFORD Society—Sun 10.45; Wed 7.30; RR Wed Sat 2.30-4.30—Court Room, Town hall.
STONINGTON Society—Sun 11; Wed 7.30—Boyce blk.
VINAL HAVEN Society—Sun 11.30; Wed 7—Main st.
WATERVILLE Society—Sun 10.30; Wed 7.30; RR Mon Fri 2-4—People's bnk blg.

Maryland

ANNAPOLIS Society—Sun 11; Wed 8; RR Wed 3-5—28 State Circle.

BALTIMORE First Church—Sun 11, 8; Wed 8—University pkwy, west of Canterbury rd. RR 9-9.30; Wed to 5—1311 Fidelity blg.

Second Church—Sun 11, 8; Wed 8—Mt Royal av and St Paul st. RR 9.30-5.30—809 Lexington blg.

Third Church—Sun 11, 8; Wed 8—Concert hall, Academy of Music, N Howard st. RR 9-9.30; Wed to 5—115 W Monument st.

CUMBERLAND First Church—Sun 11, 8; Wed 8—417 N Mechanic st. RR 10-4; Sat 7.30-8.30—69 Liberty Trust blg.

SANDY SPRING Society—Sun 11—Magnolia.

Massachusetts

ADAMS First Church—Sun 10 45; Wed 7.45; RR 3-5—Richmond blk, Center st.

AMESBURY First Church—Sun 10.35; Wed 7.45—Main and Carpenter sts. RR 2-4.30—23 Main st.

ATHOL First Church—Sun 10.45; Wed 7.45; RR Tues Sat 3-5; Sat 7.30-9—8 Starrett blg.

ATTLEBORO First Church—Sun 10.45; Wed 8; RR Mon Wed Fri 2-5—I O O F blg.

AYER Society—Sun 10.30; Wed 7.30; RR Sat 2-5—Turner's blk, Main st.

BOSTON The First Church of Christ, Scientist, in Boston, Mass. (The Mother Church)—Sun 10.45, 7.30; Wed 7.30—Church Edifice, Norway, Falmouth, and St Paul sts.

Reading Rooms:

Little Blg, Boylston and Tremont sts, 9-9; Wed to 5.

National Union Bank Blg (seventh floor), 209 Washington st, opposite Old State House, 9-5.30.

Massachusetts Trust Co. Blg, 236 Huntington av, 9-9; Wed to 7; Sun 2-7.

Second Church (Roxbury)—Sun 10.45; Wed 7.45—Elm Hill av and Howland st. RR 9-5; Wed to 7.30; Mon Sat 7-9—528 Warren st at Gaston st.

Third Church (Hyde Park)—Sun 10.45; Wed 7.45; RR Mon Sat 3-5—126 Arlington st, Hyde Park.

BROCKTON First Church—Sun 10.40; Wed 7.45; RR 12-4.30—30 N Main st.

BUZZARDS BAY Society—Sun 11.10; Wed 7.45—Wash. av.

CAMBRIDGE First Church—Sun 10.45; Wed 7.45—Brattle hall, 40 Brattle st, off Harvard sq. RR 10-7.30; Wed to 7.15; Sat to 8.30—11 Dunster st, Harvard sq.

CHELSEA First Church—Sun 10.45; Wed 7.45; RR Tues Fri 2-5—Y M C A blg, Shurtleff and Grove sts.

CLINTON First Church—Sun 10.45; Wed 7.45; RR Tues Thurs 3-5—Church, Water and Hammond sts.

CONCORD First Church—Sun 10.45; Wed 7.45; RR 2-5—Monument sq.

COTUIT First Church—Sun 11; Wed 7.30; RR Tues 2.30-5; Fri 6.30-9—Main and School sts.

DEDHAM Society—Sun 10.45; Wed 7.45—Odd Fellows hall, High st.

FALL RIVER First Church—Sun 10.45; Wed 8—Rock and Pine sts. RR 3-5—335 Pine st.

FITCHBURG First Church—Sun 10.45; Wed 7.45—60 Oliver st. RR 12-5.30—470 Main st.

FRAMINGHAM Society—Sun 10.30; Wed 7.30—Smith blk. RR 12-5; Sat 7-9—242 Waverley st.

FRANKLIN Society—Sun 10.30—Town hall.

GLOUCESTER First Church—Sun 10.45; Wed 7.45—G A R hall, 47 Washington st. RR 2.30-4.30—16 Pleasant st.

GREAT BARRINGTON Society—Sun 11; alternate Wed 7.30—Berkshire blk, Main st.

GREENFIELD First Church—Sun 11; Wed 7.45; RR 3-5; Sat 7-9—I O O F blg, 31 Federal st.

HAVERHILL First Church—Sun 10.45; Wed 7.45; RR 2-4—Chapel, 7 Newcomb st.

Second Church—Sun 10.30; Wed 7.45; RR 2.30-4.30—The Bartlett, 59 Main st.

HOLYOKE First Church—Sun 10.45; Wed 7.30—Masonic temple, Chestnut st. RR 3-5; 7.30-9 Thurs—316 High st.

IPSWICH Society—Sun 10.45; 1st Wed 7.30—I O O F hall. RR 2-5—9 N Main st.

LAWRENCE First Church—Sun 10.30; Wed 7.45—3 Green st. RR 12-5 except Wed—Blakeley blg, 477 Essex st.

LEOMINSTER Society—Sun 10.40; Wed 7.45; RR Sat 7.30-9—30 Main st.

LEXINGTON First Church—Sun 10.45; Wed 7.45—Forest st. RR 2.30-5—Bank blg. Mass. av.

LOWELL First Church—Sun 10.45; Wed 7.45—Andover and Nesmith sts. RR 2-5; Sat 7-9—523 Hildreth blg.

Society—Sun 10.45; Wed 7.45—378 Walker st.

LYNN First Church—Sun 10.45; Wed 7.45—Chestnut st near Broad st. RR 11.30-5—510 Security Trust blg.

MALDEN First Church—Sun 10.30; Wed 7.45; RR 2-5; Sat 7.30-9—Main and Spring sts.

MARLBORO First Church—Sun 10.45; Wed 7.45; RR 2.30-5—Main and Winthrop sts.

MARSHFIELD Society—Sun 11—Rogers Library hall, Marshfield Hill

MEDFORD First Church—Sun 10.45; Wed 7.45—Woman's Club hal Governor's av. RR 2-4; Sat 7.30-9—19 Forest st near Medford sq.

MELROSE First Church—Sun 10.30—Memorial blg. Wed 7.45. R 2.30-5; 7.30-9 except Wed—533 Main st.

MIDDLEBORO Society—Sun 10.45; Wed 7.45; RR Tues Sat 3-5-Co-op bnk blg, 28 S Main st.

MILFORD Society—Sun 10.45; Wed 7.45—Swedish church, Grant s

NEEDHAM First Church—Sun 10.45; Wed 7.45; RR 3-5; Sat 7-9-936 Great Plain av.

NEW BEDFORD First Church—Sun 10.45, 7.30; Wed 8—County a Mills sts. RR 11-5—34 Merchants bnk blg, 105 William st.

NEWBURYPORT First Church—Sun 10:30; Wed 7.30; RR 3-5; S 7.30-9—State and Prospect sts.

NEWTON First Church—Sun 10.45; Wed 8—Players hall, West Nev ton. RR 2-6; Tues Sat 7.30-9—255 Walnut st, Newtonville.

NORTH ADAMS First Church—Sun 10.45; Wed 7.45—45 Chestnut s RR 2-5; Sat 7-9—95 Main st.

NORTHAMPTON First Church—Sun 10.45; Wed 7.30—Center st. R 2-5; Sat 7-9—78 Main st.

NORWOOD Society—Sun 10.45—I O O F hall, Washington st.

ORANGE Society—Sun 11; Wed 8—Memorial hall.

PITTSFIELD First Church—Sun 10.45, 7.45; Wed 7.45—131 Sou st. RR 10-5; Tues Sat 7-9—24 North st.

PLYMOUTH First Church—Sun 10.45; Wed 7.45; RR Wed 2.30-4.3 —5 Lothrop st.

PROVINCETOWN Society—Sun 11; 1st Wed 7.30; RR Sat 2-4-Nautilus Club rooms, Post Office lane.

QUINCY First Church—Sun 10.45; Wed 7.45—20 Greenleaf st. R 11-5; Wed to 7; Sat to 9—1246 Hancock st.

READING First Church—Sun 11; Wed 8; RR 2.30-4.30—Lowell a Sanborn sts.

ROCKLAND First Church—Sun 10.45; Wed 7.35; RR Mon Thurs 2.3 5—Franklin av.

SALEM First Church—Sun 10.45; Wed 7.45; RR 11-5—16 Lynde s

SHARON Society—Sun 10.45; Wed 7.45—Main and Depot sts.

SOMERVILLE First Church—Sun 10.45; Wed 7.45; RR 1-5; Sat 7-—142 Sycamore st.

SPRINGFIELD First Church—Sun 10.45, 7.30; Wed 8—State a Orleans sts. RR 10-6; Wed to 5; Sat to 9—512 Besse System bl 356 Main st.

TAUNTON First Church—Sun 11; Wed 7.45; RR 3-5—38 Winthrop s

WELLESLEY First Church—Sun 10.45; Wed 8—Community Theater bl Wellesley Hills. RR 2.30-5.30—545 Washington st.

WINCHENDON Society—Sun 10.45; Wed 7.45; RR Sat 3-5—7 Pleasant st.

WINCHESTER First Church—Sun 10.45; Wed 7.45; RR 12-5; S 7.30-9—Mt Vernon st, opposite Town hall.

WINTHROP First Church—Sun 10.45; Wed 8; RR 2-5; Sat 7-9-Church, 165 Winthrop st.

WOBURN First Church—Sun 11; Wed 7.45; RR Tues Thurs Sat 2.3 4.30—18 Arlington rd.

WORCESTER First Church—Sun 11, 7.45; Wed 7.45—Main a Oberlin sts. RR 9-5; Sat 7-9—903 Park blg.

Second Church—Sun 10.45; Wed 7.45—Elm Crest hall, 30 El st. RR 12-4.30—418 Slater blg.

Michigan

ADRIAN First Church—Sun 10.30; Wed 7.30; RR 2.30-4.30—Denn and Union sts.

ALBION First Church—Sun 10.30; Wed 7.45; RR 2.30-4.30—20 W Erie st.

ALLEGAN Society—Sun 10.45; Wed 7.45; RR 2-4—Doelker blk.

ALMA First Church—Sun 10.30; Wed 7.30—511 N Park av. R 2.30-5—113½ W Superior st.

ANN ARBOR First Church—Sun 10.30; Wed 7.30—409 S Division s RR 12-5—236 Nickels arcade.

BANGOR Society—Sun 10.30; Wed 7.30—Washington st.

BATTLE CREEK First Church—Sun 11; Wed 8—101 Maple st. R 10-6; Sat 7-9—205 City bnk blg.

BAY CITY First Church—Sun 10.45; Wed 7.45—701 Van Buren s RR 11-5—407 Phoenix blg.

BELDING Society—Sun 10.45; Wed 7.30—106 S Pleasant st.

BENTON HARBOR First Church—Sun 10.45; Wed 8; RR 2-5—Church Pleasant st.

BIRMINGHAM Society—Sun 11; Wed 8; RR Tues Thurs Sat 2.30 4.30; Wed 7-8—148 S Woodward av.

BUCHANAN Society—Sun 11; Wed 7.45; RR Wed 2-4—N Oak st.

CADILLAC First Church—Sun 10.30; Wed 7.30; RR Tues Thurs Sa 2-5—132 Spruce st.

CALUMET Society—Sun 10.30; Wed 7.30; RR Wed 3-5—5th an Oak sts.

CHARLEVOIX First Church—Sun 10.45; Wed 7.45; RR Tues Thu Sat 3-5—Van Pelt hall.

CHARLOTTE First Church—Sun 11; Wed 7.30; RR Wed Sat 3-5—Church, Lovette and Washington sts.

HESANING Society—Sun 10.30—Walker chapel.
)LOMA First Church—Sun 10.45; Wed 8; RR Wed Sat 2-4.
EARBORN Society—Sun 10.30; Wed 8—350 W Morely av.
ETROIT Churches unite in Reading Rms, 802 Fisher arcade, 1529 Woodward av; 9-9; Wed to 7; Sun and holidays 2.30-5.
First Church—Sun 10.30, 7.30; Wed 8; RR 11.30-5; Wed 6.30-7.30—Cass and Hancock sts.
Second Church—Sun 10.30, 7.30; Wed 8; RR 2-5; Wed 7-8—151 E Grand blv, near Jefferson av.
Third Church—Sun 10.30, 7.30; Wed 8—Church, Seward av and 2d blv. RR 11-9—General Motors blg.
Fourth Church—Sun 10.30; Wed 8—Masonic temple, 6047 Grand River av. RR 11-5; Wed to 7.30; Mon Sat 7-9—2019 W Grand blv.
)WAGIAC Society—Sun 11; Wed 7.30—204 N. Y. av.
\TON RAPIDS Society—Sun 11; Wed 7.30—K P hall.
:CANABA Society—Sun 11; Wed 8; RR Wed 3-5—325 S 13th st.
:NNVILLE Society—Sun 10.30; Wed 7.45.
.INT First Church—Sun 10.45; Wed 8—E Court and Harrison sts. RR 11-5—Ward blg, 526 S Saginaw st.
:EMONT Society—Sun 10.45; Wed 8—Grange hall.
:AND HAVEN Society—Sun 10.30; Wed 7.45; RR Tues 10.30-1; Fri 2.30-5—Unitarian church, Washington st.
:AND RAPIDS First Church—Sun 11, 7.30; Wed 8—Wash. st and Lafayette av. RR 9-9; Wed to 7—931 Mich. Tr blg.
Second Church—Sun 11, 7.30; Wed 8—Sheldon av and Oakes st. RR 9-6; Wed to 5—402 Commercial Sav bnk blg.
:EENVILLE Society—Sun 10.45; Wed 7.30—222 E Wash. st.
\NCOCK Society—Sun 10.45; Wed 8; RR Fri 2-5—Epstein blg, 116 Quincy st.
\RTFORD Society—Sun 10.45; Wed 7.30.
\STINGS First Church—Sun 10.30; Wed 7.45; RR Wed Sat 3-5.
LLSDALE Society—Sun 11; Wed 7.30; RR Sat 3-5—Toby blk.
)UGHTON First Church—Sun 10.45; Wed 8; RR Fri 3-5—I O O F temple.
)WELL Society—Sun 11; Wed 7.30—116½ Grand River st.
'ON MOUNTAIN Society—Sun 11; Wed 8—K P hall.
'ON RIVER Society—Sun 10.45; Wed 8—701 W Adams st. RR Tues Fri 7-9; Thurs 3-5—Miners' State bnk blg.
'ONWOOD First Church—Sun 10.45; Wed 8; RR Tues 2.30-4.30—315 E Aurora st.
CKSON First Church—Sun 10.30; Wed 7.45; RR 11-5—Blackman Park, West Side.
NESVILLE First Church—Sun 10.30; Wed 7; RR 3-5.
\LAMAZOO First Church—Sun 11, 7.45; Wed 7.45—South and Park sts. RR 9-5; Sat to 8; Sun 2.30-5—803 Kalamazoo Nat bnk blg.
\NSING First Church—Sun 10.45; Wed 7.45—Walnut and Allegan sts. RR 10-5; Sat to 9—818 Prudden blg.
:SLIE Society—Sun 10.30; Wed 7.45—Woodworth st.
DINGTON First Church—Sun 10.45; Wed 7.45—Cor Filer and Delia sts. RR—12 First Nat bnk blg.
\NISTEE Society—Sun 10.45; Wed 8; RR Wed 3-5; Sat 3-5, 7-9—111 Maple st.
.RQUETTE First Church—Sun 11; Wed 7.45; RR 3-4—223 Blaker st.
\RSHALL First Church—Sun 10.45; Wed 7.45; RR 2.30-5—109 E Mansion st.
:NOMINEE—See Marinette, Wis.
)NROE Society—Sun 10.15; Wed 8—Church, Macomb st.
' CLEMENS First Church—Sun 10.30; Wed 7.30; RR 2-5; Mon Sat 7-9—25 Cass av.
' PLEASANT First. Church—Sun 10.30; Wed 7.45; RR Mon Wed Sat 2-4—Normal av and Wisconsin st.
ISKEGON First Church—Sun 10.45; Wed 8—Woman's Club blg. RR 12.30-5; Sat 7.30-9—113 W Western av.
GAUNEE Society—Sun 10.30; Wed 7.30—I O O F hall.
LES First Church—Sun 10.45; Wed 7.30; RR Wed Fri 2.30-4.30—309 Broadway.
SEGO Society—Sun 10.30; Wed 7.45—239 W Allegan st.
/OSSO First Church—Sun 10.30; Wed 7.45—Oliver and Water sts. RR 2-4—Hall blk.
FORD First Church—Sun 10.30; Wed 7.30; RR Wed 2-5.
TOSKEY First Church—Sun 10.45; Wed 7.30; RR Tues Thurs Sat 3-5—Waukezoo and Mich. sts.
AINWELL Society—Sun 10.30; Wed 7.30.
YMOUTH First Church—Sun 10.30; Wed 7.30; RR 2-4—Church, Main and Dodge sts.
NTIAC Society—Sun 10.30; Wed 7.45—Williams and Lawrence sts. RR 11-5.30, 7-9 except Sun Wed and holidays—607 Pontiac bnk blg.
RT HURON First Church—Sun 10.30; Wed 7.45—6th and Union sts. RR 12-5—Meisel blk.
MEO Society—Sun 10.30.
YAL OAK First Church—Sun 10.30, 7.30; Wed 8—101 S Troy st. RR Tues Thurs Fri 2-4.30—308 E 1st st.
GINAW First Church—Sun 10.30, 7.45; Wed 7.45—Warren and Hayden sts. RR 10-5; Sat to 9; Mon 7-9—503 Wiechmann blg.
Second Church—Sun 10.30; Wed 7.45—Foresters' temple. RR 2-5; Sat to 9—19 Graebner blg, W.S.
ST CLAIR Society—Sun 10.45; Wed 7.45—Meccabee hall.
ST JOHNS Society—Sun 10.30; Wed 7.45—111 N Ottawa st.
ST JOSEPH Society—Sun 10.45; Wed 8—Library hall.
SALINE Society—Sun 10.30; Wed 7.30—Citizens bnk blg.
SAUGATUCK Society—Sun 11—Main st and Public Square.
SAULT STE MARIE First Church—Sun 10.30; Wed 7.30; RR 2.30-4.30 except Wed—Brown blk, Ashmun st.
SOUTH HAVEN First Church—Sun 10.45; Wed 7.45—Pearl and Phoenix sts. RR Tues Thurs Sat 2.30-4.30—303 Center st.
STURGIS Society—Sun 11; Wed 7.45; RR Tues 7.30-9; Thurs Sat 2.30-4.30—Masonic blk.
TECUMSEH Society—Sun 10.45—111 N Union st. RR Tues Thurs Sat 2-5—Ford blk, W Chicago st.
THREE RIVERS Society—Sun 11; Wed 8—104 E Kelsey st.
TRAVERSE CITY First Church—Sun 10.30; Wed 7.45; RR 2-4.30—Ebner blg, 148 State st.
WYANDOTTE Society—Sun 10.30; Wed 8; RR Fri 2-5—K of P hall. 1st and Maple sts.
YPSILANTI First Church—Sun 10.30; Wed 7.30—Literary Club, Wash. st. RR Tues Thurs Sat 2-5—32 N. Wash. st.

MINNESOTA

ALBERT LEA First Church—Sun 10.45; Wed 8—Adams av and Clark st. RR 3-5—Home Investment blg.
AUSTIN First Church—Sun 10.30; Wed 8; RR 2-4.30—Church.
BEMIDJI Society—Sun 11; Wed 8—Battles blg.
BRAINERD Society—Sun 11; Wed 8; RR 2.30-5—Iron Exchange blg.
CROOKSTON Society—Sun 11; Wed 8; RR Tues Thurs 2.30-4.30—Vance blk, opposite Post Office.
DULUTH First Church—Sun 11; Wed 8—9th av, E and 1st st. RR 9-6—411 Alworth blg.
EVELETH Society—Sun 11—Monitor hall.
EXCELSIOR Society—Sun 11—1st and Center sts.
FAIRMONT First Church—Sun 11; Wed 8; RR 2-5—222 East Blue Earth av.
FERGUS FALLS Society—Sun 10.45; Wed 8—128 Lincoln av.
GRAND RAPIDS Society—Sun 11; Wed 8—Public library.
HIBBING First Church—Sun 11; Wed 8; RR Mon Wed Sat 3-5—321 Washington st.
KASSON Society—Sun 10.45; 1st Wed 8—A O U W hall.
LAKE CITY Society—Sun 10.45; Wed 8—City Hall blg.
LUVERNE Society—Sun 11—A O U W hall.
MANKATO First Church—Sun 10.45; Wed 8; RR 2-5—Church, 310 S 4th st.
MINNEAPOLIS Churches unite in Reading Rms, 1006 Plymouth blg, Henepin av and 6th st; 9-9; Wed to 6; Sun 2.30-5.30.
First Church—Sun 10.45, 8; Wed 8; RR 10-4—Nicolett av at 24th st.
Second Church—Sun 10.45, 8; Wed 8—2d av, S, and 11th st. RR 9-5.30—200 S 11th st.
Third Church—Sun 10.45, 8; Wed 8—Holmes av and Lake st. RR 10-9; Wed to 7.30—1415 W Lake st.
Fourth Church—Sun 10.45; Wed 8; RR 2-5; Wed to 8—Park av and 31st st.
Fifth Church—Sun 10.45; Wed 8—University and 12th avs, SE. RR 10-5—17 4th st, SE.
Sixth Church—Sun 10.45, 8; Wed 8; RR 10-5.30; Wed to 7.45—Hennepin and Summit avs.
MONTEVIDEO First Church—Sun 10.45; Wed 8; RR Thurs 2-5—6th st. N, and Sherman av.
NORTHFIELD Society—Sun 10.45—National bnk blg.
ORTONVILLE First Church—Sun 10.45; Wed 8; RR Tues Fri 3-5—Shumaker blg.
OWATONNA Society—Sun 11; Wed 8—Kindergarten blg.
PRINCETON Society—Sun 10.45—Armory.
RED WING First Church—Sun 10.45; Wed 8; RR 3-5—323½ Bush st.
ROCHESTER First Church—Sun 11; Wed 8; RR Mon Wed Fri Sat 2-4—7th av, NW, and Center st.
ST CLOUD Society—Sun 11; Wed 8; RR 2-5; Sat 7-9—6 Leisen blk, St Germain st and 7th av, S.
ST PAUL First Church—Sun 10.45, 8; Wed 8—Summit av and Grotto st. RR 9-9; Wed to 5.30; Sun 3-6—1420 Pioneer blg.
Second Church—Sun 10.45—Park theater. Wed 8—Liberty hall, Selby and Snelling avs. RR 11-4—311 Lowry annex.
STEWARTVILLE Society—Sun 10.45; Wed 8—Church, Broadway and Center st.
STILLWATER First Church—Sun 10.45; Wed 8—N 3d and Mulberry sts. RR 11-5—3 Tepass blk, Chestnut st.
THIEF RIVER FALLS Society—Sun 11—Church, La Bree av and 1st st.
TWO HARBORS Society—Sun 11; Wed 8; RR Wed 3-5—515 1st av.
VIRGINIA First Church—Sun 11; Wed 8—7th st, S, and 3d av, W. RR Tues Thurs Sat 3-5—Lyric blg.
WELLS Society—Sun 10.30—Presbyterian church.
WHITE BEAR LAKE Society—Sun 10.45; Wed 8—Clark av.

WILLMAR First Church—Sun 10.45; Wed 8; RR Wed 2-4—Trott and 5th sts.
WINONA First Church—Sun 11; Wed 8; RR 1.30-5.30—75 W 3d st.

Mississippi

BILOXI Society—Sun 10.45; Wed 7.45—Seal and West Howard avs. RR 2.30-4.30—313 Lameuse st.
CLARKSDALE Society—Sun 11; Wed 7.30; RR 3-5—512 McWilliams blg.
GREENVILLE Society—Sun 11; Wed 8—Peoples theater.
JACKSON First Church—Sun 11; Wed 8—N State and Fortification sts. RR 2-5—408 Capital Nat bnk blg.
McCOMB Society—Sun 11; Wed 7.45—W O W hall.
MERIDIAN First Church—Sun 11; Wed 8; RR 2-4—24th av and 9th st.
TUPELO Society—Sun 11; Wed 8—Blair blg, Main st.
VICKSBURG First Church—Sun 11; Wed 7.45; RR 3-5—817 Crawford st.
WATER VALLEY Society—Sun 11.

Missouri

BOONVILLE Society—Sun 11; Wed 7.30; RR Wed 2-4—617 Spring st.
BROOKFIELD Society—Sun 11; Wed 8—314 Linn st.
BUTLER Society—Sun 11; Wed 8; RR Sat 2-5—Church.
CAPE GIRARDEAU Society—Sun 11; Wed 8; RR Thurs 2-4.30—528 Broadway.
CARROLLTON Society—Sun 11; Wed 8—N 1st st.
CARTHAGE First Church—Sun 11; Wed 8; RR 2-5—6th and Maple sts.
CENTRALIA Society—Sun 11; Wed 8—Bnk of Centralia blg.
CHILLICOTHE Society—Sun 11; Wed 8—714½ Wash. st.
COLUMBIA First Church—Sun 10.45; Wed 8; RR 3-5—Virginia blg.
EXCELSIOR SPRINGS Society—Sun 11; Wed 8—I O O F hall, Spring st.
FARMINGTON Society—Sun 11; Wed 8—St Francois Hotel blg.
HAMILTON Society—Sun 11; Wed 8—Bird and Burrus sts.
HANNIBAL First Church—Sun 11; Wed 8; RR Wed Sat 2-4—106 S 5th st.
INDEPENDENCE First Church—Sun 11; Wed 8; RR 1-4—108 S Pleasant st.
JEFFERSON CITY First Church—Sun 11; Wed 8—318 Monroe st. RR 3-5—202 E High st.
JOPLIN First Church—Sun 11; Wed 8—16th and Wall sts. RR 9-5; Sun 1-4—716 Frisco blg.
KANSAS CITY First Church—Sun 11, 8; Wed 8—9th st and Forest av. RR 9-9; Wed to 7—605 Waldheim blg.
KANSAS CITY—The following Churches unite in Reading Rms, 712 Commerce blg, 10th and Walnut sts; 9-9; Wed to 7; Sun 2-6.
Second Church—Sun 11, 8; Wed 8; RR 9-5; Sat to 1—Troost av and 31st st.
Third Church—Sun 11, 8; Wed 8—40th and Walnut sts. RR 9.30-5—3952 Walnut st.
Fourth Church—Sun 11, 8; Wed 8; RR 2-5—Gladstone hall, 4608 St John av.
Fifth Church—Sun 11, 8; Wed 8—26th st and Jackson av.
Sixth Church—Sun 11; Wed 8—Brookside hotel, 54th st and Brookside blv. RR 1-5—325 E 55th st.
KIRKSVILLE Society—Sun 11; Wed 8; RR Wed Sat 1-4—1007 E Harrison st.
KIRKWOOD First Church—Sun 10.45, 8; Wed 8.15; RR 2-5—Clay and Washington avs.
LEBANON Society—Sun 11; Wed 7.30—216 Jefferson st.
LEXINGTON Society—Sun 11; Wed 8; RR Wed Sun 2-4—Baskett blg.
LIBERTY Society—Sun 11; Wed 8; RR Wed Sat 3-5—Church.
MARSHALL First Church—Sun 11; Wed 8; RR Wed Sat 2-4.
MARYVILLE First Church—Sun 11; Wed 8; RR Wed Sat 3-5—206 S Main st.
MEXICO First Church—Sun 10.45; Wed 8; RR Wed Sat 2-4—223 E Promenade.
Society—Sun 10.45; Wed 7.45—Plauters Hotel blg.
MOBERLY Society—Sun 11; Wed 8—107 N 4th st.
MONTGOMERY CITY Society—Sun 11; last Wed 7.30—Masonic hall.
MT WASHINGTON Society—Sun 11; Wed 8; RR Wed 2-4—Independence and Glenwood avs.
NEOSHO Society—Sun 11; Wed 7.30; RR Sat 12-4—124 E Spring st.
NEVADA Society—Sun 11; Wed 8; RR Wed Sat 2-4—5 Moore blg.
OSBORN Society—Sun 10.30—Hall blg.
PLEASANT HILL Society—Sun 11; Wed 8.
POPLAR BLUFF Society—Sun 11; Wed 8; RR Wed Sat 2.30-4.30—210 N 7th st.
RICH HILL Society—Sun 11—3d and Walnut sts.
ST JOSEPH Churches unite in Reading Rms, 407 Kirkpatrick blg; 9-9; Wed to 7.
First Church—Sun 11, 8; Wed 8—12th and Felix sts.
Second Church—Sun 11; Wed 8—910 Edmond st.
ST LOUIS Churches unite in Reading Rms, 1993 Railway Exchange blg; 9-9; Wed 9-5; Sun 2-5.
First Church—Sun 11, 8; Wed 8—Kingshighway and Westminster pl. RR 9-9; Wed to 5; Sun 2-5—4744 McPherson av.
Second Church—Sun 11, 8; Wed 8—4234 Wash. blv.
Third Church—Sun 10.45, 8; Wed 8—3524 Russell av.
Fourth Church—Sun 11, 8; Wed 8—5569 Page blv. RR 9-9; Wed to 7.45; Sun 3-5—5451 Page blv.
Fifth Church—Sun 11, 8; Wed 8; RR 2-5—3630 S Grand av.
Sixth Church—Sun 10.45; Wed 8—Mt Moriah (Masonic) temple Garrison and Natural Bridge avs.
Seventh Church—Sun 10.45; Wed 8—309 Kraus st.
SEDALIA First Church—Sun 11; Wed 8; RR 2-5—6th st and Lamine av
SPRINGFIELD First Church—Sun 11; Wed 8—330 E Central st. RR 10-5—420 Holland blg.
TRENTON Society—Sun 11; Wed 8; RR Wed Sat 2.30-5—31 Kress blg
UNIVERSITY CITY First Church—Sun 11, 8; Wed 8; RR 2-5—667 Delmar av.
WARRENSBURG First Church—Sun 11; Wed 8; RR Wed Sat 3-5—145 E Culton st.
WEBB CITY Society—Sun 11; Wed 8—K P hall.
WEBSTER GROVES First Church—Sun 11; Wed 8.15—Masonic temple, 12 E Lockwood av. RR 2-5—107 Gorelock blg.

Montana

ANACONDA Society—Sun 11; Wed 8; RR 2-4 except Sun and holiday—316 Oak st.
BILLINGS First Church—Sun 11; Wed 8—Division st. RR 10-5—505 Electric blg.
BOZEMAN First Church—Sun 11; Wed 8; RR 2-5.30—Golden Rule blk
BUTTE First Church—Sun 11, 8; Wed 8; RR 10-4, 7-9 except Wed—229 N Montana st.
CASCADE Society—Sun 11—Central av and 2d st.
DEER LODGE Society—Sun 11; Wed 8; RR 2-4—Church, 610 Milwaukee av.
GLENDIVE Society—Sun 11—I O O F hall.
GREAT FALLS First Church—Sun 11; Wed 8—Masonic temple, Central av and 9th st. RR 10-5; 7-9 except Wed—317 Ford blg.
HAMILTON First Church—Sun 11; Wed 8; RR 2.30-4.30—5th and Bedford sts.
HAVRE Society—Sun 11; Wed 8—Library, 4th av and 5th st.
HELENA First Church—Sun 11; Wed 8—6th av and Rodney st. RR 2-5—54 Bailey blk.
KALISPELL First Church—Sun 11; Wed 8; RR 3-5—K M blg.
LEWISTOWN First Church—Sun 11; Wed 8; RR 2-4.30—Church, 7th and Watson sts.
LIBBY Society—Sun 11; Wed 8—Louisiana av.
LIVINGSTON First Church—Sun 11; Wed 8—Masonic hall. RR Tues Thurs Sat 2.30-5—7 Thompson blk.
MILES CITY First Church—Sun 11; Wed 8; RR 2.30-5—12 Miles blk
MISSOULA First Church—Sun 11, 8; Wed 8; RR 2-4; Thurs Fri 7.30-9—Pine and Pattee sts.
THOMPSON FALLS Society—Sun 11.

Nebraska

ALLIANCE First Church—Sun 11; Wed 8: RR Wed 2-4—310½ Box Butte av.
AYR Society—Sun 11; Wed 8.
BANCROFT Society—Sun 11—Ideal hotel.
BEATRICE First Church—Sun 11; Wed 8; RR 2-4—800 Ella st.
BLOOMFIELD Society—Sun 11—Library blg.
BRIDGEPORT Society—Sun 11—Masonic hall.
BROKEN BOW Society—Sun 11; Wed 7.45—7th and Broadway.
CENTRAL CITY Society—Sun 11; Wed 8—Coddington blk.
CHADRON First Church—Sun 11; Wed 8—5th and Ann sts. RR 2-5—215 N Main st.
COZAD Society—Sun 11; Wed 7.30.
CRAWFORD Society—Sun 11—2d and Ash sts.
EXETER First Church—Sun 11; Wed 8; RR Wed 2-4.
FAIRBURY Society—Sun 11; Wed 8; RR Wed 2-5—700 E st.
FALLS CITY Society—Sun 11; Wed 8—Church, 15th and Harlen sts.
FIRTH Society—Sun 11.
FREMONT Society—Sun 11; Wed 8—Church, H and 6th sts. RR 3-5; Sat 7.30-9—423 Union bnk blg.
GRAND ISLAND First Church—Sun 11; Wed 8—1003 W 3d st. RR 12-5—39 Hedde blg.
HASTINGS First Church—Sun 11; Wed 8; RR 2.30-5 including Sun—Carnegie library.
HOLDREGE Society—Sun 11; Wed 8—Jackson hall, West av.
KEARNEY First Church—Sun 11; Wed 8; RR 2-4 except Wed—23d st and 1st av.
LINCOLN First Church—Sun 11, 8; Wed 8—12th and L sts. RR 9.30-9; Wed to 7.30—205 Funke blg.
McCOOK Society—Sun 11; Wed 8—Church.
MINDEN Society—Sun 11.
NEBRASKA CITY First Church—Sun 11; Wed 8; RR Wed 2-4—12th st and 1st av.
NELIGH First Church—Sun 11; Wed 8; RR Tues Sat 2.30-4.30.

NORFOLK First Church—Sun 11; Wed 8—Library hall, Norfolk av and 8th st. RR 2-4—12A Bishop blk.
NORTH PLATTE First Church—Sun 11; Wed 8; RR Mon Fri 2-4—620 W 6th st.
OMAHA Churches unite in Reading Rms, 924 1st Nat bnk blg, 16th and Farnum sts; 9-9; Wed to 7; Sun 2-5.
First Church—Sun 11, 8; Wed 8—24th st and St Mary's av.
Second Church—Sun 11; Wed 8—41st and Davenport sts.
Third Church—Sun 11; Wed 8—Druid hall, 2414 Ames av.
PLATTSMOUTH Society—Sun 10.45; Wed 8—Church.
RED CLOUD Society—Sun 11; Wed 8.
SCOTTSBLUFF Society—Sun 11; Wed 8—3d and 17th avs.
SEWARD Society—Sun 11; Wed 8; RR Wed 2-5—Mayland blg.
SUPERIOR Society—Sun 11; Wed 8—Carnegie library.
WEEPING WATER First Church—Sun 11; Wed 8; RR Tues Sat 2-5—Church.
YORK First Church—Sun 11; Wed 8; RR 3-5—110 W 6th st.

Nevada

CARSON CITY Society—Sun 11; Wed 8—I O O F hall.
ELY Society—Sun 11; Wed 7.45—I O O F hall.
FALLON Society—Sun 11; Wed 7.30—Kent blg, Main st.
RENO First Church—Sun 11; Wed 8—Masonic temple. RR 12-5; Sun 3-5—445 Gazette blg.
Society—Sun 11; Wed 8—Ryland and S Center sts.
SPARKS Society—Sun 11; Wed 8—12th and B sts.
WINNEMUCCA Society—Sun 11; Wed 7.45; RR 3-4—411 Melarkey st.

New Hampshire

BERLIN Society—Sun 10.30; Wed 7.45; RR Tues Fri 2.30-4.30—197 Main st.
CLAREMONT Society—Sun 10.45—Dickinson blk.
CONCORD First Church—Sun 10.30; Wed 7.30; RR 2-5; Sat 7-9—State and School sts.
DERRY Society—Sun 11; Wed 7.30; RR Tues Fri 2-4.30—K of P hall.
DOVER First Church—Sun 11; Wed 7.30; RR Mon Wed Sat 2-4.30—604 Central av.
EXETER First Church—Sun 10.45; Wed 7.45; RR Sat 3-5—6 Merrill blk, Water st.
HANOVER Society—Sun 11—Bridgeman blk.
KEENE Society—Sun 10.45; Wed 7.45; RR Mon 7.30-9; Sat 3-5—12 Washington st.
LACONIA First Church—Sun 11; Wed 7.30; RR 2-5; Sat 7-9—Baldi blg, 664 Main st.
LANCASTER Society—Sun 10.45; Wed 7.45; RR Wed 3-5—147 Main st.
LEBANON First Church—Sun 11; Wed 7.30; RR Sat 3-5, 7-9—8 Lincoln hall.
LISBON Society—Sun 10.45; RR Sat 7-9—Parker blk.
LITTLETON Society—Sun 10.45; Wed 7.45; RR Wed 3-5—Opera blk.
MANCHESTER First Church—Sun 11; Wed 8—Harrison st, near Elm st. RR 2-5—809 Amoskeag bnk blg.
MILFORD First Church—Sun 11; Wed 7.30; RR Wed 3-5—South st.
NASHUA First Church—Sun 10.45—Odd Fellows Lodge. Wed 7.45; RR 3-5—34 I O O F blg, Main st.
NEWPORT Society—Sun 10.45; Wed 7.30—Citizens hall.
NORTH CONWAY Society—Sun 10.30; RR Wed 3-5—Pease blg.
NUTTSFIELD Society—Sun 10.45; Wed 8; RR Wed Sat 2-5—Union blk.
PORTSMOUTH First Church—Sun 10.45; Wed 7.45; RR 2-5—1st Nat bnk blg annex.
SAMWORTH Society—Sun 11.
WOLFEBORO Society—Sun 11; RR Tues 3-5—Brewster Memorial blg.

New Jersey

ASBURY PARK First Church—Sun 10.30; Wed 8; RR 11-4—3d av and Emory st.
Second Church—Sun 11, 8; Wed 8; RR 1.30-4.30—710 Grand av.
ATLANTIC CITY First Church—Sun 11, 8; Wed 8; RR 10-5—4 S Brighton av.
Second Church—Sun 11, 8; Wed 8; RR 11-1, 2-5—925 Boardwalk.
BAYONNE First Church—Sun 11; Wed 8; RR 3-5; Fri 7.30-9.30—719 Broadway.
CAMDEN First Church—Sun 11, 8; Wed 8; RR 12-5—209 Cooper st.
CRANFORD First Church—Sun 11; Wed 8; RR 10-12—Springfield av and Miln st.
DOVER First Church—Sun 11; Wed 8; RR 2.30-5—24 E Blackwell st.
DUMONT Society—Sun 11; 1st and 3d Wed 8.15—Masonic temple.
EAST ORANGE First Church—Sun 11, 8; Wed 8—166 North Parkway. RR 11-5; 7.30-9 except Wed—3 N Munn av.
ELIZABETH First Church—Sun 11; Wed 8; RR 11.30-4—28, 275 Morris av.
ENGLEWOOD First Church Sun 11; Wed 8—Engle st and Spring lane RR 10-4—4 Dean st.
HACKENSACK First Church—Sun 11; Wed 8—Junior Order hall, Gamewell st. RR 3-5—Commercial blg, Main st.
HADDON HEIGHTS First Church—Sun 11; Wed 8; RR 1.30-4.30—5th and Station avs.
HAMMONTON Society—Sun 11; Wed 8—Woman's Civic club.
HOBOKEN First Church—Sun 11, 8; Wed 8; RR 10-5 except Sun and holidays; Tues Fri 7-9—414 Hudson st.
JERSEY CITY First Church—Sun 11, 8; Wed 8—154 Harrison av. RR 11-6—Lerner blg, Bergen and Sip avs.
LAKEWOOD Society—Sun 11; Wed 8; RR Tues Fri 2.30-5—Trust Co. blg, Main st.
MAPLEWOOD First Church—Sun 11; Wed 8; RR Tues Thurs Sat 2.30-4.30—Masonic hall.
MONTCLAIR First Church—Sun 11; Wed 8—Montclair theater. RR 11-5—28 Madison blg, 427 Bloomfield av.
MORRISTOWN Society—Sun 11; Wed 8.15; RR Tues Thurs Sat 3-5—3 Dodge blg, 25 South st.
MOUNTAIN LAKES First Church—Sun 11; Wed 8.15—Boulevard and Briarclyffe rd. RR 11-4.30; Sat 8-9.30—624 Main st, Boonton.
NEWARK First Church—Sun 11.15, 8; Wed 8—Clinton and Hillside avs. RR 10-5—571 Broad st.
Second Church—Sun 11, 8; Wed 8—2d av and Garside st. RR 10.30-5; 7-8.30 except Wed—38 Clinton st.
NEW BRUNSWICK Society—Sun 11; Wed 8; RR Tues Thurs Sat 2.30-5—Montalvo blg, 101 Albany st.
ORADELL Society—Sun 11; Wed 8.15—Brower's hall.
ORANGE First Church—Sun 11, 8; Wed 8—24 Cleveland st. RR 10-5; also 8-9.30 Mon Tues Thurs—308 Main st.
PASSAIC First Church—Sun 11; Wed 8; RR 3-5—276 Main av.
PATERSON First Church—Sun 11; Wed 8—Fair and Auburn sts. RR 12.30-3.30; Tues 7.30-9—Elbow blg, Main and Market sts.
Society—Sun 11; Wed 8—209 Market st.
PENNSGROVE Society—Sun 11; Wed 8; RR Wed 2-4.30—E Harmony st.
PITMAN Society—Sun 10.45; Wed 7.45—RR Wed 2-5—East and First avs.
PLAINFIELD First Church—Sun 11, 8; Wed 8; RR 9.30-4.30; Mon Thurs 7.30-9.30; Sat 9.30-9.30—111 Watchung av.
POMPTON LAKES Society—Sun 11; Wed 8.30.
PRINCETON Society—Sun 11; Wed 8—Olden st.
RED BANK Society—Sun 11.10, 8.10; Wed 8.10; RR Wed Sun 2.30-4.30—54 Broad st.
RIDGEFIELD PARK First Church—Sun 11; Wed 8; RR 3-5—310 Main st.
RIDGEWOOD First Church—Sun 11; Wed 8; RR 2-5—Washington pl.
RIVERTON First Church—Sun 11; Wed 8—703 Thomas av. RR 3-5—514 Main st.
RUTHERFORD First Church—Sun 11, 8; Wed 8; RR 2-5—Park and Newell avs.
SEWAREN Society—Sun 11; Wed 8; RR Thurs 3-5—West av at Marsh st.
SUMMIT First Church—Sun 11; Wed 8; RR 2-5—28 Ruthven pl.
TRENTON First Church—Sun 11, 8; Wed 8; RR 1-5—Stacy Trent hotel.
VINELAND First Church—Sun 11; Wed 8; RR Tues Thurs Sat 2.30-4.30—628 Plum st.
WEEHAWKEN Society—Sun 11; Wed 8; RR 2-5—43 1st st.
WESTFIELD First Church—Sun 11; Wed 8; RR 2-4—422 E Broad st.
WEST HOBOKEN First Church—Sun 11, 8; Wed 8; RR 1.30-4.30—414 Smith st.
WEST NEW YORK First Church—Sun 11, 8; Wed 8—444 16th st. RR 12-4; Sat 7.30-9.30—584 Bergenline av.
WILDWOOD Society—Sun 11; Wed 8—E Davis av.

New Mexico

ALBUQUERQUE Society—Sun 11; Wed 8—Woman's Club blg. RR 2.30-5.30—12 Melini blg.
ARTESIA Society—Sun 11; Wed 8—Gates blg, Main st.
CARLSBAD Society—Sun 11; Wed 7.45—Woman's Club room.
GALLUP Society—Sun 11—I O O F hall.
RATON Society—Sun 11—Church, 100 S 4th st.
ROSWELL First Church—Sun 11; Wed 8—Lea av and First st. RR 2-5; Thurs 7.30-9—110 E 4th st.
SILVER CITY Society—Sun 11; Wed 8—Masonic blg.

New York

ALBANY First Church—Sun 10.45, 8; Wed 8—Madison av and Quail st. RR 9-9; Wed to 7; Sun 3-5—90 Maiden lane.
AMSTERDAM First Church—Sun 10.45; Wed 7.45; RR 2-4—81 Division st.
ATTICA Society—Sun 11; Wed 8—I O O F temple.
AUBURN First Church—Sun 10.30; Wed 8—193 Genesee st. RR 12-5—2-3 Flint blg, Genesee st.
BALLSTON SPA Society—Sun 10.45; RR Tues Fri 3-5—49 Front st.
BATAVIA First Church—Sun 11; Wed 8; RR 3-5—217 E Main st.
BATH First Church—Sun 11; Wed 8; RR 3-5—Pulteney park.
BAY SHORE Society—Sun 11; Wed 8.15; RR Wed Fri 3-5—I O O F hall.
BELMONT Society—Sun 10.45—Ward hall.
BINGHAMTON First Church—Sun 11; Wed 8—36 Main st. RR 10.30-5—1205 Press blg.

BRONXVILLE First Church—Sun 11; Wed 8—Village hall. RR 2-5; Tues Fri 8-10—72 Pondfield rd.

BUFFALO First Church—Sun 10.30, 8; Wed 8—North st and Elmwood av. RR 9-9; Wed to 5.30—719 Brisbane blg.

Second Church—Sun 10.30, 8; Wed 8; RR 1.30-4; Fri 7.30-9.30—West Humboldt and Woodlawn av.

Third Church—Sun 10.30, 8; Wed 8—W Ferry st and Norwood av. RR 11-6; 7.30-9 except Wed—515 Elmwood av.

CANANDAIGUA Society—Sun 11; Wed 8—Canandaigua Nat bnk blg.

CATSKILL First Church—Sun 11; Wed 8; RR 3-5—Broad and Livingston sts.

CORNING Society—Sun 11; Wed 7.45; RR Tues Fri 3-5—I O O F hall, Erie av.

CORTLAND First Church—Sun 11; Wed 8; RR Tues Thurs Fri 3-5—33 E Court st.

DOBBS FERRY Society—Sun 11; 1st Wed 8.15; RR Tues Fri 2-4.30—84 Main st.

DUNKIRK First Church—Sun 10.45; Wed 8; RR 3-5—503 Washington av.

EAST AURORA First Church—Sun 11; Wed 8; RR Tues 3-5—307 Main st.

ELMIRA First Church—Sun 11; Wed 8; RR 2.30-5—214 W Gray st.

FAR ROCKAWAY—See New York, Borough of Queens.

FLUSHING—See New York, Borough of Queens.

FOREST HILLS—See New York, Borough of Queens.

FORT EDWARD Society—Sun 10.45; Wed 7.30—25 East st.

FORT PLAIN Society—Sun 10.45; Wed 7.30—Linney blg.

FRANKLINVILLE Society—Sun 10.45—Johnson blk.

FREEPORT First Church—Sun 11.05, 7.45; Wed 8.30—Masonic temple, Grove st. RR 12-4.30—77 Church st.

FULTON Society—Sun 10.45; Wed 8; RR 3-5—126 E 1st st.

GENEVA Society—Sun 10.45; Wed 8—214 Genesee St.

GLEN COVE Society—Sun 11; Wed 8; RR Tues Thurs Sat 2.30-4.30; Fri 7.30-9.30—9 W Glen st.

GLENS FALLS First Church—Sun 10.45; Wed 8—Lincoln av and Davis st. RR 1-5—401 Insurance blg.

GLOVERSVILLE First Church—Sun 10.45; Wed 8; RR 3-5—10 Spring st.

GOUVERNEUR Society—Sun 9; Wed 8; RR Thurs 3-5—Unitarian Church, Trinity av.

GOWANDA Society—Sun 10.45; Wed 7.45—Van Valkenburg blk.

GREAT NECK Society—Sun 11; Wed 8; RR 2-5—Vigilant hall, Station Plaza.

GREENWICH Society—Sun 11; Wed 8—I O O F hall.

HAMBURG Society—Sun 11; Wed 8—I O O F hall, Buffalo st. RR Wed 2-4—136 Prospect av.

HEMPSTEAD First Church—Sun 11.10, 8.10; Wed 8.10—Fulton av and Franklin st. RR 1.30-5—233 Fulton av.

HERKIMER First Church—Sun 11; Wed 8; RR 3-5—312 N Main st.

HORNELL First Church—Sun 10.45; Wed 7.45; RR Mon Wed Fri 2.30-4.30; Sun 7.30-9—26 Center st.

Second Church—Sun 11; Wed 8; RR Tues 3-4.30; Wed 7-8—49 W Genesee st.

HUDSON Society—Sun 11; Wed 8—426 Carroll st.

HUDSON FALLS First Church—Sun 10.45; Wed 8; RR 3-5—35 Maple st.

HUNTINGTON Society—Sun 11; Wed 8.15—Trades School blg.

ITHACA First Church—Sun 11; Wed 8—Cascadilla pk, University av. RR 12-5—Wanzer blg, 302 E State st.

JAMAICA—See New York, Borough of Queens.

JAMESTOWN First Church—Sun 11, 8; Wed 8—Prendergast av and E 4th st. RR 11-4.30; Sat 7-9—Chadakoin blg.

JOHNSTOWN Society—Sun 10.45; Wed 8; RR Sat 7-9—146 W Main st

KATONAH Society—Sun 11; Wed 7.30; RR Tues Fri 2.30-5.30—Edgemont rd.

KENMORE First Church—Sun 10.30, 8; Wed 8; RR Mon 7-9; Wed Fri 3-5—Myron and E Hazeltine avs.

KINGSTON First Church—Sun 11; Wed 7.45—161 Fair st. RR 1-5.30; Sat to 8—44 Main st.

LIBERTY Society—Sun 11; Wed 8; RR 3-5 except Wed Sat—Nat Bnk of Liberty blg.

LITTLE FALLS Society—Sun 10.45; Wed 8—Oppel blk, Main st.

LITTLE VALLEY Society—Sun 11; 1st and 3d Wed 7.45—103 Court st.

LOCKPORT Second Church—Sun 10.45; Wed 8; RR 3-5—36 East av.

LYNBROOK First Church—Sun 11; Wed 8; RR Tues Thurs Sat 2-4; Tues 8-9—18 Atlantic av.

LYONS Society—Sun 10.45; Wed 7.30—Sevalen blk.

MAMARONECK First Church—Sun 11; Wed 8—Masonic hall, RR 2-5—8 W Boston Post rd.

MECHANICVILLE Society—Sun 11; Wed 8.

MEDINA Society—Sun 10.30; Wed 7.45—Church.

MIDDLETOWN Society—Sun 11; Wed 7.45—12 Orchard st.

Society—Sun 11; Wed 8—14 South st.

MT VERNON First Church—Sun 11, 8; Wed 8.15—Valentine st and N 9th av. RR 12-4; 8-9.30 except Wed—401 Proctor blg.

Second Church—Sun 11, 8; Wed 8—110 Crary av. RR 11-2—57 Prospect av.

NEWARK Society—Sun 10.30; Wed 8—120 High st.

NEWBURGH First Church—Sun 10.45; Wed 8; RR 3-5—188 Grand st.

NEW DORP—See New York, Borough of Richmond.

NEW ROCHELLE First Church—Sun 11, 8; Wed 8.15—19 Locust av. RR 9.30-6—4 North av.

NEW YORK Churches of Greater New York unite in Reading Rms:
Aeolian hall, W 42d st, near 5th av, Manhattan; 9-10; Wed to 7; Sun 2-7.30.
115 Broadway, Manhattan; 9.30-5.30; Sat to 3.
50 Court st, Brooklyn, 9.30-8.

BOROUGH OF BROOKLYN

First Church—Sun 11, 8; Wed 8—N. Y. av and Dean st. RR 10-9.30; Wed to 5.30; Sun 2.30-5.30—1261 Bedford av, near Fulton st.

Second Church—Sun 11, 4; Wed 8.15; RR 10-5; Tues Fri 7.30-9.30—67th st between 3d and 4th avs.

Third Church—Sun 10.30, 8; Wed 8.15; RR 9-5; Sun 3-5—261 E 21st st.

Fourth Church—Sun 11; Wed 8—181 Lincoln pl. RR 9-9; Wed to 6; Sun 3-5—85 7th av.

Fifth Church—Sun 11, 8; Wed 8.15; RR 2-4—Masonic hall blg, 1046 46th st.

BOROUGHS OF MANHATTAN AND BRONX

First Church—Sun 11, 8; Wed 8—Central pk, W, and 96th st. RR 9-5.30; Sat to 3.30—Tribune blg, 154 Nassau st.

Second Church—Sun 11, 8; Wed 8—Central pk, W, and 68th st. RR 9.30-9; Wed to 6; Sun 2-5—Fisk blg, Broadway and 57th st.

Third Church—Sun 11, 8; Wed 8—Park av at 63d st. RR 9.30-9; Wed to 6—680 Madison av, between 61st and 62d sts.

Fourth Church—Sun 11, 8; Wed 8.15—Ft. Washington av and 178th st. RR 10-9.30; Wed to 7.30; Sun 2-5.30—656 West 181st st.

Fifth Church—Sun 11, 8; Wed 8—9 E 43d st. RR 9-10; Wed to 5; Sun 2-6—1703 Flatiron blg, 23d st and Broadway.

Sixth Church—Sun 11, 8; Wed 8.15—1301 Boston rd. RR 10-5; 7-9 except Wed; Sat to 10—505 Tremont av.

Seventh Church—Sun 11, 4.30; Wed 8—112th st, E of Broadway. RR 9.30-9.30; Wed to 7.30; Sun 2-4—606 W 110th st.

Eighth Church—Sun 11, 8; Wed 8—103 E 77th st. RR 10-5; 7-9 except Wed—105 E 77th st.

Ninth Church—Sun 11, 8; Wed 12—Morosco theater. RR 9.30-10; Wed Fri to 7.30; Sun 2.30-5—1540 Broadway at 45th st.

Tenth Church—Sun 11, 8; Wed 8; RR 10-5—25 Waverly pl, east of Washington square, N.

Eleventh Church—Sun 11, 8; Wed 8.15; RR 12-5—2382 Grand Concourse.

Twelfth Church—Sun 11; Wed 12.30—Aeolian hall, 34 W 43d st. RR 9.30-6—606A McCutcheon blg, 347 5th av.

Thirteenth Church—Sun 11, 8; Wed 8—311 W 83d st. RR 9.30-9; Wed to 6; Sun 2-4—Loew blg, Broadway and 83d st.

Fourteenth Church—Sun 11; Wed 8—Wallace hall, 446 W 152d st. RR 12-5; Tues Thurs Fri 7.30-9.30; Sun 2-5; holidays 12-5—35 Hamilton pl.

BOROUGH OF QUEENS (L. I.)

Society, Elmhurst, L. I.—Sun 11; Wed 8.15—Masonic temple.

First Church, Far Rockaway, L. I.—Sun 11.15, 8.15; Wed 8.30; RR 2-4; Tues Fri 8-9.30—Mott av.

First Church, Flushing, L. I.—Sun 11, 8; Wed 8—League blg, Sanford av. RR 10-6—310 Gas and Electric blg, Amity st.

First Church, Forest Hills, L. I.—Sun 11; Wed 8; RR Tues Wed Thurs 2-4—Masonic temple.

First Church, Jackson Heights, L. I.—Sun 11; Wed 8; RR Tues Thurs Sat 2-5—242 Polk av.

First Church, Jamaica, L. I.—Sun 11, 8; Wed 8.15—Masonic temple, Union av. RR 11-4—59 Clinton av.

Society, Queens, L. I.—Sun 11; Wed 8.30—Queens lyceum.

First Church, Richmond Hill, L. I.—Sun 11, 8; Wed 8.15—112th st, between Jamaica and 91st avs. RR 2-5—8747 111th st.

Society, St. Albans, L. I.—Sun 11; Wed 8.15; RR Tues Fri 2-4—Hartman's hall, Central av.

Society, Whitestone, L. I.—Sun 11; Wed 8; RR Tues Thurs Sat 2-5—14th av between 30th and 31st sts, Beechhurst.

BOROUGH OF RICHMOND (S. I.)

First Church, Staten Island—Sun 10.50; Wed 8—Church, Castleton and Oakland avs, W New Brighton. RR 12.30-4; Sat to 3—Pape blg, Beach st, Stapleton.

Society, New Dorp, S. I.—Sun 11; Wed 8.15; RR 2-4—Bryant av and Kruser st, Tyson Manor.

NIAGARA FALLS First Church—Sun 11, 7.30; Wed 8; RR 2-5; Tues Fri 7.30-9.30—650 Park pl.

NORTHPORT Society—Sun 11; Wed 8—Rowley blg, Main st.

NORTH TONAWANDA Society—Sun 10.30; Wed 8; RR Wed 2.30-4.30—State bnk blg.

NYACK First Church—Sun 11; Wed 8—S Broadway. RR 10-3—Sing blg, 76 Main st.

OLEAN First Church—Sun 10.30; Wed 7.45; RR 2.30-4.30—E State and Barry sts.

ONEIDA First Church—Sun 10.30; Wed 7.30—333 Spring st. RR 2.30-5—110 Lenox av.

ONEONTA First Church—Sun 10.30; Wed 8; RR 2-5—61 Chestnut st.

OSSINING First Church—Sun 11; Wed 8.15; RR 3-5—168 Main st.

Society—Sun 11; Wed 8.15—50 S Highland av.

OSWEGO First Church—Sun 10.45; Wed 8; RR 3-5 except Wed—149 W 1st st.

PATCHOGUE Society—Sun 10.30; Wed 8.15; RR 3-5—Mills blg.
PEEKSKILL First Church—Sun 11; Wed 8—Washington st and Hudson av.. RR 1.30-5—1011 Park st.
PLEASANTVILLE First Church—Sun 11; Wed 8.15—219 Bedford rd. RR 1-5—Post Office blg.
PORT CHESTER Society—Sun 11; Wed 8; RR 2.30-5—Daily Item blg. Westchester av.
PORT JERVIS Society—Sun 11; Wed 7.45; RR 3-5 except Sun and holidays—20 E Main st.
POTSDAM First Church—Sun 11; Wed 8; RR 3-5—Church.
POUGHKEEPSIE First Church—Sun 11; Wed 8—111 Market st. RR 1-5—8 Cannon st.
Second Church—Sun 10.45; Wed 8; RR Tues Thurs Sat 2-5—Masonic temple, 32 Cannon st.
QUEENS—See New York, Borough of Queens.
RICHMOND HILL—See New York, Borough of Queens.
ROCHESTER First Church—Sun 10.45, 7.30; Wed 8—East av and Prince st. RR 10-8.30—1120 Granite blg.
Second Church—Sun 10.45, 7.30; Wed 8; RR 12-6—Lake and Glenwood avs.
ROCKVILLE CENTER Society—Sun 11; Wed 8—Masonic temple, Lincoln av. RR 3-5; Mon Thurs Sat 7.30-9.30—5 Village av.
ROME First Church—Sun 11; Wed 8; RR Mon Wed Sat 2-4—409 N Washington st.
ST ALBANS—See New York, Borough of Queens.
ST JOHNSVILLE Society—Sun 10.45; Wed 7.45—1 Main st.
SALAMANCA First Church—Sun 10.45; Wed 7.45; RR Tues Thurs Sat 2-4—15 S Main st.
SARANAC LAKE Society—Sun 11; Wed 8—43 Church st.
SARATOGA SPRINGS Society—Sun 11; Wed 8; RR Mon Wed Sat 2.30-4.30—Athenaeum blg, 344 Broadway.
Society—Sun 11—Palace theater.
SCHENECTADY First Church—Sun 10.45, 7.30; Wed 8—Sons of St George hall, 12 S Church st. RR 10-5; Wed to 7.30—277 State st.
SEA CLIFF Society—Sun 11; Wed 8—Central Park pl, at 15th av.
SENECA FALLS Society—Sun 11; 1st Wed 8—Fisher Theater blg.
SILVER CREEK First Church—Sun 10.30; Wed 8; RR Fri 3-5—White bnk blg.
SPRING VALLEY First Church—Sun 11; Wed 8.30; RR Tues Thurs 2-5.
STATEN ISLAND—See New York, Borough of Richmond.
SUFFERN First Church—Sun 10.30; Wed 8.30; RR Wed 2-5.
SYRACUSE First Church—Sun 10.45, 7.30; Wed 8—Church, E Jefferson st and Forman av. RR 10-5—Daniel blg, 433 S. Salina st.
TONAWANDA First Church—Sun 10.30; Wed 8; RR Thurs 2.30-4.30—26 Delaware st.
TROY First Church—Sun 10.45; Wed 8—River at 101st st. RR 10-5—Boardman blg, 344 Fulton st.
UTICA First Church—Sun 10.45; Wed 8—Genesee st and Avery pl. RR 10-5—Utica City Nat bnk blg, 110 Genesee st.
WATERTOWN First Church—Sun 11; Wed 8; RR 2.30-5—120 Park st.
WESTFIELD Society—Sun 10.45; Wed 8; RR Tues Fri 3-5—4 S Portage st.
WHITE PLAINS First Church—Sun 11, 8; Wed 8.15—Mamaroneck and Maple avs. RR 12-5; Sat 7-9—1 S Lexington av.
WHITESTONE—See New York, Borough of Queens.
WOODSTOCK Society—Sun 11; 1st and 3d Wed—State rd.
YONKERS First Church—Sun 11; Wed 8.15—18 Greenvale av. RR 10-5—201. 6 Hudson st.
Second Church—Sun 11; Wed 8.15—Masonic temple, 130 South Broadway. RR 10-5—517 South Broadway.
Society—Sun 11, 8; Wed 8.15—26 Lawrence st.

North Carolina

ASHEVILLE First Church—Sun 11; Wed 8.15; RR 11-5—Church, 64 N French Broad av.
CHARLOTTE First Church—Sun 11; Wed 8—W Trade and N Cedar sts. RR 12-5—405 Realty blg.
DURHAM Society—Sun 11; Wed 8; RR Mon Wed Fri 3-5—1st Nat bnk blg.
GOLDSBORO Society—Sun 11; Wed 8; RR Tues Fri 3-5—131½ W Walnut st.
GREENSBORO Society—Sun 11, 8; Wed 8; RR Tues Thurs Sat 2-5—110 Banner blg.
KINSTON First Church—Sun 11, 7.30; Wed 7.30; RR 3-5—East and Gordon sts.
NEW BERN First Church—Sun 11, 7.30; Wed 7.30; RR 3-5—147 Middle st.
RALEIGH First Church—Sun 11; Wed 8; RR 3-5—10 E Morgan st, opposite Capitol.
ROCKY MOUNT First Church—Sun 11; Wed 7.30; RR Mon Wed Sat 3-5—S Church st.
SALISBURY First Church—Sun 11, 7.30; Wed 7.30; RR 2-4—126 E Innis st.
WASHINGTON Society—Sun 11; Wed 8; RR 4-6—242 W Main st.
WELDON Society—Sun 11; Wed 7.30; RR Wed Sat 2.30-4.30—Emry blg.
WILMINGTON First Church—Sun 11; Wed 8.15; RR 3-5—17th and Market sts.
WINSTON-SALEM Society—Sun 11; Wed 8—219½ W 5th st.

North Dakota

BEACH Society—Sun 11—Second av.
BELFIELD Society—Sun 11; Wed 8—Church.
BISMARCK Society—Sun 11; Wed 8; RR Tues Thurs Sat 2-4—4th st and Avenue C.
DEVILS LAKE First Church—Sun 11; Wed 7.30; RR Mon Wed Sat 2-4—Kelly av.
DICKINSON Society—Sun 11; Wed 7.30; RR Wed 2-4.
ELLENDALE Society—Sun 11—I O O F hall, Main st.
ENDERLIN Society—Sun 11—Masonic hall.
FARGO First Church—Sun 10.45, 7.45; Wed 8—1st av and 9th st, S. RR 10-5; Sun and holidays 2.30-5—118 Broadway.
GRAFTON Society—Sun 11; Wed 8—Union blk.
GRAND FORKS First Church—Sun 11; Wed 8—Belmont and 4th avs. RR 12-5—406 1st Nat bnk blg.
JAMESTOWN First Church—Sun 10.45; Wed 8; RR 3-5—Front st and 3d av, North.
MANDAN Society—Sun 10.45; Wed 8; RR Wed 3-5—Nigey blg.
MINOT Society—Sun 11; Wed 8; RR 2.30-5.30—15 2d av. SE.
NEW ROCKFORD Society—Sun 11—Masonic hall.
WAHPETON Society—Sun 11; Wed 8—Masonic temple.
WILLISTON Society—Sun 11; Wed 8—Public Library.

Ohio

AKRON First Church—Sun 11, 8; Wed 8—Fir st and Buchtel av. RR 9.30-8; Wed to 5.30—516 Metropolitan blg.
Second Church—Sun 11; Wed 8—West high school auditorium, S Maple and Balch sts. RR 11-4; Sun 3-5—510 2d Nat bnk blg.
ALLIANCE Society—Sun 11; Wed 8; RR 2-4—107 S Union av.
ASHLAND Society—Sun 10.30; Wed 7.30; RR Wed Sat 2-4—Winter blk.
ASHTABULA First Church—Sun 11; Wed 7.30—64 Division st. RR 1-5—Schaffner blk, Main st.
ATHENS Society—Sun 10.45; Wed 7; RR Tues Thurs Sat 2-4—65½ S Court st.
BEDFORD Society—Sun 11; Wed 8—49 Grace st.
BELLEFONTAINE Society—Sun 10.45; Wed 7.45; RR Mon Wed Fri 2-4—Inskeep blk.
BELLEVUE First Church—Sun 10.30; Wed 7.30; RR Wed 2-4.30—295 W Main st.
BLUFFTON Society—Sun 10.30; Wed 7.30—Post Office blg.
BOWLING GREEN Society—Sun 10.45; Wed 7.30; RR Thurs 2-4—137 Court st.
BUCYRUS First Church—Sun 10.30; Wed 7.30; RR 2-4—309 S Walnut st.
CANTON First Church—Sun 10.30, 7.30; Wed 8—1014 Cleveland av, NW. RR 9-6—1001 Renkert blg, Market av, N.
CHILLICOTHE First Church—Sun 10.30; Wed 7.45; RR 1.30-5—151 W 2d st.
CINCINNATI First Church—Sun 11, 8; Wed 8—2315 Park av. RR 9-9; Wed to 7; Sun 2.30-6—805 Union Trust blg.
Second Church—Sun 11; Wed 8—Hanselmann Masonic temple, Clifton av. RR 2-6—2427 Clifton av.
CLEVELAND First Church—Sun 11, 8; Wed 8—9302 Euclid av. RR 9-9; Wed to 7; Sun 2-5—1208 The Guardian blg.
Second Church—Sun 11, 8; Wed 8—Euclid av at E 77th st. RR 9-9; Wed to 6; Sun 2.30-5.30—1900 Euclid av.
Third Church—Sun 11, 8; Wed 8—Mapledale av and W 25th st. RR 11-5; Mon Sat 7-9—2509 Archwood av.
Fourth Church—Sun 11, 8; Wed 8—1931 E 105th st. RR 8.30-9; Wed to 7.45; Sun 12.30-5—1926 E 105th st.
Fifth Church—Sun 11, 8; Wed 8—Homestead hall, 11806 Detroit av at Hird av. RR 11-5—1394 Hird av.
Sixth Church—Sun 11; Wed 8—Lorain av and W 99th st. RR 10-5—9927 Lorain av.
COLUMBUS First Church—Sun 11, 7.30; Wed 8—457 E Broad st. RR 9-7.30; Wed to 7; Sun 2-5—402 James blg.
Second Church—Sun 11; Wed 8—W 1st av and Park st. RR 10-6—Brunson blg, 145 N High st.
CONNEAUT First Church—Sun 11; Wed 8; RR 2-4—352 State st.
COSHOCTON Society—Sun 11; Wed 7.30—7th and Walnut sts.
CUYAHOGA FALLS Society—Sun 11; Wed 8.
DAYTON First Church—Sun 11, 8; Wed 8—24 W 4th st, Young Woman's League Auditorium. RR 9-5—826 Dayton Sav and Tr blg.
Second Church—Sun 11, 8; Wed 8—Grand and Belmont avs. RR 9-5—405 Commercial blg.
DEFIANCE Society—Sun 11; Wed 7.30—512 Court st.
DELAWARE Society—Sun 10.30; Wed 7.30; RR Tues Sat 2-4—3½ W Winter st.
DOVER Society—Sun 10.30; Wed 7.45—Lenhart blg, 229 W 3d st.
ELYRIA First Church—Sun 11; Wed 7.30—309 East av. RR 12-4.30; 7-9 except Wed—29 Redington blk.
FINDLAY First Church—Sun 10.45; Wed 7.45; RR Tues Sat 2-4—415 Ewing blg.
FOSTORIA First Church—Sun 10.30; Wed 7.30; RR Tues Thurs 2.30-4.30—Wood, High, and Perry sts.
FREMONT First Church—Sun 10.30; Wed 8; RR Wed 2-4—400 Park av.

GALION First Church—Sun 11; Wed 8; RR 2-5—Public library.
GENEVA First Church—Sun 11; Wed 8; RR 2-4—27 Forest st.
GREENVILLE First Church—Sun 10.45; Wed 7.30; RR Wed Sat 2-4—100 Westerfield blk.
HAMILTON First Church—Sun 10.45; Wed 7.45—N 2d st. RR 10-4—515 Rentschler blg.
KENT First Church—Sun 11; Wed 7.45; RR 2.30-4.30—344 W Main st.
LAKEWOOD First Church—Sun 11, 8; Wed 8—Detroit av at Arthur av. RR 10-9; Wed to 7.45—15106 Detroit av.
LANCASTER First Church—Sun 10.30; Wed 7.30—N Broad st. RR 1-4—Martens blg.
LIMA First Church—Sun 10.45; Wed 7.30; RR 11-5—553 W Market st.
Second Church—Sun 11; Wed 8; RR 1-5—Lima house.
LORAIN First Church—Sun 10.30; Wed 7.30; RR 1-4—600 W Erie av.
MANSFIELD First Church—Sun 11; Wed 8—46 W 3d st. RR 1-5—118 Mohican blg, Main and 3d sts.
MARIETTA First Church—Sun 11; Wed 7.30; RR 2-4—311 2d st.
MARION First Church—Sun 10.30; Wed 7.30—Church and Baker sts RR 12.30-5—11 Huber blk.
MASSILLON First Church—Sun 11; Wed 7.30—E Main st and Lincoln av. RR 2-4.30—Pille blk, 18 W Main st.
MECHANICSBURG First Church—Sun 10.30; Wed 8; RR Wed 2-4—17 N Main st.
MIDDLETOWN First Church—Sun 10.45; Wed 7.45—I O O F hall. RR 12-5 except Sun and holidays—319 Castell blg.
NEWARK First Church—Sun 11; Wed 7.45—Hudson av and Wyoming st. RR 12-5; Sat 7-9—802 Newark Trust blg.
NEW PHILADELPHIA Society—Sun 10.30; Wed 7.30—119½ S Broadway.
NORWALK Society—Sun 11—5 E Main st.
NORWOOD First Church—Sun 11; Wed 8; RR 10-4—1st Nat bnk blg, Main and Washington avs.
OBERLIN Society—Sun 11; Wed 8; RR Fri 3-5—Squire blk.
ORRVILLE Society—Sun 11; Wed 8—114 N Main st.
PAINESVILLE First Church—Sun 11; Wed 8—Park pl and Richmond st. RR 10-4—402 E Main st.
PIQUA First Church—Sun 10.45; Wed 7.30; RR Wed Thurs Fri 2-4—415 N Downing st.
PORT CLINTON Society—Sun 10.30; Wed 7.30—2d and Fulton sts. RR Tues Sat 2-4—City hall.
PORTSMOUTH First Church—Sun 10.45; Wed 7.45; RR Tues Fri 2-4—1406 Lincoln st.
RAVENNA Society—Sun 11; Wed 8—111 East Main st. RR 12-5; Wed 7.15-7.45—207 2d Nat bnk blg.
ST PARIS Society—Sun 10.45; Wed 7.30; RR Wed 2-4.
SALEM Society—Sun 11; Wed 8—Garfield av and Green st.
SANDUSKY First Church—Sun 10.45; Wed 7.45; RR 2-5—128 E Adam st.
SIDNEY Society—Sun 10.30; Wed 7.30; RR Wed Sat 2-5—Sexauer hall, W Poplar st.
SPRINGFIELD First Church—Sun 10.45; Wed 7.45—1616 E High st. RR 9-5—408 Mitchell blg.
Second Church—Sun 10.45; Wed 7.45; RR 9-5—201 N Limestone st.
STEUBENVILLE Society—Sun 11; Wed 7.45; RR Tues 2-5—106 S 4th st.
TOLEDO First Church—Sun 11; Wed 8—Monroe st and Lawrence av. RR 9.30-4.30—404 2d Nat bnk blg.
Second Church—Sun 11; 8; Wed 8—The Collingwood, Collingwood and Virginia. RR 9-9; Wed to 5.30—301 Close Realty blg, 515 Madison av.
Society—Sun 11; Wed 8—Bach auditorium, Summit Cherry Market blg.
TROY Society—Sun 10.45; Wed 7.30—Race and Market sts.
UPPER SANDUSKY Society—Sun 10.15; Wed 7.30—W Wyandot av.
URBANA Society—Sun 10.45; Wed 7.45; RR Tues Sat 2-4—125 Scioto st.
VAN WERT Society—Sun 10.45; 1st and 3d Wed 7.30—Rump blk.
WARREN First Church—Sun 11; Wed 8—Church, Washington av and N Vine st. RR 11.30-4—301 2d Nat bnk blg.
WASHINGTON COURT HOUSE First Church—Sun 11; Wed 7.30; RR 2-4—Masonic temple.
WAUSEON Society—Sun 10.30; Wed 7.30—138 Clinton st.
WOOSTER First Church—Sun 10.30; Wed 7.30; RR Tues Thurs 2-4—W Liberty and Walnut sts.
XENIA Society—Sun 10.45; Wed 7.30—127 E 2d st.
YOUNGSTOWN First Church—Sun 11, 8; Wed 8—Spring and Bryson sts. RR 10-5; Sat to 8.30—410 Federal blg.
ZANESVILLE First Church—Sun 10.30; Wed 7.30—129 S 7th st. RR 11.30-4.30; Sat to 8—Masonic temple.

OKLAHOMA

ALTUS Society—Sun 11; Wed 7.30—421 E Cypress st.
ARDMORE First Church—Sun 11; Wed 8—Broadway and D st. RR 10-5—408 Simpson blg.
BARTLESVILLE First Church—Sun 11; Wed 8; RR 2-4.30—501 Cherokee av.
BLACKWELL Society—Sun 11; Wed 8—115½ S Main st.
CHICKASHA First Church—Sun 11; Wed 8—619 Iowa av. RR 2-5—507 1st Nat bnk blg.
CLAREMORE Society—Sun 11; Wed 8—6th and Chickasaw.
CLEVELAND Society—Sun 11—I O O F hall, 100½ N Broadway.
EL RENO First Church—Sun 11; Wed 8—London and Hoff sts. RR 2.30-5—114½ E Russell st.
ENID First Church—Sun 11; Wed 8—925 W Main st. RR 12.30-5—501 American Nat Bnk blg.
FREDERICK Society—Sun 11; Wed 8—116 S 11th st.
GUTHRIE First Church—Sun 11; Wed 8; RR 1-4—116 N Broadway.
HENRYETTA Society—Sun 11—I O O F hall. Wed 8—408 W Division st.
HOBART First Church—Sun 11; Wed 8; RR Wed Sat 3-5—200 Randlett st.
HUGO First Church—Sun 11; Wed 8—2d and Jackson avs. RR 3-5—204 E Jackson.
KINGFISHER Society—Sun 11; Wed 8; RR 2-5—C S hall.
LAWTON First Church—Sun 11; Wed 8; RR 2-5—231 Koehler blg.
McALESTER First Church—Sun 11; Wed 8; RR 3-5—1st st and Washington av.
MEDFORD Society—Sun 11; Wed 8—Old Post Office blg.
MIAMI First Church—Sun 11; Wed 8; RR 1.30-5—2d and C sts, NW.
MUSKOGEE First Church—Sun 11, 8; Wed 8—7th and Court sts. RR 10-5; Sun and holidays 2-5—Manhattan blg, W Broadway.
NORMAN First Church—Sun 11; Wed 8; RR Wed 2.30-5—220 W Eufaula st.
OILTON Society—Sun 11; Wed 8—3d st.
OKLAHOMA CITY First Church—Sun 11, 8; Wed 8—11th st and Robinson av. RR 9-9.30; Wed to 7; Sun 2-5—313 Fidelity Nat blg.
OKMULGEE First Church—Sun 11; Wed 8—8th and Seminole sts. RR 9.30-5—510 Commerce Investment blg.
PAWHUSKA Society—Sun 11; Wed 7.30—230 E 6th st.
PAWNEE Society—Sun 11; Wed 7.45—1st Nat bnk blg.
PERRY Society—Sun 11; Wed 8—8th and D sts.
PONCA CITY Society—Sun 11; Wed 8; RR Mon Wed Fri 2-4—300 N 3d st.
SAPULPA First Church—Sun 11; Wed 8—205 S Main st. RR 12.30-5—520 Berryhill blg.
SHAWNEE First Church—Sun 11; Wed 8; RR 2-5—Market and 10th sts.
STILLWATER First Church—Sun 11; Wed 8; RR 3-5—706 Duncan st.
STROUD Society—Sun 11.
TONKAWA Society—Sun 11; Wed 7.30—102 N 9th st.
TULSA First Church—Sun 11, 8; Wed 8—11th st and Boulder av. RR 9.30-6; Sun and holidays 2-5—1010 Atlas Life blg.
VINITA Society—Sun 11.
WAGONER Society—Sun 11; Wed 7.30—State st.
WOODWARD Society—Sun 11; Wed 7.30—10th and Oklahoma av.

OREGON

ALBANY Society—Sun 11; Wed 8; RR Mon Wed Fri 2-4.30—4th and Ferry sts.
ASHLAND First Church—Sun 11; Wed 8; RR 2-5—Pioneer av.
ASTORIA First Church—Sun 11; Wed 8—Harrison av, near 11th st. RR 9-9; Wed to 7.30—644 Exchange st.
BAKER Society—Sun 11; Wed 8—Library auditorium. RR 2.30-4.30—City Hall.
BEND First Church—Sun 11; Wed 8—W 1st st. RR 4-5—Deschutes blg.
BURNS Society—Sun 11; Wed 7.30; RR Wed 2.30-4.30—Church.
COQUILLE Society—Sun 11; Wed 8; RR Tues Sat 2-4—3d and Hall sts.
CORVALLIS First Church—Sun 11; Wed 8—323 S 14th st. RR 2-5—206 Rennie blg.
COTTAGE GROVE Society—Sun 11; Wed 7.30—C S hall.
DALLAS Society—Sun 11; Wed 8; RR Tues Fri 2-4—City bnk blg.
ENTERPRISE Society—Sun 11; Wed 8; RR Wed 2-4.30.
EUGENE First Church—Sun 11; Wed 8—cor 12th and Oak sts. RR 12-4—8th and Willamette, M and W blg.
FOREST GROVE First Church—Sun 11; Wed 8; RR Wed Sat 2-4.
GRANTS PASS First Church—Sun 11; Wed 8—W O W hall. RR 3-5.
HERMISTON Society—Sun 11.
HILLSBORO Society—Sun 11; Wed 8—Grange hall, Main st.
HOOD RIVER First Church—Sun 11; Wed 8; RR 2-5—9th and Eugene sts.
JUNCTION CITY Society—Sun 11; Wed 8.
KLAMATH FALLS Society—Sun 11; Wed 8; RR Tues Thurs Sat 2.30-4.30—3d and Main sts.
LA GRANDE First Church—Sun 11; Wed 8; RR Mon Wed Sat 2-4—First and Washington sts.
MARSHFIELD First Church—Sun 11; Wed 8; RR 12-5; Sat 7-9—K of P blg, S 4th st.
McMINNVILLE Society—Sun 11; Wed 8; RR Sat 2-4.30—N Pine and D sts.
MEDFORD First Church—Sun 11; Wed 7.45—212 N Oakdale av. RR 1-5—401 Medford blg.
MONMOUTH Society—Sun 11; Wed 8—I O O F hall.
MORO Society—Sun 11; Wed 8; RR 2-4—Church.

NEWBERG Society—Sun 11—106 S College st.
OREGON CITY First Church—Sun 10.45; Wed 8; RR 1.45-4.45—9th and Center sts.
PENDLETON First Church—Sun 11, 8; Wed 8; RR 1.30-5; 7-9 except Wed—813½ Main st.
PORTLAND Churches unite in Reading Rm, 1133 Northwestern bnk blg, Morrison and 6th sts and Broadway 9-9; Wed to 7; Sun 2-5.
First Church—Sun 11, 8; Wed 8—87 N 18th st. RR 9-9; Wed to 7; Sun 2-5—33 N 3d st.
Second Church—Sun 11, 8; Wed 8—E 6th st and Holladay av. RR 10-6; Sun and holidays 2-5—133 N 6th st.
Third Church—Sun 11, 8; Wed 8—E 12th and Salmon sts.
Fourth Church—Sun 11, 8; Wed 8; RR 11-5—Vancouver av and Emerson st.
Fifth Church—Sun 11; Wed 8—4224 62d st, SE.
Sixth Church—Sun 11, 8; Wed 8—Pythian blg, 388 Yamhill st.
Seventh Church—Sun 11; Wed 8—403 Smith av.
Society—Sun 11; Wed 8—Rose City Park School.
RAINIER Society—Sun 11; 2d and 4th Wed 7.30—C st and 2d av, W.
REDMOND Society—Sun 11—K of P hall.
ROSEBURG First Church—Sun 11; Wed 8; RR 2-4—312 E Douglas st.
SALEM First Church—Sun 11, 8; Wed 8—440 Chemeketa st. RR 11.15-5.30—209 Masonic temple.
SEASIDE Society—Sun 11; Wed 8; RR 2-4—727 2d av.
SILVERTON Society—Sun 11; Wed 8—Church, 3d and Lewis sts.
THE DALLES Society—Sun 11; Wed 8; RR 2-4—7th and Case.
TOLEDO Society—Sun 11—Andrews blg.
VALUGA Society—Sun 9.45; 1st Wed 8—Community house.
WESTON Society—Sun 11.
WOODBURN Society—Sun 11—2d and Garfield sts.

PENNSYLVANIA

ALLENTOWN First Church—Sun 10.45; Wed 7.45; RR 2-4—Guth blg, 832 Hamilton st.
Second Church—Sun 11; Wed 8—Alton Castle blg, 830 Linden st. RR 2-4.30; 7.30-9 except Wed—207 Colonial Theater blg.
ALTOONA First Church—Sun 11, 8; Wed 8—1418 8th av. RR 12-4.30—41 Central Tr. blg.
ARDMORE First Church—Sun 11; Wed 8—Woman's Club blg, Ardmore av. RR 12-4.30—19 W Lancaster av.
BEAVER FALLS First Church—Sun 11; Wed 8; RR Fri 2-4—1603 6th av.
BELLEFONTE Society—Sun 11; Wed 8—Furst blg, High st.
BETHLEHEM First Church—Sun 11; Wed 8—Church, W Broad st and av B. RR 2-4—211 I O O F blg.
BRADFORD First Church—Sun 10.45; Wed 7.45; RR 2-4—5 Chautauqua pl.
BUTLER First Church—Sun 11; Wed 8; RR Tues Thurs Fri 2.30-4—Church, 120 W Penn st.
CARLISLE Society—Sun 11; Wed 8—17 N Hanover st.
CHESTER First Church—Sun 11; Wed 8—Masonic blg. RR 12-4.30; Mon Fri 8-9—517 Crozer blg.
COATESVILLE Society—Sun 11; Wed 7.30—Century club, 300 Harmony st.
CONNELLSVILLE Society—Sun 10.45; Wed 8; RR 2-4—Dunn Payne blg, N Pittsburgh st.
CORRY First Church—Sun 11; Wed 8; RR 2-5—Park st.
EASTON Society—Sun 11; Wed 8; RR Tues Thurs Sat 3-5—410 Drake blg.
ELKINS PARK First Church—Sun 11, 8; Wed 8; RR Wed 2.30-4.30—Ogontz and Park avs.
ERIE First Church—Sun 11, 8; Wed 8—6th and Sassafras sts. RR 10-5.30—Masonic temple.
FRANKLIN First Church—Sun 11, 7.30; Wed 7.30—Elk and S Park sts. RR 3-5.30; Sat 7-9—515 Trust Co. blg, 1243 Liberty st.
GREENSBURG First Church—Sun 10.45; Wed 7.45; RR 2-4—S Main st.
HARRISBURG First Church—Sun 11, 7.30; Wed 8—Front and Woodbine sts. RR 11.30-5—Kunkel blg, 3d and Market sts.
INDIANA Society—Sun 11—W C T U hall.
JERSEY SHORE Society—Sun 10—Sallada blg.
JOHNSTOWN First Church—Sun 11; Wed 8; RR 2-4—607 Main st.
LANCASTER First Church—Sun 10.45; Wed 7.45; RR 1-4; Mon Thurs 7-9—122 N Prince st.
LOCK HAVEN First Church—Sun 11; Wed 7.45; RR 2.30-4.30 except Wed Sat—136 E Water st.
MAHANOY CITY Society—Sun 11; Wed 7.30—523 E Center st.
McKEESPORT First Church—Sun 10.45; Wed 8—Penney av and Tube Works st. RR 12-4.30; Sat 7-9—205 Peoples bnk blg.
MEADVILLE First Church—Sun 10.45; Wed 7.45; RR 2-4—275½ Chestnut st.
MONONGAHELA Society—Sun 10.45; Wed 8—First Nat bnk blg.
NEW CASTLE First Church—Sun 11; Wed 8; RR 12.30-4—Safe Deposit and Trust blg.
NORRISTOWN First Church—Sun 10.45; Wed 8; RR 2-5—122 Franklin av.
NORTH EAST Society—Sun 11; Wed 8—Nat bnk blg, S Lake st.
OIL CITY First Church—Sun 11; Wed 8; RR 2-5—New I O O F blg.
PHILADELPHIA Churches unite in Reading Rms, 502 Perry blg, 1530 Chestnut st; 9-9; Wed to 7; Sun 2-5.
First Church—Sun 11, 8; Wed 8—Walnut W of 40th st. RR 10-5, 6-9 except Wed; Sun 2-5—138 S 52d st.
Second Church—Sun 11, 8; Wed 8—5443 Greene st, Germantown. RR 9-9; Wed to 7.30 and 9-10—70 W Chelton av, Germantown.
Third Church—Sun 11, 8; Wed 8—Park av, below Berks st. RR 10-9; Wed to 7 and 9-10; Sun 2-5—1939 N Broad st.
Fourth Church—Sun 11, 8; Wed 8—5830 Hoffman av. RR 10.30-5.30; 7-9 except Wed—1046 S 58th st.
Fifth Church—Sun 11, 8; Wed 8—Academy of Music.
PHOENIXVILLE Society—Sun 10.30; Wed 8—129 Gay st.
PITTSBURGH First Church—Sun 11, 8; Wed 8—Clyde st, near 5th av. RR 9-9; Wed to 5; Sun 2-5—235 Oliver blg.
Second Church—Sun 11, 8; Wed 8—Galveston and North avs, North Side. RR 10-6; Wed to 7.30; Sat to 9—810 Real Estate Savings blg, 516 Federal st.
Third Church—Sun 11, 8; Wed 8—2329 Fremont pl, Beechview. RR 12-4; Tues Thurs Sat 7-9; Sun 3-5—1432 Potomac av, Dormont.
PITTSTON (WEST) Society—Sun 11; Wed 8—415 Wyoming av.
POTTSTOWN Society—Sun 11; Wed 8—King and Franklin sts.
POTTSVILLE First Church—Sun 11; Wed 8—RR 2.30-4.30—608 W Market st.
PUNXSUTAWNEY First Church—Sun 11; Wed 8; RR 3-5; Sat 7.30-9—200 S Findlay st.
READING First Church—Sun 11, 7.30; Wed 8—N 5th st. RR 10-5; 8-9 except Wed—401 Colonial Trust blg.
SCRANTON First Church—Sun 10.30, 7.30; Wed 8—520 Vine st. RR 10-6—402 Scranton Life blg.
SEWICKLEY First Church—Sun 11.15; Wed 8; RR 3-5—222 Beaver st.
SHAMOKIN Society—Sun 7.30; Wed 7.30—Masonic temple.
SHARON First Church—Sun 11; Wed 8—Irvine av and A st. RR 2-5—State st and Porter way.
SUNBURY Society—Sun 11—Elks blg.
SWARTHMORE First Church—Sun 11; Wed 8—Women's Club house. RR 2-5; Tues 7-9—Borough hall.
TITUSVILLE Society—Sun 11; Wed 8—Woman's club.
TOWANDA Society—Sun 11; Wed 7.45—Ontario blg.
UNIONTOWN Society—Sun 11; Wed 8; RR Tues Sat 2-4—Masonic blg.
WARREN First Church—Sun 10.45; Wed 8; RR 2-4—219 Liberty st.
WASHINGTON First Church—Sun 11.15; Wed 8; RR Tues Thurs Sat 2-4—Church, Beau and Franklin sts.
WEST CHESTER First Church—Sun 11; Wed 8; RR Tues Fri 2-5—N High st.
WILKES-BARRE First Church—Sun 11, 8; Wed 8—185 S Franklin st. RR 1-4.30—416 Coal Exchange blg.
WILKINSBURG First Church—Sun 11, 8; Wed 8—Masonic temple, South av. RR 1-5; 7.30-9 except Wed—710 Penn av.
WILLIAMSPORT First Church—Sun 11; Wed 8—3d and Maynard sts. RR 2-5—312 Maynard st.
WYOMISSING Society—Sun 11; Wed 8—Town Hall.
YORK First Church—Sun 11; Wed 8—232 E Market st. RR 1-4—101 East Market st.

PORTO RICO

SAN JUAN Society—Sun 11; 1st Wed 8—de Diego and Antousanti sts, Santurce.

RHODE ISLAND

NEWPORT First Church—Sun 11; Wed 8—Historical Society blg, Touro st. RR 2-5; Sat 7.30-9.30—Auditorium blg, 166 Thames st.
PAWTUCKET First Church—Sun 10.45; Wed 8—G A R hall, 112 Exchange st. RR 12-3.30—252 Main st.
PROVIDENCE First Church—Sun 10.45, 7.45; Wed 8—Prospect and Meeting sts. RR 10-5; Wed 10-7—171 Westminster st.
Second Church—Sun 10.45; Wed 8; RR Mon Wed Fri 2-5—380 Elmwood av.
WOONSOCKET First Church—Sun 10.45; Wed 7.45; RR Tues Thurs 2.30-4.30; Sat 7-8.30—Commercial blg.

SOUTH CAROLINA

CHARLESTON Society—Sun 11; Wed 8; RR Tues Thurs Fri 3-5—20 Elizabeth st.
COLUMBIA First Church—Sun 11.15, 7.45; Wed 7.45—1114 Pickens st. RR 3.30-5.30 except Sun and holidays—1430 Main st.
GREENVILLE Society—Sun 11; Wed 8; RR Fri 3-5—217 N Main st.
SPARTANBURG Society—Sun 11—151½ Main st.
SUMTER Society—Sun 11.15; Wed 8; RR Tues Thurs 3.30-5.30—6 E Liberty st.

SOUTH DAKOTA

ABERDEEN First Church—Sun 10.45; Wed 8—307 6th av, SE. RR 2-5; Sat 7-9—39 Hagerty blk.
BROOKINGS First Church—Sun 11; Wed 8; RR Wed 2-4—6th st and 5th av.

DEADWOOD Society—Sun 11; Wed 7.30; RR Wed Sat 2-4—408 William st.
HURLEY Society—Sun 11; Wed 8; RR Wed 2-5—Center av.
HURON Society—Sun 11; Wed 8; RR Wed Sat 2.30-4.30—5th and Ill. sts.
LEAD Society—Sun 10.45; Wed 7.30; RR Wed Sat 2-4—509 Main st.
MITCHELL First Church—Sun 10.45; Wed 8—120 W 6th av. RR 1.30-4.30—423 Western Nat bnk blg.
PIERRE Society—Sun 11; Wed 8; RR Sat 3-5—Fitch blk, Pleasant drive.
RAPID CITY First Church—Sun 11; Wed 8—6th st. RR 2-4.30—9 Elks blg.
REDFIELD First Church—Sun 11; Wed 7.45; RR Wed Sat 2-4—7th av and 1st st, E.
SIOUX FALLS First Church—Sun 11; Wed 8—Minn. av and 14th st. RR 12-5; Sat 7-9—311 Paulton blg.
WATERTOWN First Church—Sun 11; Wed 8; RR 2-4—Maple st and 1st av, SE.
YANKTON Society—Sun 11; Wed 7.30—Douglas av and 6th st.

TENNESSEE

CHATTANOOGA Second Church—Sun 11, Wed 8—612 McCallie av. RR 10-5—1003-04 James blg.
JACKSON Society—Sun 11; Wed 7.45—Moose Home, Market st.
JOHNSON CITY Society—Sun 11; Wed 7.30; RR Fri 1-4—234 Main st.
KNOXVILLE First Church—Sun 11; Wed 8—9th and Laurel av. RR 10-5—1017 Holston Nat bank blg.
McKENZIE First Church—Sun 11; Wed 7.30; RR 2-4.
MEMPHIS First Church—Sun 11, 8; Wed 8—Dunlap st and Monroe av. RR 9-5—1408 Exchange blg.
Second Church—Sun 11, 8; Wed 8—1312 Linden av. RR 10-5—Nelson blg, 14 N Cleveland st.
NASHVILLE First Church—Sun 11, 8; Wed 8—7th av, N, and Commerce st. RR 9-5—1013 Independent Life blg.
NASHVILLE Second Church—Sun 11, 8; Wed 8—West End and 24th avs. RR 10-5—413 Stahlman blg.

TEXAS

AMARILLO First Church—Sun 11, 8; Wed 8; RR 12-5—1301 Taylor st.
ANDERSON Society—Sun 11—Res Mrs I Herbert.
AUSTIN First Church—Sun 11; Wed 8—Driskill hotel. RR 10-5—514 Littlefield blg.
BAY CITY Society—Sun 11; Wed 8—5th st and Avenue C.
BEAUMONT First Church—Sun 11; Wed 8; RR 12-5—Main and Calder sts.
BOWIE Society—Sun 11; Wed 8; RR 3-5—Church.
BRECKENRIDGE Society—Sun 11; Wed 8—426 S McAmis av.
BROWNSVILLE Society—Sun 11; Wed 8—Combs blg.
CANYON First Church—Sun 11; Wed 8; RR 2.30-4.30—23 1st Nat bnk blg.
CLEBURNE First Church—Sun 11, 7.30; Wed 7.30; RR Mon Wed Sat 3-5—404 S Caddo st.
CORPUS CHRISTI First Church—Sun 11; Wed 8; RR 3-5—317½ Peoples st.
CORSICANA Society—Sun 11; Wed 8; RR 4-6—109 N 15th st.
CROWELL Society—Sun 11, 7.15; Wed 7.15; RR Tues Fri 2-5.
DALLAS First Church—Sun 11, 8; Wed 8—Browder and Cadiz sts. RR 9-8.30; Wed to 7.30; Sun 2-5—1215 American Exch Nat bnk blg.
Second Church—Sun 11, 8; Wed 8; RR 12-4—115 S Storey st.
DENISON Society—Sun 11; Wed 8; RR 2.30-5—311 W Woodward st.
DENTON Society—Sun 11; Wed 8—I O O F hall.
EASTLAND Society—Sun 11; Wed 8—307 S Lamar st.
EL CAMPO Society—Sun 11.
EL PASO First Church—Sun 11, 8; Wed 8—Montana and Stanton sts. RR 10-5; Tues Fri 7-9; Sun 2-5—618 Mills blg.
FORT WORTH First Church—Sun 11, 8; Wed 8—Church, 4th and Lamar sts. RR 9-9; Wed to 7; Sun and holidays 2-5—F and M bnk blg.
Third Church—Sun 11; Wed 8; RR 12-5; 7-9 except Wed—1101 Pennsylvania av.
GAINESVILLE First Church—Sun 11; Wed 7.45—Denton and Elm sts. RR 1-5—Signal Office blg, South Side sq.
GALVESTON First Church—Sun 11; Wed 8—Avenue O and 27th st. RR 10-5—502 Trust blg.
GREENVILLE Society—Sun 11—Carnegie Library hall.
HOUSTON First Church—Sun 11, 8; Wed 8—Main st and Jefferson av. RR 9-9; Wed to 7; Sun 2-5—1609 2d Nat bnk blg.
Second Church—Sun 11; Wed 8; RR Mon Wed Fri 9.30-12—14th and Harvard sts.
Third Church—Sun 11; Wed 8—618½ Milam st. RR 11-6—407 Zindler blg.
LAMPASAS First Church—Sun 11; Wed 7.15; RR Wed 4-6—706 Broad st.
LAREDO Society—Sun 11; Wed 8—225 Joseph blg.
MARSHALL First Church—Sun 11; Wed 7.30; RR 2-4—Church, W Burleson and Franklin sts.
McALLEN Society—Sun 11; Wed 8—1737 S 13th st.
MERCEDES Society—Sun 11; Wed 7.30—Texas av and 4th st.
MINERAL WELLS Society—Sun 11; Wed 8—505 E Hubbard st.
NEW BRAUNFELS Society—Sun 11—Simon blg.
ORANGE Society—Sun 11; Wed 8—A. B. C. blg.
PALESTINE Society—Sun 11; Wed 8—109 W Oak st.
PARIS First Church—Sun 11; Wed 8; RR 2-5—Kaufman and 17th sts.
PORT ARTHUR First Church—Sun 11; Wed 8; RR 1-4.30—1211 5th st.
RANGER Society—Sun 11; Wed 8; RR Tues 2-5—421 W Pine st.
SAN ANGELO Society—Sun 11; Wed 7.30—118 S Chadbourne st.
SAN ANTONIO Churches unite in Reading Rm, 417 Maverick blg; 9-9; Wed to 7; Sun 2-5.
First Church—Sun 11, 7.30; Wed 8—501 Avenue D.
Second Church—Sun 11; Wed 8—201 Camden st.
SAN BENITO Society—Sun 11; Wed 8—Crockett and Hicks sts.
SHERMAN First Church—Sun 10.45; Wed 8; RR 3-5—Crockett and Jones sts.
TEMPLE First Church—Sun 11; Wed 8; RR 3-5—Brady and Black blg.
TEXARKANA—See Arkansas.
TYLER Society—Sun 11; Wed 8—Carnegie library.
UVALDE Society—Sun 11; Wed 8—I O O F hall.
VICTORIA Society—Sun 11; Wed 8; RR Tues Thurs Sat 3-5—204 N Liberty st.
WACO First Church—Sun 11; Wed 8; RR 12-5—Scott blg, 8th st and Wash. av.
WICHITA FALLS Society—Sun 11; Wed 8—10th and Van Buren sts. RR 2-5—15 Ward blg, 605½ 8th st.

UTAH

MILFORD First Church—Sun 11; Wed 8; RR 2-4 except Sat Sun and holidays—1st av and McKean st.
OGDEN First Church—Sun 11; Wed 8—24th st and Monroe av. RR 12-5—512 1st Nat bnk blg.
PROVO First Church—Sun 11; Wed 8; RR 2.30-4.30—80 N University av.
SALT LAKE CITY Churches unite in Reading Rms, 512 Walker bnk blg; 10-8; Wed to 6.
First Church—Sun 11, 8; Wed 8—336 E 3d South st.
Second Church—Sun 11; Wed 8—566 East S Temple st.

VERMONT

BARRE First Church—Sun 10.45; Wed 7.30; RR 2-5; Mon Sat 7-9—8 Currier blg.
BENNINGTON Society—Sun 11; Wed 7.30; RR 3-5—606 Main st.
BRATTLEBORO First Church—Sun 10.45; Wed 7.45; RR 3-5; Sat 7-9—Putney rd.
BURLINGTON First Church—Sun 10.45; Wed 7.45; RR 2.30-4; Sat 7.30-9—Howard Relief hall.
LYNDONVILLE Society—Sun 10.45; Wed 8; RR Wed 3-5—Universalist Church.
MONTPELIER Society—Sun 10.45; Wed 7.30; RR 3-4.30—10 Langdon st.
MORRISVILLE Society—Sun 10.45—Main st.
NORTHFIELD Society—Sun 10.45; Wed 7.30; RR Tues Fri 3-5—Huntley blk.
RUTLAND First Church—Sun 10.45; Wed 7.30; RR 10-5—8 Cottage st.
ST JOHNSBURY First Church—Sun 10.45; Wed 7.30; RR 2.30-5—Main and Prospect sts.
SPRINGFIELD Society—Sun 11—K of P hall.

VIRGINIA

CHARLOTTESVILLE Society—Sun 11; Wed 8—Park and High sts.
DANVILLE Society—Sun 11; Wed 8—719 Masonic temple.
EAST FALLS CHURCH First Church—Sun 11; Wed 7.50; RR Wed Sat 2-4—Church.
FREDERICKSBURG Society—Sun 11; Wed 8—Hanover School blg.
LYNCHBURG First Church—Sun 11; Wed 8—Victoria av. RR 2-5—409 Lynch blg.
NEWPORT NEWS First Church—Sun 11, 8; Wed 8; RR 1.30-4.30; 7-9 except Wed—127 25th st.
NORFOLK First Church—Sun 11, 8; Wed 8—207 W Freemason st. RR 10-5—Boush and Freemason sts.
PETERSBURG Society—Sun 11; Wed 8; RR Tues Fri 3-5—225 S Adams st.
PORTSMOUTH Society—Sun 11; Wed 8; RR Wed Fri 1-4—212 High st.
RICHMOND First Church—Sun 11, 8; Wed 8—Park av and Meadow st. RR 10-5—1001 Va. Ry. and Power blg, 7th and Franklin sts.
ROANOKE First Church—Sun 11; Wed 8—5th st and Church av. RR 10.30-4.30—706 Terry blg.

WASHINGTON

ABERDEEN First Church—Sun 11; Wed 8—1st st near Broadway. RR 12-5—517 Finch blg.
ALDERWOOD MANOR Society—Sun 11; 2d Wed 7.45.
ANACORTES First Church—Sun 11; Wed 8—Public Library. RR 2-4—Empire blg.

ARLINGTON Society—Sun 11; Wed 8; RR 2-4—Riley hall.
AUBURN First Church—Sun 11; Wed 8; RR Tues Fri 2-5; Wed 7-7.45—Harris hall.
BELLEVUE Society—Sun 11—Church.
BELLINGHAM First Church—Sun 11; Wed 8—Forest and Maple sts. RR 10-4; Tues Thurs Sat 7-9—223 Bellingham Nat bnk blg.
BLAINE First Church—Sun 11; Wed 8; RR 2-5—210 Martin st.
BOTHELL Society—Sun 11; 4th Wed 8—Fir and 2d sts.
BREMERTON First Church—Sun 11; Wed 8—4th st and Warren av. RR 12-5; 7-9 except Sun Wed and holidays—211 Tr and Sav blg.
BUCKLEY Society—Sun 11—Library blg.
BURLINGTON Society—Sun 11—Anacortes and Fairhaven sts.
CASHMERE Society—Sun 11; Wed 8—Commercial Club room, Grange blg. RR 2-4.30 State bnk blg.
CENTRALIA First Church—Sun 11; Wed 8; RR 2-4—Main and Rock sts.
CHEHALIS Society—Sun 11; Wed 8; RR 2-5—City hall.
CLARKSTON Society—Sun 11; Wed 8—6th and Chestnut sts.
COLFAX Society—Sun 11; Wed 8; RR Tues Fri 2-4—S 805 Main st.
DES MOINES Society—Sun 11—Chapel.
EDMONDS Society—Sun 11; Wed 8—5th and Bell sts.
ELLENSBURG Society—Sun 11; Wed 8—304 N Anderson st. RR 2-4—2, Savoy hotel.
ELMA Society—Sun 11; Wed 8.
ENUMCLAW Society—Sun 11; Wed 8—Masonic hall.
EVERETT First Church—Sun 11; Wed 8—33d st and Colby av. RR 12-5; Sun 2-5—515 Commerce blg.
FRIDAY HARBOR Society—Sun 11—Church.
GRANDVIEW Society—Sun 11—I O O F hall.
HOQUIAM First Church—Sun 11; Wed 8; RR 2-5; Sat 7.30-9—7th and L sts.
KENT Society—Sun 11; Wed 8; RR 2-4—Christian Science blg, 2d av.
KIRKLAND Society—Sun 11.15; 3d Wed 8—Church.
MEDINA Society—Sun 11.15; 1st Wed 8.15—Chapel.
MONTESANO Society—Sun 11; Wed 8; RR Wed Fri 2-4; Fri 7.30-9—I O O F blg, D st.
MOUNT VERNON First Church—Sun 11; Wed 8; RR Tues Thurs Sat 2-4.30—212 Snoqualmie st.
OLYMPIA First Church—Sun 11; Wed 8; RR 12-4—Church, 8th and Washington sts.
PASCO Society—Sun 11; Wed 8—3d and Bonneville sts.
PORT ANGELES First Church—Sun 11; Wed 8; RR 1-4—Aldwell blk, Laurel st.
PORT ORCHARD Society—Sun 11—Chapel.
PROSSER Society—Sun 11; Wed 8—Oldenstadt blg.
PULLMAN Society—Sun 11; 1st and 3d Wed 8—Masonic hall. RR Tues Sat 2.30-4.30—111 Olson st.
PUYALLUP First Church—Sun 11; Wed 8; RR Mon Wed Fri 2-4—Pioneer av at 5th st.
Society—Sun 11—Library hall.
RAYMOND Society—Sun 11; Wed 8.
SEATTLE First Church—Sun 11, 8; Wed 8—16th av and E Denny way. RR 9-9; Wed to 7; Sun and holidays 2-7—752 Empire blg.
Second Church—Sun 11; Wed 8—22d av, NW, and W 67th st. RR 12-5—2023 Market st.
Third Church—Sun 11, 8; Wed 8—4756 17th av, NE. RR 9-5—4500 14th av, NE.
Fourth Church—Sun 11, 8; Wed 8—8th av and Seneca st. RR 9-9; Wed to 7; Sun and holidays 2-7—756 Empire blg.
Fifth Church—Sun 11; Wed 8; RR 2-4—4709 36th av, S, near Alaska st.
Sixth Church—Sun 11; Wed 8—2642½ Cal. av. RR 1.30-4.30; Mon Thurs 7-9—4229 College st.
Seventh Church—Sun 11; Wed 8—1st av, W, and Roy st. RR 9-6; Wed to 7.30—1014 Seaboard blg, 4th av and Pike st.
Society (North Park)—Sun 10.45; Wed 8—104th st and Dayton av.
Society (Ronald Station)—Sun 11; Wed 8.
Society (Seahurst Park)—Sun 11; Wed 8.
SEDRO-WOOLLEY Society—Sun 11; Wed 8—916 3d st.
SNOHOMISH First Church—Sun 11; Wed 8—Av D and 4th st. RR 2-4.30—1 Commercial bnk blg.
SOUTH BEND Society—Sun 11; Wed 7.30—I O O F hall.
SPOKANE Churches unite in Reading Rms, 403 Spokane Sav and Loan blg; 9-9; Wed to 7.15; Sun and holidays 2.30-5.30.
First Church—Sun 11, 8; Wed 8—S 330 Post st.
Second Church—Sun 11, 8; Wed 8—Indiana av and Post st.
SUNNYSIDE Society—Sun 11—I O O F hall.
TACOMA First Church—Sun 11, 8; Wed 8—Division av and I st. RR 10-9; Wed to 7.30—1023 Fidelity blg.
Second Church—Sun 11; Wed 8; RR 2-8—S 54th and Warner sts.
Third Church—Sun 11; Wed 8; RR Mon Wed Fri 2-4.30—Wright and East I sts.
Fourth Church—Sun 11; Wed 8—943½ Broadway. RR 12-5—11 Gross blk, 1126½ Broadway.
TUKWILA Society—Sun 11.15—Tukwila hall.
VANCOUVER First Church—Sun 11; Wed 8—26th st and Broadway. RR 1.30-4.30—Vancouver Nat bnk blg.
WALLA WALLA First Church—Sun 11; Wed 8—Howard and Newell sts. RR 10-5—504 Baker blg.
WAPATO Society—Sun 11; Wed 8—American Legion hall.
WATERVILLE Society—Sun 11—Episcopal church.
WENATCHEE First Church—Sun 11; Wed 8—Wash. and Douglas sts. RR 12.30-3.30—Halbert blg.
WINLOCK Society—Sun 11; Wed 8.
YAKIMA First Church—Sun 11; Wed 8—Naches av and A st. RR 12-5—609 Miller blg.

West Virginia

BUCKHANNON Society—Sun 11; Wed 8; RR 2-5—21 E Main st.
CHARLESTON First Church—Sun 11, 8; Wed 8—Lee and Bradford sts. RR 12-4.30; Sat 7-8.30—509 Coyle and Richardson blg.
CLARKSBURG First Church—Sun 11; Wed 8; RR 2-5—Masonic temple.
FAIRMONT Society—Sun 11; 1st Wed 7.30—I O O F blg.
HUNTINGTON First Church—Sun 11; Wed 8—Carnegie Library auditorium. RR 2-4—931 Fifth av.
MORGANTOWN First Church—Sun 11; Wed 8—Auditorium, Masonic temple. RR 2-5—520 Monongahela blg.
PARKERSBURG First Church—Sun 11; Wed 8—315 9th st. RR 2-4.30—410½ Market st.
WHEELING First Church—Sun 11; Wed 8—1119 Chapline st. RR 11-5; Sat 7-9—1423 Chapline st.

Wisconsin

ANTIGO First Church—Sun 10.45; Wed 7.45; RR Mon Tues Wed 2-4—Church, 7th av and Superior st.
APPLETON First Church—Sun 11; Wed 8—703 Durkee st. RR 2-5.30—16, I O O F blg.
ASHLAND Society—Sun 11; Wed 8—107 Ellis av.
BARABOO Society—Sun 10.45; Wed 7.45; RR Tues 3-5—Y M C A blg.
BEAVER DAM Society—Sun 10.45—I O O F hall, 129 Front st.
BELOIT First Church—Sun 10.30; Wed 7.45—505 Bluff st. RR 2-5; Sat 7-9—357½ E Grand av.
BERLIN Society—Sun 11; Wed 7.30; RR Wed 2-4—Library.
CHIPPEWA FALLS Society—Sun 11; Wed 8—I O O F hall. RR 12.30-5—206 N Bridge st.
DELAVAN First Church—Sun 10.45; Wed 8—Church, S 6th st. RR 2.30-5.30; Sat 7-9—314½ Walworth av.
EAU CLAIRE First Church—Sun 11; Wed 8—Church, Gray and Farwell sts. RR 12.30-4.30—Ingram blg, Grand av and S Farwell st.
ELKHORN Society—Sun 10.45; Wed 7.45—Sprague blg.
EVANSVILLE Society—Sun 10.45; Wed 7.30—23 N 1st st.
FOND DU LAC First Church—Sun 10.45; Wed 8; RR 2-5—33 North Portland st.
FORT ATKINSON Society—Sun 10.45; Wed 7.45—K of P hall.
GREEN BAY First Church—Sun 11; Wed 7.45—Monroe av and Cherry st. RR 11-5—608 Bellin blg.
GREEN LAKE Society—Sun 10.45; Wed 7.45; RR Wed 2.30-5—C S blg.
JANESVILLE First Church—Sun 10.45; Wed 7.45—323 Pleasant st. RR 12-5—503 Jackman blk.
JEFFERSON Society—Sun 10.45; Wed 8—Library blg.
KENOSHA First Church—Sun 10.45; Wed 8; RR 3-5—366½ Park av.
LA CROSSE First Church—Sun 11; Wed 8—West av and King st. RR 11-5—415 Batavian bnk blg.
LAKE GENEVA Society—Sun 11; Wed 8—918 Main st.
MADISON First Church—Sun 11; Wed 8—Woman's blg, 240 W Gilman st. RR 10-5—315 Wisconsin av.
Second Church—Sun 11; Wed 8—263 Langdon st. RR 10-5—201 First Central blg.
MANITOWOC First Church—Sun 10.45; Wed 8; RR 2-5 except Sat—7th and Park sts.
MARINETTE First Church—Sun 11; Wed 7.45; RR 2-5—Stephenson and Liberty sts.
MARSHFIELD Society—Sun 10.45; Wed 8—2d and Maple sts.
MENOMONIE Society—Sun 11; Wed 8—1st Nat bnk blg.
MILWAUKEE First, Second, and Third Churches unite in Reading Rm—805 Security blg, 209 Grand av; 9-9; Wed to 6; Sun 2.30-5.
First Church—Sun 11, 7.45; Wed 8—Prospect av and Keene st. RR 1-9; Wed to 7.50; Sun 2.30-5—109 Prospect av.
Second Church—Sun 10.45, 8; Wed 8—2720 Highland blv.
Third Church—Sun 10.45; Wed 8—Sherman blv and Locust st.
Fourth Church—Sun 11; Wed 8—519 Kenwood blv. RR 9-6; Tues Thurs Sat to 9; Sun 3-5—599 Downer av.
Society—Sun 10.45; Wed 8—572 Van Buren st.
MONROE Society—Sun 10.45; Wed 7.45—315 W Russell st.
NEENAH First Church—Sun 10.45; Wed 7.45; RR Wed Sat 2.30-5—229 E Wisconsin av.
NEILLSVILLE First Church—Sun 11; Wed 7.45; RR Wed 2-5—4th st.
NEW LONDON Society—Sun 11; Wed 8—Christian Church.
OAKFIELD Society—Sun 11; Wed 8—I O O F hall.
OCONOMOWOC Society—Sun 10.45; Wed 8—337 West av.
OCONTO Society—Sun 10.45—Chicago and Main sts.

OSHKOSH First Church—Sun 10.45; Wed 7.45—201 Algoma blv. RR 10-12, 2-5; Sat 7-9—Webster blk.
Second Church—Sun 11; Wed 8; RR 12-6; Sat 7-9—32 High st.
PLYMOUTH First Church—Sun 10.45; Wed 8—Exchange bnk blg. RR 2-4—402 E Mill st, second floor.
PORTAGE Society—Sun 11; Wed 7.30—I O O F hall.
RACINE First Church—Sun 11; Wed 8—College av and 9th st. RR 12.30-5; Sat 7.30-9—202, Janes blk, Main and 6th st.
RHINELANDER Society—Sun 11; Wed 7.45; RR Mon Wed Sat 2-5—Stevens and Frederick sts.
RICE LAKE First Church—Sun 11; Wed 8; RR Wed 3-5—N Main st.
RIPON Society—Sun 11; Wed 7.30—Public library, Main st.
SHAWANO Society—Sun 11; Wed 8—Garfield chapel.
SHEBOYGAN First Church—Sun 10.40; Wed 8; RR 10-5—605 Niagara av.
SPARTA Society—Sun 10.45; Wed 7.45—122 S Water st.
STURGEON BAY Society—Sun 11—K P hall, Cottage and Cedar sts.
SUPERIOR First Church—Sun 11; Wed 8—19th st and John av. RR 11-5—102 Normandy blk, Belknap and Tower avs.
TOMAHAWK Society—Sun 11; Wed 7.30—113 N 4th st.
WATERTOWN First Church—Sun 10.45; Wed 8—500 5th st. RR 2.30-4.30—107 N 1st st.
WAUKESHA Society—Sun 11; Wed 8; RR Wed 2.30-5—600 Maple av.
WAUPACA Society—Sun 10.45; Wed 7.30—210 S Main st.
WAUPUN Society—Sun 10.45; Wed 7.45—6½ S Mill st.
WAUSAU First Church—Sun 10.45; Wed 8—E McClellan st. RR 2-5—214 3d st.
WAUWATOSA Society—Sun 10.45; Wed 8—Masonic temple, 280 Wauwatosa av.
WEST BEND Society—Sun 10.30; Wed 8—219 5th av.
WHITEWATER Society—Sun 10.45; Wed 8—Main st.
WISCONSIN RAPIDS Society—Sun 10.45; Wed 8—1st st. N.

WYOMING

BASIN Society—Sun 11; RR Thurs 1.30-3.30—6th and B sts.
CASPER First Church—Sun 11; Wed 8—Church, 4th and Grant sts. RR 12-1; Wed Sat to 6—Midwest blk.
CHEYENNE First Church—Sun 11; Wed 8—26th st and Randal av. RR 1.30-5; Sun 2.30-4.30—214 Hynds blg.
CODY Society—Sun 11; Wed 8—Library Assembly room.
EVANSTON Society—Sun 11; Wed 8—Waldemar hotel.
LARAMIE Society—Sun 11; Wed 8; RR Mon Wed Sat 2-4—408 University av.
RAWLINS Society—Sun 11; Wed 8; RR Thurs 2-4—Masonic temple.
RIVERTON Society—Sun 11; Wed 7.30—I O O F hall.
SHERIDAN First Church—Sun 11; Wed 8; RR 2-4.30—21 S Gould st.
WHEATLAND Society—Sun 11—Webster hall.

SOUTH AMERICA

ARGENTINA

BUENOS AIRES First Church—Sun 10.15; Wed 17.45; RR 14-17 except Sat, Sun, and holidays—755 Rivadavia.
Society—Sun 10.15; Wed 18.15; RR 16-17.30 except holidays—Tucuman 854.

CHRISTIAN SCIENCE ORGANIZATIONS

AT UNIVERSITIES OR COLLEGES

These organizations are formed and maintained in accordance with Article XXIII, Sect. 8, of The Mother Church Manual.

CALIFORNIA

BERKELEY—Society of University of Calif. Alternate Tues 8—Church, Dwight way and Bowditch st.
LOS ANGELES—Society of University of Calif., Southern Branch. Mon 4.15—629 N New Hampshire st.
STANFORD UNIVERSITY—Society of Stanford University. 2d and 4th Thurs 7.30—Women's Club house.

ILLINOIS

CHICAGO—Society of University of Chicago. Alternate Tues 7.30—Haskell Assembly.
URBANA—Society of University of Illinois. 1st and 3d Thurs 7.15—502 University hall.

IOWA

IOWA CITY—Society of University of Iowa. Sun 6.45—Music hall.

KANSAS

LAWRENCE—Society of University of Kansas. 2d and 4th Tues 7.30—Myers hall, University campus.

MASSACHUSETTS

BOSTON—Society of Simmons College. Fri 4.30—300 The Fenway.
CAMBRIDGE—Society of Harvard University. 1st and 3d Fri 7—Shepard room, Phillips Brooks house.
CAMBRIDGE—Society of Massachusetts Institute of Technology. 2d and 4th Tues 5—Room 1—275.
CAMBRIDGE—Society of Radcliffe College. Thurs 4.30—Fay house, Radcliffe.
NORTHAMPTON—Society of Smith College. Fri 7.15—Christian Science Church, Masonic and Center sts.
WELLESLEY—Organization of Wellesley College. Mon 7.30—27 Administration blg.

MICHIGAN

ANN ARBOR—Society of University of Michigan. 1st and 3d Thurs 8—Lane hall. 209 S State st.

MINNESOTA

MINNEAPOLIS—Society of University of Minnesota. 1st 3d and 5th Fri 12.30—104 Folwell hall.

MISSOURI

ST LOUIS—Society of The Principia Junior College. Alternate Tues 7.

NEBRASKA

LINCOLN—Society of University of Nebraska. 1st and 3d Thurs 7.30—Faculty hall, Temple blg.

NEW YORK

NEW YORK—Society of Columbia University. 1st and 3d Tues 7.45—Room N, Earl hall.

WASHINGTON

SEATTLE—Society of University of Wash. Tues 7.30—110 Meany hall.

WISCONSIN

MADISON—Society of University of Wis. Thurs 7.30—35, Music hall.

CHRISTIAN SCIENCE PRACTITIONERS

The practitioners whose advertisements appear in these columns are members of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, and are amenable to its By-laws. They have presented testimony to The Christian Science Board of Directors of The Mother Church showing that they are qualified as practitioners of Christian Science.

The letters C. S. after an advertiser's name designate one who has had class instruction from an authorized teacher of Christian Science. The letters C. S. B. or C. S. D. indicate that the practitioner has been taught by Mrs. Eddy or has taken a course at The Massachusetts Metaphysical College or in the Christian Science Board of Education.

The names of those who are authorized teachers of Christian Science are followed by the word "teacher." They may teach one class of not more than thirty pupils in each calendar year. The teaching of Christian Science is governed by the Church Manual of The First Church of Christ, Scientist, in Boston, Massachusetts, especially by Articles XXVI and XXVII (pages 83–87).

AFRICA

UNION OF SOUTH AFRICA

CAPE OF GOOD HOPE

CAPE TOWN—Alderslade, Miss Rose E. CS Mon afternoon, Thurs morning 33 Adderley st. Tel. Res Salisbury house, Bellevue rd, Sea Point. Tel 3317.
Benjamin, Willie Graham CS Guardian blg. Adderley st. Tels 4941; res Clare. 1331.
Dilworth, Christopher CS Stuttaford chmbs, Adderley st. Tel 1141.
Hunt. Mrs Charlotte S. CS postal address The Rosary, Claremont.
Saunderson, Maurice Traherne CS 11-1, 2-4 Middlemost blgs. Tel 3715. Res Utopia, Jacob's Ladder, St James. Tel Mberg 107. Letters P. O. Box 1052.
Wilks. Mrs Anna C. CSB (teacher) Tues Fri mornings Dominion house, Longmarket st. Tel Clare. 486.
PORT ELIZABETH—Benjamin, Mrs Emily CS postal address 8 Rose st.

NATAL

DURBAN—Anderson, Miss Margaret H. CSB (teacher) Mon Wed Fri 48 Mutual blg. Tel 771.
de Burgh-Whyte, Mrs Kenau CS 10-12 Mon Wed Thurs; 3-5 Tues Fri 8 Ansteys blg. West st. Tel 7106. Mail P. O. Box 1171.
Vincent, Henry Ernest CS 48 Mutual blg, Smith st. Tel 771. Res 64 Riley rd. Tel 3574.
PIETERMARITZBURG—Jones, Mrs Betsy CS 196 Chapel st. Tel 127.
Murray, Miss Esther CS Chapel st. Tel 772.

TRANSVAAL

JOHANNESBURG—Bredell, Mrs Cornelia Caroline CS Ansteys blg. Tel 5966 C.
Ensor, Frederick William CS 50 Steytlers blgs. Tel 5767.
Ockenden, Mrs Claudine L. CS St Marys blgs. Tel 176.
Proctor, Mrs Maria Magdalene CS 10-2 Steytlers blgs. Tel 5767.
PRETORIA—Joubert, Mrs Christina Magdalena CS 1 v. d. Byl st. Tel 1151.

ASIA

CHINA

HONGKONG—Richardson, Mrs Esther Sayres CS King Edward hotel. Tel 4296. Cable Esrich.
SHANGHAI—Knight, Mrs Janetta M. Spencer CS 138 Sinza rd. Cable Praktor.

INDIA

DHANBAD—Marshall, Mrs Margaret M. CS.

JAPAN

TOKYO—Ikuta, Zenjiro CS 15 Itchome Tamachi, Akasakaku.

PHILIPPINE ISLANDS

MANILA—Babcock, Mrs Jennie R. CSB 66 Nagtahan.

AUSTRALASIA

AUSTRALIA

NEW SOUTH WALES

PARRAMATTA—MacDonald, Mrs Lily CS 11-3 Tues Thurs 1 Aird st.
SYDNEY—Cusack, Miss Mary Alexia CS Cromer, Phillip st. Tel B 4910.
Fillingham, Mrs Mary CS Letchworth, 169 Forest rd, Arncliffe. Tel Kog. 1379.
Gibbs, Charles Henry CSB (teacher) 1.30-5 Mercantile Mutual blg. 14 Martin pl. Tel Edgecliffe 697.
Hepburn, Mrs Lily CS 5 Moore st. Tels City 4105; Edge. 297.
Johnston, Mrs Sarah Grace CS 10-12 Wed Sat 14 Martin pl. Tel Wah. 629. Res Clevedon, Clark rd, Waitara.
Kirkland, Miss Mary A. CS Cromer, Phillip st. Tel Y 1994.
Lawson, Mrs J. Eveline CS Glengyle, Yeo st, Neutral Bay. Tel North 2344.
Locke, Miss Agnes E. CS Tues Thurs afternoons 9 Martin pl. Tel B 4105.
Martin, Miss Marian E. CS 10-1 Mon Thurs; 10-4 Tues Wed Fri; 10-12 Sat 14 Martin pl. Tels City 8167; res Chatswood J 4338.
Patience, Mrs Sarah A. CS 10.30-4.30 except Sat Chancery chmbs, Phillip st. Tels Edg. 949; City 2430.
Salmon, Miss Ellen Agnes CS 12-3 5 Ardee flats, Nelson st, Woollahra.
Symonds, Miss Eva M. CS 1.30-4.30 Equitable blg, 350 George st. Tel North 1722.

QUEENSLAND

BRISBANE—Degn, Miss Aurora CSB (teacher) Palm av, Ascot. Tel Alb. 1696.
Fergusson, Mrs Sarah E. CS Commerce house. Tel Albion 107.
Salisbury, Mrs Blanche CS Fitzroy blgs. Tel Albion 620.
Tristram, Mrs Constance Emily CS Kooembah, Palm av, Ascot, N. Tel Alb. 1696.
WINDSOR—Prentice, Mrs Louisa K. CS Lutwyche rd. Tel Albion 710.

SOUTH AUSTRALIA

ADELAIDE—Walenn, Mrs Maude I. CS 46 Hewitt av, Rose Park.

VICTORIA

BALLARAT—Greenfield, Miss Gwladis M. CS 138 Webster st. Tel 400.
GEELONG—Rutherford, Mrs C. A. E. Millie CS 2-5 49 Moorabool st. Tels.
MELBOURNE—Barratt, Miss Lucie CS Collins house. Tel Wind. 2341.
Bowley, Mrs Myra M. CS 47 Auburn rd, Auburn.
Burkitt, Miss Adelaide CSB (teacher) 61 Collins st. E. Tel 7461.
Burkitt, Miss Florence CS 2-5 60 Queen st. Tels Cent. 10192; res Windsor 3639.
Butler, Mrs Amy B. CS 296 Queens parade, Clifton hill.
Chubb, Mrs Louise CS 28 Mathoura rd, Toorak.
Collie, Mrs Harriet Leith CS 473 Bourke st. Tel Cent. 8596.
Edwards, Mrs Ann CS 2-5 325 Collins st. Res 32 Murphy st, S Yarra. Tel Windsor 2917.
Goldstein, Miss Aileen CS afternoons 430 Little Collins st. Tel 4238.
Green, Mrs Ida Dart CS 473 Bourke st. Tel Cent. 1868.
Ham, Miss Marie CS 2-5 Collins house, Collins st.
Hayes, Mrs Agnes CS Whitehall, Bank pl. Tel 4372.
Hollick, Mrs Ethel Mary CS 18 Glassford st, Armadale. Tel U. 5017.
Hollick, Miss Minnie F. CS 90 Queen st. Tel Cent. 10513.
Isaacs, Miss Agnes Violet CS 2-4.30 60 Queen st. Tel Cent. 11152.
Rede, Miss Geraldine CS mornings 430 Little Collins st.
Schober, Mrs Elizabeth Anna CS 258 Riversdale rd, Auburn. Tel Haw. 1078.
Stanford, Miss Alice M. CS 90 Queen st. Tel 11530.
Stevens, Miss Emily Constance CS 6 Bowen crescent. Tel Wind. 4168.
Stocks, Miss Helen C. D. CS mornings 325 Collins st. Tel Wind. 4767.
Stone, William Taylor CSB (teacher) 412 Collins st.
Swan, Miss Mary CS 11-3 229 Collins st. Tel Cent. 7969.
Watson, P. Sidney CS 10-2 Collins house, Collins st.
Withers, Miss Rhoda CS 10-1 10 Normauby st, Windsor. Tel Wind. 4940.

WESTERN AUSTRALIA

PERTH—Badenach, Mrs Mary Jolliffe CS 11-2.30 Mon Wed Thurs 237 St Georges ter. Tel A 4757.

PERTH (continued)
Glasson, Mrs Marjorie Valentine 11-4 Wed Fri 3 Bible house, St Georges ter. Letters 283 William st. Tel A 3850.
Nicholson, Mrs Anna B. CS 11-4 Mon Tues Thurs Bible house, St Georges ter. Tel F 280. Letters Victoria av, Claremont.

NEW ZEALAND

AUCKLAND—Farley, Laurence H. CS 69 Endeans blgs, Queen st. Tel 2432 A.
CHRISTCHURCH—Simpson, Mrs Mary E. CSB (teacher) 291 Madras st.
WELLINGTON—Dewsbury, Mrs Agnes Amelia CS Masonic blgs, Boulcott st.

EUROPE

DENMARK

COPENHAGEN—Petersen, Miss Anna CS 2-5 Tues Fri Forchhammersveg 6. Tel Nora 3033.
von Rosen, Miss Ulla CS 2-5 Tues Fri 72 Falkonerallé. Tel Nora 5872.

FRANCE

BOULOGNE S/MER—Musser, Miss Minnie P. CS poste restante.
NEUILLY S/SEINE—Armand-Delille, Mrs Evelyn A. CS 2-4 except Sat 30 blv d'Inkermann. Tel Wagram 39-91.
NICE—Bruce-Kingsmill, Mrs Emily L. CS 10-12 Mon Wed Fri Villa Anahit, Ave du Petit Fabron. Tel 50-16.
Bruce-Kingsmill, Julian Claud de Kenne CS Villa Anahit, Ave du Petit Fabron. Tel 50-16.
PARIS—de Roulet, Mrs Helene A. CS 2-4 except Sat 109 Avenue Michel Bizot.
Getty, Mrs Caroline CSB (teacher) mornings 332 Elysée blg, 56 Faubourg St Honoré. Tel Elysée 91-99. Res 9 rue du Point de Vue, Sèvres, Seine. Tel Sèvres 149. Cable Getty Elyseding Paris.
Labarthe, Miss Julia C. CS mornings 53 rue Lauriston.
Lewis, Benjamin Everett CS 2-4 except Thurs 11 rue Boudreau 9e. Tels Cent. 82-63; res Sèvres 51.
Lewis, Mrs Louise Meeker CS 10-12 except Thurs 11 rue Boudreau 9e. Tels Cent. 82-63; res Sèvres 51.
MacCallum, Miss Jean M. CS 3-5 Mon Wed Fri 9 Ave Pierre de Serbie. Tel Passy 74-32.
Ramsay, Mrs May Adams CS 2-4 except Fri 332 Elysée blg, 56 Faubourg St Honoré. Tel Elysée 91-97. Res 238 blv Raspail. Tel Segur 30-93.
Thevenez, Miss Coral CS 1-5 except Sat 56 rue Madame, VIe.

GERMANY

BERLIN—Argelander, Miss Sophy M. CS Landhausstr 37. Tel Uhland 7559.
Benecke, Mrs Helene CS 10-1 Mon Thurs Fri; 2-5 Tues NW. 21, Lubeckerstr 19 II. Tel Moabit 9355.
Hergenhahn, Mrs Louise CS Landhausstr 9. Tel Pfalz 2494.
Leplow, Miss Emma J. CSB (teacher) Wormserstr 2.
Oldenbourg, Mrs Ulla CSB (teacher) Königin Augustastr 23.
Pfingsthorn, Mrs Emmy D. J. CS Landhausstr 25. Tel Pfalz 3130.
Roesler, Miss Dora C. J. CS Hindenburgstr 80. Tel Uhl. 7975.
Schmidt, Mrs Helene H. M. CS 10-12 Mon Thurs; 5-7 Fri Winterfeldtstr 11.
Weichelt, Miss Marta CS 3-5 Mon Fri Eisenzahnstr. 3 Gh. III. Tel Pfalz 3015.
BRAUNSCHWEIG—Deckart, Miss Meta CS Wabestr 26A I. Tel 2159.
Fricke, Miss Marie CS Kaiser Wilhelmstr 39 p. Tel 2641.
Menking, Mrs Gertrud CS 11 Gaussstr. Tel 1568.
Seitz, Oskar CS Riechenbergstr 13. Tel 4166.
BREMEN—Engelken, Mrs Hanna CS Schleifmühle 46. Tel Hansa 1150.
BRESLAU—Schramm, Miss Eva Katharina CS Webskystr 13 p.
DRESDEN—Friedrich, Mrs Clara E. CS mornings Bautznerstr 9 II.
Goritz, Mrs Anna CS 10-12 Mon Wed Fri Glacisstr 12. Tel 29905.
Näumann, Mrs Martha CSB (teacher) 10-12 Arndtstr 9 pt. Tel 18167.
Valet, Miss Anna CS 10-12 except Mon Thurs Uhlandstr 41. Tel 43750.
Vetter, Mrs Dora CS 10-12 except Wed Sat Bachstr 13. Tel 19974.
von Petersdorff, Miss Irmgard CS 10-12 except Mon Thurs Zittanerstr 15.
HAMBURG—Jessen, Miss Louise CS Sillemstr 9 II Hamburg 31.
Reinke, Miss Bertha S. CS Schlüterstr 14. Tel Vulkan 9646.
von Drigalski, Mrs Frances CS Woldsenweg 8. Tel Merkur 9156.
HANNOVER—Günther-Peterson, Mrs Bertha CSB (teacher) 9-12 Hildesheimestr 216. Tel Süd. 7395.
Mahr, Mrs Louise CS Stolzestr 23 I.
Mahr, Valentin CS Stolzestr 23 I.
Möckermann, Walter CS Podbielskistr 28. Tel West 3013.
Telschow, Mrs Minna CS Bernstr 5. Tel West 3640.
MUNICH—Weidauer, Mrs Gertrud CS Gauting.
SCHORNDORF—Appenzeller, Miss Hedwig CS.
STUTTGART—Walker, Karl G. CS 11-1 Gartenstr 39. Tel 3420.
Walker, Mrs Lucie CS 9-11 Gartenstr 39. Tel 3420.
WEIMAR—Will, Miss Constance CS am Kirsehberg 24.

GREAT BRITAIN AND IRELAND

CHANNEL ISLANDS

GUERNSEY—Le Messurier, Mrs Elise, Belle-Vue, St Martins.
Le Messurier, Miss Evelyn Marjorie CS Belle-Vue, St Martins. Tel 2596.

ENGLAND

Bedfordshire

BEDFORD—Hammond, Mrs Lucy CS 5 The Avenue.
Henman, Mrs Eliza CS 11-5 38 Western st.

Berkshire

BRACKNELL—Stokes, Mrs Marie E. CS Glen Field. Tel 67.
COOKHAM—McConnell, Miss Emily CS The Mill House. Tel Bourne End 172.
Yarrow-Jones, Miss Helena A. CS The Mill House. Tel Bourne End 172.
NEWBURY—Burges, Mrs Alice Rose CS Falkland Lodge.
Wilson, Mrs Sybil H. CS Welford Farmhouse.
READING—Edwards, Miss Emily CS 10-5 except Sat, 10-12 Sat 14 Queen Victoria st. Res Hillerest, Green rd.

Buckinghamshire

HIGH WYCOMBE—Briscoe, Mrs Clara Stuart CS 3-5 Tues Fri Coombes lane, Hughenden. Tel 374.
WENDOVER—Wilkins, Miss Lydia CS Oakwood, Perry st. Office 20 Portman st, Marble Arch, London; 3-5.30 Mon Wed Fri.

Cambridgeshire

CAMBRIDGE—Butler, Mrs Agnata Frances CS 109 Chesterton rd. Tel 528.

Cheshire

ALTRINCHAM—Dickinson, Mrs Marianne CS Rosbryn, Stamford rd. Tel 751.
ASHTON-ON-MERSEY—Daniels, Mrs Sarah Ann CS Ash Villa, Church lane. Tel Sale 614.
BIRKENHEAD—Hunter, Mrs Jeannie CS Wemba, Mt Pleasant. Tel 2078.
Tait, Miss Sara Reid CS 4 St Aidans ter, Shrewsbury rd. Tel 1414.
Wadeson, Mrs Mary Ellen CS 27 Alfred rd, Oxton. Tel 2325.
CHESTER—Francis, Mrs Constance CS 2 30-4.30 Tues Thurs 40 Lower Bridge st. Res 29 Hough Green. Tel Chester 1211.
HOYLAKE—MacLaren, Mrs Kate Isabel CS The Hermitage. Tel 830.
STOCKPORT—Nightingale, Miss Ada CS Mon Wed Thurs afternoons Moorside rd, Heaton Moor.

Derbyshire

BUXTON—Greaves, Mrs Lilian CS The Mount, Lascelles rd. Tel 543.
DERBY—Baker, Jethro CS Theatre Chambers, Babington lane.
Charlton, Mrs Christabel Martha CS 21 Arboretum st.
Martin, Mrs Ethel H. CS 13 Hartington st.

Devonshire

EXETER—Hirtzel, Miss Ellen Sarah CS 11 Clifton hill.
PAIGNTON—Gerrard, Mrs Minnie CS Formosa, Hyde rd.
PLYMOUTH—Solley, Mrs Annie E. CS 3-4 Mon Fri; 11-1 Wed 10 Cedarcroft rd, Peverell.
TORQUAY—Haws, Mrs Martha E. CS Tues Fri afternoons Hawthorne hill, Babbacombe rd.

Durham

DARLINGTON—Jennings, Mrs Alice CS 27 North Lodge ter.

Essex

COLCHESTER—Costerton, Miss Norah M. CS 2.30-4.30 Wed 2 Wellesley rd. Letters Stanway. Tel Marks Tey 15.
Mumford, Mrs Beatrice CS 25 Head st. Tel 134.
ILFORD—Watson, Mrs Evelyne Jane CS 3-6 Thurs 40 Clarendon gdns.
ROMFORD—Hartmann, Mrs Maud CS Homelands, Hornchurch rd.
WOODFORD GREEN—Cohen, Mrs Emma M. CS 3 Glebe av. Tel 426.

Gloucestershire

BRISTOL—Cooper, Miss Daisy Maud CS 160 North rd, Bishopston. Tel 5081.
Dester, Mrs Lilian CS 10 Prince blgs, Clifton. Tel 4325.
Hudden, Mrs Mildred E. CS Mon Wed Fri 17 Arlington villas, Clifton. Tel 734.
Jones, Mrs Mary Blanch CS 4 Sunderland pl, Clifton. Tel 3507.
Morgan, Mrs Florence Lethaby CS Wed morning; Fri afternoon and evening 12 Berkeley sq, Clifton. Tel 5391.
Williams, Mrs Hettie CS 12 Clare rd, Cotham. Tel 5565.
CHELTENHAM—Nixon, Mrs Effie M. CS 3-4 Mon Fri 2 Cambray. Letters Coney Gree, Leckhampton hill. Tel 943.
STROUD—Seymour Keay, Miss Nina CS 3.30-5 Wed Sat 1 Threadneedle st. Res Seymour house, Minchinhampton. Tel Brimscombe 19.

Hampshire

BASINGSTOKE—Knight, Lady (Monica) CS Pamber pl. Tel Monksherborne 12.

BOURNEMOUTH—Bourne, Mrs Henrietta Mary CS 10.30-12.30 Mon Wed Sat 81 Old Christchurch rd.
Carr, Claude A. CS 2.30-4.30 Tues; 10.30-12.30 Fri 81 Old Christchurch rd. Res 3 Ettrick rd. Tel 2964.
Guppy, Miss Anna Emily CS 11-1 Tues Sat; 2.30-4.30 Thurs Granville chmbs, Yelverton rd. Letters 30 Stourfield rd.
Hamilton, Miss Lucie CS 2.30-4.30 Mon Fri; 11-1 Tues Thurs 81 Old Christchurch rd. Tel 2454.
Holroyd, Miss Helen G. CS 11-1 Mon Thurs; 2.30-4.30 Fri Granville chmbs, Yelverton rd. Letters Haviland house, West Hill rd. Tel 3032.
Russell, Miss Florence B. CS 2.30-4.30 Mon Fri; 11-1 Tues Thurs Haviland house, West Hill rd. Tel 3032.

SOUTHAMPTON—Bentinck-Beach, Miss Amy CS 6 Brighton rd.
Beresford, Miss Hilda CS 3-5 Tues Fri "Upcroft," 11 Blenheim av, Highfield. Tel 4805.
King, Miss Alice Elizabeth CS 6 Brighton rd.

SOUTHSEA—Chisholm, Mrs Alice CS 11-1 Mon Thurs; 2-4 Tues Fri 53 Granada rd. Tel 6684.
O'Connell, Mrs Octavia Lee CS 11-1 Mon Thurs 9 Southsea ter. Tel Portsmouth 4195.

WINCHESTER—Blanchard, Miss Hettie V. CS 2-4.30 Tues Fri 47 St Cross rd.

Hertfordshire

LETCHWORTH—Hayter, Mrs Edith Rose CS 17 Baldock rd. Tel 173.
Truman, Mrs Lena CS 2.30-4 Tues Fri; 10.30-12 Thurs 39 Leys av.

REDBOURN—Worster, Mrs Elizabeth CS Tues Thurs afternoons Northcote.

ST ALBANS—Stievenard, Miss V. M. Blanche CS 11-1, 2-4 Mon Fri Francona, Alma rd. Tel 473.

WATFORD—Curry, Mrs Winifred J. P. CS 10-12 Tues Fri Gray Cottage, Watford Heath.

Huntingdonshire

GODMANCHESTER—Thompson, Miss Elise CS Pomona.

ST NEOTS—Boardman, Mrs Helenor CS Paxton park. Tel 54. Wed 4 Green st, Cambridge.

Kent

BICKLEY—Hochstetter, Miss Aimee CS 17 Burford rd. Tel 2585.
Van der Beeck, Mrs Ida Ellen CS Turpington. Tel 257.

BROMLEY—Carr, Mrs Ada CS 33 Cambridge rd. Tel 1278.
Carr, Miss Constance A. CS 24 London lane. Tel 1706.
Ellis, Mrs Sybil Eva CS 11 Hayes rd. Tel 496.
Neame, Mrs Maria CS 6 Elmfield rd.

CANTERBURY—Berry, Mrs Winifred CS Crundale house, Crundale. Tel Wye 15y5.
Woollings, Mrs Charlotte CS Fair View, St Thomas Hill.

GRAVESEND—Ellis, Mrs Eveline A. CS Burch house, Burch rd.

LEE—Ilsley, Miss Ethel M. CS 15 Dorville rd. Tel Lee Green 829. Office 20 Bolton st, London, W. 1. Fri.

MARGATE—Lewis, Leonard A. CS 9.30-12 32 Warwick rd.

ORPINGTON—Bubb, Mrs Nora Gertrude CS Orchard Lea. Tel 187.

SEVENOAKS—Flint, Mrs Helen M. CS Southdown cottage, Bessels Green. Tel Riverhead 15.

TONBRIDGE—Rhodes, Mrs Violet CS 11-1 Tues Fri 125 High st. Letters 1 Eden rd, Tunbridge Wells. Tel 1326.

TUNBRIDGE WELLS—Baldwin, Mrs Katharine CS 2.30-4 Mon Thurs 28 Mt Pleasant. Tel 813. Letters Eden house.
Condon, Miss Nora CS 10.30-12.30 Tues Fri 28 Mt Pleasant. Letters Birkin Lodge. Tel 298.
Lee, Mrs M. Clere CS 2.30-4.30 Tues; 10.30-12.30 Sat Eden house, Eden rd. Tel 277.
Maude, The Hon Dorothy CS 11-1 Wed; 2.30-4.30 Fri 28 Mt Pleasant.
Stuart, Mrs M. Catharine CS Rusthall cottage. Tel Speldhurst 26.
Thornton, Mrs Elizabeth CS 10-12.30 Mon Thurs 28 Mt Pleasant. Tel 298. Letters Birkin Lodge.

Lancashire

ACCRINGTON—Walmsley, Mrs Julia A. CS Greengates.

BARROW-IN-FURNESS—Shaw, Mrs Emma Selina CS 10-4 Mon Tues Fri 27 Windsor st.

BLACKPOOL—Garner, Mrs Jane E. CS afternoons except Sat 28 Breck rd. Tel 735. Telegram and cable Rejoice.
Mitchell, Ben Arthur CS 10-12 except Sat Newholme, 34 Beechfield av.
Mitchell, Mrs Emma Jane CS Newholme, 34 Beechfield av. Tel 1646.
Sheard, Willie CS 6a Clifton st.

BOLTON—Entwistle, Mrs Martha A. CS 207 St Georges rd. Tel 2001.
Fletcher, Miss Ada CS 3-5 Mon Wed Fri 4 Wood st, Bradshawgate. Res "Newholm," 8 Chassen rd. Tel 1956.

ECCLES—Wroe, Mrs Elizabeth CS Froebel house, Ellesmere pk. Tel 468.

LIVERPOOL—Blackmore, Mrs Carolyn CS 122c Bedford st, S. Tel Royal 1967.
Dixon, Miss Mary CS West Side, Allerton drive. Tel Mossley Hill 112.
Harwood, John W. CSB (teacher) 11-4 Mon Wed Fri 67 Lord st. Tel Bank 8536. Res Fernshaw, St Annes-on-Sea. Tel 237.
Kenyon, Mrs Annie E. CS 10 Borrowdale rd.
O'Loughlin, Mrs Georgina Marie CS 3-4 Tues Fri 54 Devonshire rd, Princes park. Tel Royal 2784.
Pearce, Miss Frances Isabel CS 10-1 Tues; 3-5 Wed 67 Lord st. Tels Central 751; res Crosby 589.
Smith-Symms, Miss Janet CS 3-5 Mon Thurs 6 Gambier ter. Tel Royal 2159.
Studdert, Mrs Sue Riky CS 26 Huskisson st. Tel Royal 4638.
Woodward, Miss Daisy CS 11-1 Mon; 3-5 Wed 81 Dale st. Tel Lark Lane 410.
Wright, Mrs Mabel Fredreca CS 15 Grove park, Sefton park. Tel Wavertree 1206.

MANCHESTER—Ballard, Mrs Ellen CS 1.30-5 Mon Thurs 14 St Peters sq. Res Egerton rd, Whitefield.
Coutts-Fowlie, Miss Florence CSB (teacher) Mon Wed Thurs afternoons 14 St Peters sq. Tel City 7538. Letters Bradley Mount, Prestbury, Cheshire. Tel 18.
Doyle, Miss Edith CS 11-2 Tues Fri 1 Princess st, Albert sq. Res Vendale, Kersal. Mon Thurs afternoons. Tel Hr. Broughton 61.
Entwistle, Miss Victoria CS Mon Wed Thurs afternoons. 14 St Peters sq. Letters 83 Hamilton rd, SE. Tel Rusholme 1379.
Haughton, Mrs Amy CS Tues Wed 14 St Peters sq.
Meakin, Mrs Jane E. CS 203 Dickenson rd, Rusholme.
Murray, Lady Victoria CSB (teacher) afternoons except Fri Sat 14 St Peters sq. Letters Butley Town, Prestbury, Cheshire.
Pitfield, William CS 14 St Peters sq. Tel Central 6740.
Popplewell, Mrs Emily CS afternoons except Sat 6 Seaton st, Moss Side.
Share, Austin CS afternoons except Sat 33 Brazennose st. Letters 5 Langdale rd, Victoria pk. Tel Rusholme 47.
Share, Miss Jane CS 5 Langdale rd, Victoria pk. Tel Rusholme 47.
Shaw, Charles M. CSB (teacher) Mon Wed Fri 1 Princess st, Albert sq. Letters 1 Kingston rd, Didsbury. Tel Didsbury 576.
Shaw, Mrs Sara Jeanette CS Thurs afternoon 1 Princess st. Res 1 Kingston rd, Didsbury.
Skellon, Mrs Clara CS afternoons except Sat 33 Brazennose st. Letters Norbreck, Heyes lane, Timperley. Tels Sale 368; Cent. 2695.
Southern, Miss Beatrice CS afternoons except Sat 14 St Peters sq. Letters 2 The Drive, Kersal. Tel Hr. Broughton 629.
Woodhead, B. Tatham CS afternoons except Sat 14 St Peters sq. Tel Rusholme 1263. Res 5 Scarsdale rd, Victoria pk.
Woodhead, Mrs M. Violet CS mornings except Sat 14 St Peters sq. Tel Rusholme 1263. Res 5 Scarsdale rd, Victoria pk.

MELLING—Rome, Miss Lilla CS.

OLDHAM—Ashley, Mrs Annie CS 3-4.30 except Mon Thurs Sat 12 Clegg st. Res 49 Henrietta st, Ashton-under-Lyne. Tel 253.

ROCHDALE—Barlow, Mrs Alice CS 10-12 Tues; 2.30-4.30 Wed Fri 80a Drake st. Tel 950. Res Lulworth, Bamford. Tel 1193.
Barlow, Richard CS 2.30-5 Mon Tues; 10-12 Wed Fri 80a Drake st. Tel 950. Res Lulworth, Bamford. Tel 1193.
Hoyle, Miss Cissie CS The Hut, Broadhalgh, Bamford. Tel 1015.

ST ANNES-ON-THE-SEA—Brown, Mrs Susannah CS afternoons except Sat 21 St Annes rd, E. Tel 384.

SOUTHPORT—Howarth, Miss Lily CS 1 Lyndhurst rd, Birkdale. Tel Birkdale 199.
Wright, Mrs Mabel Fredreca CS See Liverpool.

THORNTON—Kershaw, Mrs Elizabeth CS Oulder Nook, Meadows av. Tel Cleveleys 19.

Leicestershire

LEICESTER—Bennion, Mrs Sarah CS 10 Stretton rd.
Cooper, Mrs Eveline Jessie CS St Leonards, Avenue rd. Tel Central 2050.

London

LONDON—Adamson, Miss Grace E. CS 11-12.30 except Sat 10 High st, Putney. Res 2 Dryburgh rd, SW. 15. Tel Put. 1485.
Armstrong, Miss M. Constance CS 19 St Petersburg pl, W. 2. Tel Park 664.
Barthorp, Mrs Cecily Jean CS 5-7 Tues Fri 5 Ellis st. Letters Catherine cottage, 17 Holland Park rd, Kens., W. 14. Tel Park 511.
Bathurst, Algernon Hervey CSB (teacher) postal address 14 Mandeville pl, Manchester sq, W. 1. Telegrams Semperatus London.
Bedford, Miss Daisy CS 2.30-4.30 Mon; 11-1 Tues Fri 27 Beauchamp pl, SW. 1. Tel Vic. 3755. Res 5 Moore st, Chelsea. Telegrams Vincitamor, London.
Bird, Miss Lucy A. CS 2.30-4.30 Mon Fri 4 Carleton rd, Tufnell pk, N. 7.
Bishonden, Mrs Louisa E. CS 2-4 Wed Fri 173 Glenelden rd, Streatham, SW. 16. Tel Streatham 1625.
Bolton, Miss Evah Bolton CS 7-9 P M Tues 250 Earl's Court rd, SW. 5. Tel Western 2772.
Boswell, Mrs Florence Helen CS Mon Tues Wed Fri mornings 5 Beauchamp pl, SW. 3. Res 13 Chelsea ct, SW. 3. Tel Kens. 536.
Boswell, W. Albert CSB (teacher) 10-2 except Sat 7 Carteret st, Queen Anne's Gate. Tel Vic. 4574. Cable Chelsea Court London.
Boughton-Leigh, Miss Grace A. CS 11-1 Tues Fri 53 Sloane sq, SW.
Bovet, Mrs Eliane F. CS 5-7 Tues; 2.30-4.30 Fri 250 Earl's Court rd, SW. 5. Res 52 Hurlingham ct, SW. 6. Tel Put. 812.
Bovet, Miss Mary E. CS 73 Inverness ter, W. 2. Tel Park 131.
Bowles, Mrs Lucy CS postal address care Cox & Co., 16 Charing Cross.
Braithwaite, Mrs Jessie CSB (teacher) Tues Wed Thurs mornings 36 Victoria st, SW. 1. Letters 12 Catherine st, SW. 1. Tel Vic. 1470.
Braithwaite, John Sidney CSB by appointment 12 Catherine st, SW. 1.
Brooke, Miss Dorothy G. CS 29 Caroline st, SW. 1. Tel Vic. 5463.
Brooks, Mrs Charlotte Frances CS 2-4 Mon; 10-12 Wed 17 Princes gdns, Knightsbridge. Tel Western 2682.

LONDON (continued)

Brown, Miss Helen CS 20 Cavendish rd, St Johns Wood. Tel Pad. 1679.
Bruce, Mrs Augusta Josephine Rose CS 35 Cadogan gdns, SW. Tel Kens. 6359.
Bruen, Miss Eleanor M. CS 6-7 Mon 1 Chesham pl, SW. Tel Vic. 1444.
Bull, Miss Evelyn A. S. CS 11-1 except Sat 114 St James Court, Buckingham Gate. Tel Victoria 2360.
Burges, Cyril Travers CS 61 B Curzon st, W. 1. Tel Gros. 1805.
Burt, Arthur S. CS Langham house, 306 Regent st, W. 1. Tels Langham 1894; res Ealing 821.

Carr, Hon (Mrs) Eleanora B. CS Tues afternoon 250 Earl's Court rd, SW. 5. Res 10 Abingdon gdns, W. 8. Tel West. 601.
Carr, Eric W. CSB (teacher) Tues morning; Thurs afternoon 250 Earl's Court rd, SW. 5. Res 10 Abingdon gdns, W. 8. Tel West. 601.
Carter, Miss Edith C. CS 12-2 Mon; 5-7 Wed; 2-4.30 Fri 11 Queen Victoria st, room 523. Letters 22 Chepstow cres, W. 11. Tel Park 4708.
Carter, Mrs Irene CS 10-1 Tues; 2-4 Wed; 4-6 Thurs Walmar house, Oxford circus. Letters 8c Peterboro villas, New Kings rd, SW. 6.
Caswell, Mrs Isabella CS mornings 7 Warwick gdns, Kens., W. 14. Tel West. 3892.
Child, Miss Agnes O. CS 11-1 except Sat 5 Ralston st, Chelsea, SW. 3. Tels Kens. 2362.
Choisy, Miss Constance CS 10.30-1 Mon; 5-7 Fri 250 Earl's Court rd, SW. 5. Res tel Park 5084.
Chowne, Mrs Helen M. CS 35 Gloucester ter. Tel Pad. 3735.
Cliff, Mrs Annie CS 24 Frankfurt rd, Herne Hill, SE. 24. Tel Brix. 3782.
Cohen, Mrs Edith E. CS 2-4.30 Tues; 11-1 Thurs 11 Stanley cres, Notting Hill gate, W. 11.
Colborne, The Hon Alethea CS Mon Thurs mornings 3 Alexandria Mansions, Chelsea, SW. 3. Tel Kens. 4139.
Conant, Miss Eleanor Mary CS 3-7 Mon Fri; 3-6.30 Wed; 10-1 Thurs 5 Beauchamp pl, SW. 3. Tel West. 2454.
Cooper, Miss Dora CS 2.30-4.30 Wed Thurs 250 Earl's Court rd, SW. 5. Tel West. 139.
Cousens, Charles Edward CS 2-4 Mon Fri Walmar house, 300 Regent st, W. 1. Res 9 Greville pl, Maida Vale, NW. 6. Tel Maida Vale 2541.
Cumberlege, Mrs Violet CS 35 Church rd, Barnes, SW. 13. Tel Hammer. 1919.
Curl, Miss Bertha CS 16 Burton ct, SW. 3. Tel Vic. 3816.

Des Voeux, Lieut. Col. Henry Bertram CS Mon Thurs mornings; 4-6 Tues Walmar house, Oxford circus. Res 17 Ashbourne av, Golders green, NW. 11. Tel Finchley 241.
Dixon, Miss Hetty E. A. CS 2-5 Tues Thurs; 10-1 Sat 82 Brompton rd, SW. 1. Letters 19 Parkside, SW. 1. Tel Gerrard 4260.
Dobson, Mrs Mary E. CS 60 Philbeach gdns, Earl's Court. Tel West. 1005.
Donaldson, Mrs Florence E. B. CS 2.30-4 Mon; 10-1 Fri 250 Earl's Court rd, SW. 5. Res 8 Courtfield gdns, SW. 5. Tel West. 4494.
Doorly, John W. CSB (teacher) correspondence 39 Hurlingham Court, SW. 6. Telegrams Acquiesce, London. Tel Putney 2832.
Doorly, Mrs Laura B. CS 39 Hurlingham Court, SW. 6.
Doudney, Mrs Lilian CS 48 Park man, Knightsbridge, SW. 1. Tel Kens. 4830.
Douglas, Miss Christina CS 3-5 except Sat 3 Southwick st, Hyde Park, W. 2. Tel Pad. 1787.

Eddison, Mrs Helen Louisa CS 3-5 Mon; 11-1 Fri 53 Sloane sq. Letters 51 Eaton ter, SW. 1. Tel Victoria 4279.
Evans, Mrs Evelyn M. E. Gwynne CS 3-6 Tues Thurs 120 Victoria st, SW. Res 12 Burton court, Chelsea, SW. 3. Tel Victoria 7892.

Fairbairn, Mrs Lena CS 3-4.30 Mon Wed 24 Sloane sq, SW. 1. Tel Vic. 2139.
Ferguson, Mrs Susanne Foxton CS 10-12 17 Philbeach gdns, SW. Tel West. 6486.
Fergusson, Miss Margaret Irving CS 26 Ladbroke sq, Notting Hill gate, W. 11. Tel Park 6012.
Fisher, Miss Maud CS 11-1 Tues; 2.30-4.30 Thurs 53 Sloane sq, SW. 1. Tel West. 1308.
Fowler, Mrs Helen E. CS 5-7 Wed; 11.30-1.30 Thurs 250 Earl's Court rd, W. Letters The Priory, West Molesey. Tel Molesey 268.
Fraser, Miss Helen Colquhoun CS 30 Queens rd, Bayswater. Tel Park 3215.

Green, Mrs Helen CS 5-7 Mon; 11-1 Thurs 250 Earl's Court rd, SW. 5. Tel Chiswick 1176.
Guthrie, Miss Edith J. CS 18 Stafford pl, Buckingham Gate, SW. 1. Tel Vic. 4929.

Hall, Mrs Frances CS 107a Warwick rd, Earl's Court, SW. 5. Tel Western 3193.
Hall, Harold Farmer CS 107a Warwick rd, Earl's Court, SW. 5. Tel Western 3193.
Hamlyn, Mrs E. Olivia CS 2.30-4.30 Tues; 10.30-12.30 Thurs 5 Ellis st, Sloane sq.
Harley, Miss Margaret CS postal address 69 Coleherne court, S Kensington.
Harris, Miss Louisa CS 26 Lexham gdns, W. Tel West. 2783.
Hawtin, Miss Daisy Mary CS 10-1 Tues Wed Fri; 2-5 Mon Thurs 24 Baron's Court rd, W Ken. Tel W. 1569.
Hay, Hon Mrs (Violet) CSB (teacher) 24 Park mans, Knightsbridge, SW. Tel Kensington 4979.
Herrick, Miss Emily CS 21 Westbourne st, W. 2. Tel Pad. 6643.
Heywood, Miss Dorothy Eileen CS 4-7 Thurs 29 Caroline st, SW. 1. Letters 19 S Eaton pl, SW. 1. Tel Vic. 3402.
Heywood, Miss Evelyn F. CS 4-7 Mon Fri 29 Caroline st, SW. 1. Letters 19 S Eaton pl, SW. 1. Tel Vic. 3402.
Hill, Miss Florine M. CS 10-1 Mon Thurs 53 Sloane sq. Mail 55 Burton court, SW. 3. Tel Vic. 3745.
Hill, Miss Vera CS 5-7 Mon; 3-5 Thurs 2 Anderson st, Chelsea, SW. 3. Tel Ken. 5146.
Hogg, Miss Priscilla Mary CS 10-12 Tues Thurs Fri 33 Glazbury rd, Baron's court, W. 14. Tel Western 1740.
Holme, Mrs Edith S. CS 39 Markham sq, Chelsea, SW. 3. Tel Kens. 7240.
Horncastle, Mrs Jessie CS 2-5 Wed Fri 53 Sloane sq. Tel Park 6127.
Houson, Miss Evelyn CS 10-1 Mon Wed; 2-4 Tues Thurs 86a Oakley st, SW. 3. Tel Kens. 5083.
Howard, Mrs Ellen E. J. CS Mon afternoon; Wed Thurs mornings 10 Vicarage gate, Kensington, W. 8. Tel Park 3880.
Hubert, Miss Bertha CS 11-1 Mon; 3-5 Wed 26 Fordhook av, Ealing, W. 5.
Humphery, Miss Constance L. CS 5-7 Wed Fri 18 St Leonards ter, Chelsea, SW. Tel Kens. 1217.
Huxley, Miss F. Rose CS 60 Chatsworth gdns, Acton Hill. Tel Chiswick 1331.

Jackson, Mrs Diana CS 93a Linden gdns, W. Tel Park 5083.
James, Miss Jennie CS 28 Bark pl, Bayswater.
Japp, Lady (Kathie) CS 10 The Orchard, Bedford Park, W. 4. Tel Chiswick 2360.
Jonas, Miss Emily Amelia CS 6-8 Tues Fri 3 Briston Grove, Dickenson rd, Crouch Hill, N. 8. Tel Hornsey 3763.

Kain, Miss Ada CS 2.30-4 Mon Thurs; 10.30-12 Tues 150 High st, Putney. Letters 13 Cambalt rd, Putney hill, SW. 15.
Keith, Miss Jean Bertram CS 11-1 Mon; 2-4 Wed 82 Brompton rd, SW. Letters 7 Zetland house, Kensington, W. 8. Tel West. 2406.
Kempson, Miss Mary E. CS 10.30-12.30 Mon; 5-7.30 Wed 53 Sloane sq, SW. 1. Letters 17 Nevern sq, SW. 5.
Ker Seymer, Miss Violet CS 10.30-4 25 Oxford st, W. 1. Tel Gerrard 7490. Res 62 Clarendon rd, W. 11. Tel Park 3140.
Kirby, Mrs Jessie C. E. CS 1 York Street chambers, York st, Bryanston sq, W. 1. Tel Pad. 4349.

Large, Mrs Ethel Phelps CS mornings except Sat 20 Portman st, Oxford st, W. 1. Tel Mayfair 5313.
Le Messurier, Miss D. Violet Claire CS 26 Chepstow pl, W. 2. Tel Park 3814.
Lindsay, Miss Isabel CS 50 Chelsea gdns, SW. 1. Tel Vic. 1479.
Logan, Mrs Susan Constance CS 10.30-12.30 Tues Fri 2 Knaresborough pl, Kens., SW. Tel West. 10.
Lound, John Draycott CS 6 Campden grove, Kensington, W. 8. Tel Park 5510.

Macleod, Mrs Olive CS 10 Ovington gdns, SW. Tel Kens. 6052.
Mann, Mrs Lucy E. CS 10.30-12.30 10 Strathmore gdns, Kensington, W. 8. Tel Park 4163.
Maturin, Mrs Edith Mary CS 31 Courtfield gdns, SW. 5. Tel West. 3357.
Maude, Miss Lilian B. CS 11-1 Wed Fri 5 Ellis st, Sloane sq. Letters 46 Burton ct, SW. 3. Tel Vic. 426.
Maxtone-Graham, Anthony G. CS 6 Hyde Park st, W. 2.
Miller, Mrs Frederica L. CSB (teacher) 11 Norfolk rd, St Johns Wood, NW.
Mitchell, Mrs Florence CS 12-1.30 Wed; 11-1 Thurs 53 Sloane sq, SW. 1. Letters 163 Elm Park mans, Chelsea, SW. 10.
Molteno, Vincent H. P. CS 1 Hinde st, Manchester sq, W. 1. Tel Mayfair 4189.
Moores, Samuel CS 22 Woodstock rd, Bedford pk, W. Tel Chiswick 713.
Morley-Fletcher, Bernard CS Mon Wed mornings, Thurs afternoon 24 Sloane sq. Letters 12 Vale av, Chelsea, SW. Tel Kens. 2489.
Morris, Mrs Emmie M. CS 14 Half Moon st, W. 1. Tel Gros. 1807.

Newton, Miss Evelyn H. CS 11-1 Mon Tues Thurs 10 Bloomfield ter, Ebury st, SW. 1. Tel Vic. 7088.
Notcutt, Mrs Mary CS Mon Fri mornings, Wed afternoon 45 New Bond st, W. Tel Mayfair 6289. Letters The Hawthorns, Hatch End, Midx. Tel Hatch End 106.

Oppenheim, Miss Eveline M. CS 5-7 Tues; 4-6 Fri 24 Sloane sq, SW. 1. Letters 6 Petworth st, Battersea, SW. 11. Tel Latchmere 4915.

Packer, Mrs Grace M. CS Clear View, 264 S Norwood Hill, SE. 25. Tel Sydenham 2688.
Pargiter, Mrs Mary A. CS postal address 35a Collingham rd, SW. 5.
Perks, Mrs Gertrude Jane CS 11-1 Mon Thurs 37 Pelham st, S Kensington, SW. Letters 4D The Mansions, Earl's Court rd, SW.
Pierce, Miss Elizabeth CS 11-1.30 Tues; 2-4.30 Thurs 95 New Bond st. Letters The Mill House, Cookham, Berks. Tel Bourne End 172.
Playfair, Mrs Winifred May CS 10-12.30 except Thurs 8 Cheltenham ter, Chelsea, SW. 3. Tel Vic. 3498.
Porter, Ewart Gladstone CS 66 Marlboro mansions, Cannon Hill, Hampstead, NW. 6. Tel Hampstead 525.
Porter, Miss Florence K. CS 18 Stafford pl, Buckingham gate, SW. 1. Tel Vic. 4929.

Rawson, Mrs Mildred Wyatt CS 11-1 except Sat 49 Iverna gdns, Kensington. Tel West. 3578.
Reilly, Mrs Ellen Margaret D. CS 11-1 Tues Fri; 2-4 Wed 92 Holland rd, W. 14. Tel Park 2987.
Rhodes, Frederick R. CS 20 Portman st. Tel Mayfair 5313.
Richardson, Mrs Mary Alice CS 10.30-12.30 Tues Thurs 129 Dulwich rd, Herne Hill. Tel Brixton 2554.
Rivers-Thompson, Miss Bertha CS 12-2 Tues Thurs 11 Queen Victoria st, room 523. Res 59 Chester ter, SW. Tel Vic. 2951.
Roberts, Mrs Maud Llewelyn CS 29 Caroline st, SW. 1. Tel Vic. 5463.
Roger, Mrs Winifred Munro CS 28 Lansdowne crescent, Notting Hill gate, W. 11.

LONDON (continued)

Rowney, Mrs Ada CS 50 Wormholt rd, W. 12. Tel Hammersmith 887.
Rubens, Mrs Marie CS 3-6 Wed; 11-1 Fri 29 Caroline st, Eaton ter, SW. 1. Letters 67 Chelsea gdns, SW. 1. Tel Vic. 9913.
Rutty, Miss Winifred A. CS 4-6.30 Mon; 4-7.30 Wed 26 Clarges st, Mayfair. Letters 15 Rusthall av, Bedford pk, W. 4. Tel Chis. 726.
Rynd, Miss Edith CS 10-12 Mon Wed; 2-4 Fri 16 Northwick ter, Maida Vale, W. Tel Pad. 3546.

Scharrer, Mrs Ida CS 10.30-2 Tues Thurs; Fri afternoon 45 New Bond st. Tel Mayfair 6289. Letters Hawthorns, Hatch End, Middlesex. Tel Hatch End 106.
Scholfield, Ralph Beckett CS 10.30-4 Mon Tues Thurs 3 Pancras lane, Queen st, Cheapside, EC. Tel City 256. Letters 26 St Leonards ter, SW. 3.
Search, Mrs Elsie Marianne CS 26 Chepstow pl, W. 2. Tel Park 3814.
Shakespear, Mrs Charlotte CS 68 Rodney ct, W. 9. Tel Pad. 5410.
Shannon, Miss Clara M. S. CSD (teacher) postal address 11 Crossfield rd, NW. 3.
Smith, Mrs Margaret Montgomery CS mornings 138 Sloane st, SW. Tel Vic. 3032.
Sollas, Miss Hertha B. C. CS 5 Northwick ter, St Johns Wood rd, NW. 8.
Sollas, Miss Igerna B. J. CS 48 Blenheim ter, St Johnswood, NW. 8.
Spurway, Mrs Eleanor K. CS 2.30-4.30 Wed Fri 53 Sloane sq, SW. 1. Letters 17 Nevern sq, SW. 5. Tel Western 1334.
Stone, Mrs Winifred A. CS 12 Antrim mansions, Hampstead.
Sutcliffe, Miss E. Mary CS 10.30-12.30 Tues Fri 18 Sunderland ter, Bayswater, W. 2. Tel Park 6208.

Taylor, Miss Hilda CS 11-1.30 Tues; 1.30-4 Thurs 29 Caroline st, SW. 1. Tel Vic. 5463. Letters The Mill House, Cookham, Berks. Tel Bourne End 172.
Tennant, Charles W. J. CSB (teacher) by appointment Talbot House, Arundel st, Strand. Tel Richmond 573. Res Westhay, Eastsheen.
Thomson, Mrs Mabel S. CSB (teacher) 2-4.30 Mon; 10.30-1 Fri 2 Anderson st, Kings rd, SW. 3. Res 26 St Leonards ter, Chelsea, SW. 3.
Thorogood, Miss Minnie CS 60 Chatsworth gdns, Acton hill, W. 3. Tel Chiswick 1331.
Todd-Jones, Mrs Theodora CS 11-1 Tues Thurs 44c Lexham gdns, Kensington, W. 8. Tel Western 2628.
Turner, Miss F. Maud CS 14 Philbeach gdns, Earl's Court, SW.
Turrell, Mrs Anita CS 5-7 Mon Thurs; 10.30-1 Wed Fri 250 Earl's Court rd, SW. 5. Res tel Putney 1757.
Tyson, Miss Leonora CS 37 Drewstead rd, Streatham, SW. 16. Tel Streatham 34.

Varley, Miss E. Lucy CS 40 Clarges st, Mayfair, W. 1.

Wallich, Mrs Lillie CS 11-1 119 Elm Park mans, Chelsea, SW. 10.
Walters, Mrs Lavinia CS 4 Circus rd mans, St Johns Wood, NW. 8.
Ward, Mrs E. Blanche CSB (teacher) 2 Campden Hill court, Kensington, W. 8. Tel Park 571.
Wellman, Mrs Mary CS 11-1 Tues 36 The Grove, Boltons, SW. 10. Tel Kens. 6922.
Whitley, Miss Beatrice M. CS 3 Wilbraham mans, SW. 1. Tel Vic. 3016.
Wilks, Miss Grace CS 11-12.30 Mon Wed Fri 34 Cheritan sq, Upper Tooting, SW. 17. Tel Streatham 3167.
Williams, Mrs Emma Louise T. CS 167 Maida Vale, W. 9. Tel Maida Vale 1511.
Wise, Mrs Jane CS 2.30-4.30 Mon Fri; 6-7 Wed 36 The Grove, Boltons, Kensington, SW. 10. Tel Kens. 6922.
Woodhouse, Miss Cythna CS mornings except Mon Sat 38 Rossetti gdn man, SW. 3. Tel Kens. 3181.

Young, Mrs Ethel Louise Sherwell CS 4-7 Tues Thurs 72 Upper Tollington pk, Stroud Green rd, N. 4. Tel Hornsey 212.

Middlesex

GLADSTONE PARK—Mühlenbruch, Miss Ida CS 5 Ellesmere rd, NW.
TWICKENHAM—Hair, Mrs Alice Maud CS 2.30-4.30 Tues Thurs; 11-1 Wed 2 Wellesley Villas, Stanley rd. Tel Richmond 349.

Norfolk

NORWICH—Jewson, Mrs Harriet Jessie CS 11-1 Mon; 2-4.30 Wed 25 Riverside rd. Tel 1429. Res 15 Norwich rd, Dereham. Tel Dereham 52.
Stewart, Miss Minnie CS 11-12.30, 3-4.30 Fri 55 Mount Pleasant.

Northumberland

MONKSEATON—Allen, Mrs Annie CS 2-4 Tues Wed Thurs 2 Osborne gdns.
Wilson, Herbert Edward Straker CS 10-12 except Wed Sat 27 Bournemouth gdns. Tel Whitley Bay 223.
NEWCASTLE-ON-TYNE—Dryden, Mrs Sarah Annie CS 2.30-4.30 Mon Wed Fri 53 Buston ter. Tel Jesmond 135.
Dykes, Mrs Ethel H. CS 2.30-4.30 Mon Wed Fri; 10-12.30 Tues Thurs 36 Pearl bldg, Northumberland st. Tel Jesmond 174.
Findley, William Shiref CS 9.30-12.30 Mon Wed Fri; 2.30-5.30 Tues Thurs 36 Pearl bldg, Northumberland st. Tel Jesmond 174.
Fletcher, Miss Ann Nicholson CS 30 Holly av. Tel Jesmond 254.
Fletcher, Miss Mary E. CS 30 Holly av. Tel Jesmond 254.
Love, Miss E. Marion CS 2.30-4.30 Tues Fri Star bldg, Northumberland st.
Wilson, Miss Anne B. CS 11-12.30 Tues Wed Fri 22 The Drive, Gosforth. Tel Gosforth 224.
WHITLEY BAY—Harper, Mrs Frances May CS 36 Warkworth av. Tel Whitley 423.

Nottinghamshire

NOTTINGHAM—Ahrons, Mrs Mabel CS 16 Corporation Oaks.
Carlton, Mrs Martha CS Elmleigh, 192 Wilford rd.
Fish, Mrs E. Annie CS Hilton cottage, Cinderhill.
Goodliffe, Mrs Sarah Helen CS 20 Addison st.
Rawson, Mrs Annie CS Sunnyholme, Leslie rd.
Wildman, Mrs Evangeline M. CS 98 Burford rd.

Oxfordshire

OXFORD—Sleigh, Mrs Ethel E. CS 9.30-11.30 Tues Wed; 5.30-7 Fri 6 Northmoor rd. Tel 177.
WITNEY—Tite, Mrs Winifred Annie CS Waterloo house. Tel 28. Office 55b High st, Oxford 2.30-4.30, 5.30-7.15 Wed.

Rutland

OAKHAM—Conant, Miss Amy L. E. CS postal address The Upper hall, Lyndon.

Shropshire

SHREWSBURY—Jones, Arthur Percy CS 15 Town Walls.

Somersetshire

WESTON-SUPER-MARE—Poulter, Miss Marjory CS Meadowside, Milton av. Tel 530.

Staffordshire

STOKE-ON-TRENT—Dean, Mrs Elizabeth CS 32 Havelock pl, Shelton.
WOLVERHAMPTON—Cooper, Mrs Adelina May CS postal address Oakleigh, 2 Oaks crescent.

Suffolk

IPSWICH—Wassell, Miss Mary A. CS 2.30-4.30 Tues 22 Queen st. Letters 458 Foxhall rd.

Surrey

BARNES—Davidson, Walter CS 38 Elm Bank gdns, SW. 13. Tel Putney 2866.
CAMBERLY—Ingles, Mrs Eugenia E. CS Heatherhurst, High st.
KINGSTON-ON-THAMES—Todd, Mrs Mary CS 19 Alexandra rd. Tel 699.
NORBURY—Evans, Mrs Florence G. CS Mon Wed Fri afternoons; Thurs evening 21 Norbury Court rd.
PURLEY—Stephens, Mrs Elizabeth CS Maycroft, Box Ridge. Tel 753.
RICHMOND—Carmichael, Mrs Ella M. CS 11-1 except Sat 20 Onslow av man. Tel 713.
Foster, Miss Eila CS 70 Friar Stile rd.
Hampton, Mrs Margaret Annie CS 11-1 Wed; 2.30-4.30 Thurs 1 Eton ter. Tel Egham 1 Y 4. Res Wraysbury, Bucks.
Torry, Mrs Katherine Blanche CS 11-1.30 Tues Fri Elm Lodge, Sheen rd. Tel Richmond 891.
SURBITON—Bleckly, Mrs Irene St. Clair CS The Wood, Oak Hill Grove. Tel Kingston 1232.
Ketchum, Mrs Alice E. CS 17 King Charles rd.
THORNTON HEATH—Battley, Mrs Emily Kyle CS 10-2 Mon Wed Fri; 6-10 Tues Thurs Fri "Kyle Craig," Norbury av. Tel 1759.
Plater, Arthur CS Tues Fri mornings evenings 67 Malvern rd.
WIMBLEDON—Cheesman, Mrs Jennie CS 10-12.30 Tues; 5-7.30 Thurs 21 Alwyne mans, SW. 19. Tel 2540.

Sussex

BEXHILL-ON-SEA—Andrews, Miss Jeanie C. E. CS 10-12.30 except Sat 15 Jameson rd. Tel 168.
Brockelbank, Miss Ianthe CS 4 St Stephens villas, The Down. Tel 579.
Rose, Miss Alice E. CS mornings 10 Jameson rd. Tel 170.
Tuck, William R. CS Bexhill lodge, Holliers hill.
BRIGHTON—Andreae, Miss Kate E. CS by appointment 26 Prudential bldgs. Tel Brighton 4608.
Dyer, Mrs Lilian Rose CS 47 Montpelier rd. Tel Hove 600.
Hawkins, Miss Eleanor Beatrice CS 28 Sussex sq. Tel Kemp Town 1424.
Pierce, Mrs Ellen CS 22a Cambridge rd. Tel Hove 2067.
EASTBOURNE—Pickrill, Miss Elizabeth CS 11-4 55 Gildredge rd. Tel 1164.
Wheeler, Mrs Emily F. CS 11-1 Tues; 2.30-4.30 Fri 10 Blackwater rd.
HASTINGS—Arnold, Mrs Kate CS 2.30-4.30 Wed; 11-1 Fri Craig-Ard, Ephinstone rd. Letters La Maisonette, St Stephens, Bexhill-on-Sea. Tel 637.
HOVE—Booker, Miss Elizabeth F. N. CS Blackbirds, The Upper Drive.
Parker, Mrs Annie CS 10-12 Mon Sat 1 Sackville gdns.
SEAFORD—Craven, Mrs Florence Isabel CS Avenue Lodge.
TICEHURST—Cowling, Mrs Clara A. CS Steellands. Tel 32.
WORTHING—Maycock, Miss Mabel G. CS 10.30-12 Mon; 10.30-12, 5-7 Fri 2 The Steyne. Letters 51 Warwick gardens.

Warwickshire

BIRMINGHAM—Burton, Miss Marietta CS 40 Alcester rd, Moseley. Tel South 382.

BIRMINGHAM (continued)
Gibbons, Mrs Lillian Lea CS 52 Lightwoods hill. Tel Edgbaston 1467.
Parham, Mrs Lily M. CS 2.30-4.30 Tues Fri; 6-7 Wed 9 Grosvenor chmbs, Broad st. Res 32 Selborne rd, Handsworth. Tel Northern 738.
Reeves, Mrs Nellie Florence CS 11-1 except Sat New Eldon chmbs, Cherry st. Res 265 Pershore rd, Edgbaston. Tel Mid. 3141.
Westle, Mrs Adeline Maud CS 280 Gillott rd, Edgbaston. Tel Edgbaston 1432.
Westle, William George CS 280 Gillott rd, Edgbaston. Tel Edgbaston 1432.

Worcestershire

MALVERN—Brough, Mrs Laura CS 10-12 Tues; 2-4 Mon Thurs 3a The Exchange. Letters Formosa, College Grove. Tel 209.
Ilowick, Miss Maria CS 10-12 Mon Wed; 2-4 Fri 3a The Exchange. Letters 1 Beauchamp terrace.
WORCESTER—Giddings, Miss Rose CS 2.30-4.30 Severn House, Severn ter.

Yorkshire

BRADFORD—Hague, Mrs Martha E. CS 216 Park Crescent, Frizinghall. Tel 6195.
Hill, Mrs Jessie M. CS 20 Evelyn av, Thornbury.
Howroyd, Mrs Elizabeth CS 85 Sterling st. Tel 965.
Turner, Mrs Emily CS 18 Valley View Grove, Undercliffe. Tel 6282.
Wigglesworth, Miss Mary CS Bailey hills, Bingley.
HALIFAX—Allott, Mrs Ada CS 8 Dunkirk Crescent.
Broadhead, Miss Jane CS 56 Prescott st.
Southwart, Miss Esther H. CS 4 Elm View, Huddersfield rd.
Swift, Charles W. CS Fairhurst, Rawson av. Tel 1206.
HARROGATE—Cronk, Addington Charles CS 1 Queen Parade. Tel 468.
Cronk, Mrs Ethel May CS 1 Queen Parade. Tel 468.
Kennedy, Miss Kathleen CS 12-1.30 except Tues; 3.30-5.30 Mon Fri 1 East Parade. Tel 1088.
Pauli, Mrs Margaret CS 11-12.15 Waverley chmbs, 2 N Park rd. Tel Arthington 46.
Pullan, Mrs Fanny CS 2.30-5 Tues Thurs Cobden house, 39 Dragon parade.
Wallace, Miss Mabel H. CS 2.30-4.30 except Fri Sat Waverley chmbs, No. Park rd. Tel 705.
Ward, Mrs Elizabeth CS 11-1 Tues Thurs Fri 1 Cambridge rd. Tel 1091.
HORNSEA—Murdoch, Mrs Jean CS Windyridge. Tel 75.
HUDDERSFIELD—Edwards, Mrs Florence Annie CS 4 Percy st, Fartown.
Sykes, Mrs Edith CS 3 Hawthorne ter, Crosland Moor.
HULL—Burton, Miss Alice CS 3-5 Tues Fri 2 Salmon Grove. Tel Cent. 7602.
Pogson, Mrs Elizabeth A. CS 114 Westbourne av. Tel Cent. 7495.
Pogson, Reuben CSB (teacher) 114 Westbourne av. Tel Cent. 7495.
Sandilands, Miss Yolande E. CS 33 Park st. Tel Corpn 1352.
Scholfield, Mrs Ada E. CS 33 Park st. Tel Corpn. 1352.
Smith, Mrs Ellen Beatrice CS 23 Alexandra rd. Tel Cent. 4017Y3.
ILKLEY—McConnel, Mrs Mary Lloyd CS Larkfield. Tel 185.
Smith, Mrs Florence CS 14 Eaton rd. Tel 525.
LEEDS—Bootland, Tom CS Hand-in-Hand bldgs, 14 Park Row. Tel Chapeltown 671.
Broadbent, Mrs Edith Emily CS West Bar chmbs, Boar lane. Tel. Head. 545.
Clarke, Mrs Amy Florence CS Laurel house, Grange terrace.
Dufton, Miss Alice Gertrude CS 10-1 Tues 14 Park Row. Thurs 70 Harold ter, Burley. Tel 22151.
Graham, Mrs Margaret S. CS West Bar chmbs, Boar lane.
Johnson, Alfred CS Mon Fri mornings; Wed afternoon Hand-in-Hand bldgs, 14 Park Row. Res 3 Tanfield pl. Tel 21207.
Saville, Miss Annie CS Mon Thurs afternoons Hand-in-Hand bldgs, 14 Park Row.
Smith, Miss Susan Downs CS 56 Estcourt av, Headingley. Tel Head. 883.
Sydenham, Stanley M. CSB (teacher) 2 Monpellier, Hyde Park. Tel 22724.
Wilkinson, Mrs Martha H. CS 20 Cavendish rd. Tel 22892.
MIDDLESBROUGH—Hamilton, Mrs Agnes CS 3-5 Mon; 10-12 Wed Risley, Dalcston av, Linthorpe. Tel Linthorpe 327.
SHEFFIELD—Allen, Mrs Louie CS 1.30-5 except Sat 42 Wentworth chmbs, Pinstone st. Res 6 Edgedale rd. Tel Sharrow 682.
Sheen, Mrs Amelia Gentle CS 12 Priory rd. Tel Cent. 2938.
Sheen, Stanley CS 12 Priory rd. Tel Cent. 2938.
West, Miss Florence M. CS 2 Oak Dale rd, Nether Edge. Tel Sharrow 488.
SILSDEN—Brear, Miss Elizabeth CS 48 Bolton rd.
WAKEFIELD—Anderson, Charles Harold CS The Cottage, Flanshaw. Tel 751.
YORK—Harding, Miss Margaret J. CS 32 Portland st. Tel 1168.
Key, Robert Ellis CS The Poplars, Fulford.

IRELAND

County Antrim

BELFAST—Hampton, Mrs Annie CS 3-5 Fri 53 Scottish Temperance bldgs. Res 379 Ormean rd.
Webb, Miss Evelyn L. CSB (teacher) 10 Mount Charles. Tel 2523.

County Dublin

DUBLIN—Bagnall, Mrs Alice CS Tues Fri mornings 6 Clare st. Res Knockdolian, Greystones.
King, Lady (Louise) CSB (teacher) 12-5 except Sat; Sat 10-1 102 Grafton st. Tel 4440. Res 21 Fitzwilliam sq. Tel 3859.
Lawless, The Hon. (Miss) Kathleen CS 11-12 Wed 13 Stephens Green. Tel 3514. Letters Lyons, Hazlehatch, County Kildare.
McMurdo, Miss Phyllis Margaret CS 179 Rathgar rd.
Porter, Hon Mrs Frances CSB (teacher) 13 Stephens Green. Tel 1512.
Reddy, Miss Clara CS 11-12.30 Mon; 2.30-4 Wed 13 Stephens green. Tel 3514. Letters Lyons, Hazlehatch, County Kildare.
Sherriff, Mrs Ethel CS 3-5 Mon; 11-1 Thurs 13 Stephens Green. Res Maretimo, Blackrock. Tel 86.
Vigors, Mrs Anna Louisa Hyacinth CS 11-1 except Sat; Tues Thurs 4-6 13 Stephens green. Tel 3514.

County Kilkenny

KILKENNY—Butler, Miss Harriet CS 12-3 Thurs Sat 7 Greensbridge. Letters Lavistown.

ISLE OF MAN

DOUGLAS—Nelson, Mrs Muriel CS mornings except Mon Sat 14 West View. Letters Dunluce, York rd.

SCOTLAND

Lanarkshire

GLASGOW—Alexander, Miss Ella Hean CS mornings 134 Bath st. Tel Douglas 113.
Graham, Miss Ellen CS 3-5 except Sat 49 Park rd, W. Tel Western 1040. Res Southpark, Paisley. Tel 2800.
Holmes, Miss Agnes CS mornings except Sat 7 Sandyford pl, Sandyford.
Irvine, Miss Jane T. CS 10-1 174 Great Western rd. Tel Douglas 946.
Millen, Miss Jane Stirling CS postal address 73 Earlspark av, Newlands.
Pedersen, Bernhard CS mornings except Sat 114 Bath st. Tel Douglas 3666. Res 18 Royal ter, W. Tel Charing 1133.
Ramsey, Mrs Jean CS 231 Bath st. Tel Douglas 886.
Ramsey, Robert CS mornings 231 Bath st. Tels Douglas 886; res Douglas 2809.
Richmond, Miss Mary L. CS 10-1 40 Derby st. Tel Western 2585.

Midlothian

EDINBURGH—Brichta, Miss Amalia CS 63 Inchview ter.
Hamilton, Mrs Alice L. CS 47a George st.
Johnston, Mrs Jane B. CS 64 E Restalrig ter, Leith. Tel Leith 265.
Laird, Miss Margaret A. CS 50 Queen st. Tel 3237.
McAlister Mrs Anne CS 41 George st. Tel Cent. 5368.
Scott-Moncrieff, Miss Joanna CS 16 Inverleith ter. Tel 6934.
Steen, John CS 39 George st. Tel Cent. 1997.

Perthshire

ALYTH—Ramsay, Miss C. Lilias CSB (teacher) Bamff house.
Ramsay, Miss E. Mary CSB (teacher) Bamff house. Telegram Ray, Alyth.

WALES

Carnarvonshire

LLANDUDNO—Bedding, Miss Sarah Ann CS 1 Nant-y-gamar rd, Craig-y-don.
Wilson, Miss Emma CS Wed Fri afternoons 1 Nant-y-gamar rd, Craig-y-don.

Denbighshire

COLWYN BAY—Scott, Mrs Louisa CS 4 Hawarden rd.

Glamorganshire

CARDIFF—Chadburn, Mrs Annie CS Hollingwell, Penlline rd, Whitchurch.
SWANSEA—Hastie, Mrs Mary R. CS 13 Heathfield.
Perkins, Miss M. Edith CS 67 Eaton Grove.

HOLLAND

AMSTERDAM—Verhoop, Miss Wilhelmina F. L. CS 2-5 Tues Thurs Amsteldijk 122. Tel Zuid. 5328.
THE HAGUE—Goldman, Miss Mary Louise CS 159 L. v. Meerdervoort.
Hartman, Miss Marie C. CSB (teacher) 5 Bankaplein. Tel Haag 4708.
Jansen, Mrs Helene CS 11 Groen van Prinstererlaan, Voorburg. Tel 568.
Swart, Mrs Gabrielle C. N. CS v. d. Eyndestraat 35. Tel Schev. 1457.
van den Brandeler, Mrs Wilhelmina C. CS 141 Wilhelminastraat. Tel Bez. 1191.
van der Wyck, Miss Louise CS 10 Sundastraat. Tel Haag 3478.
van Overveldt, Mrs J. Marie CS Zeestraat 60. Tel Haag 7679. Summer months Sparrenheuvel, Nunspeet.

ITALY

FLORENCE—Marucelli-Petri, Miss Argia CS 8 Piazza Duomo. Tel 1601.
Morris, Mrs Mary Helen CS 9-4 28 via Domenico Buonvicini. Cable Marlenris.

FLORENCE (continued)
Morrison, Miss Mary Talbot CS 10-1 Anglo-American Hotel. Tel 3682.
Weir, Miss Edith CS 8 Piazza Duomo. Tel 1601.
MILAN—Foster, Miss Jennie CS General delivery.

NORWAY

CHRISTIANIA—Hellesen, Miss Aagot CS Eilert Sundtsgt 36.

SWEDEN

STOCKHOLM—Fröst, Mrs Isabel CS 21 Karlav I. Tel 3462.
Lundgren, Miss Aimee CS St Eriksgat 63 II. Tel 33778.
Westerberg, Mrs Emma CS Karlavägen 17 II. Tel Norr 21805.

SWITZERLAND

BERNE—Kreil-Maeder, Mrs Lina CS 2-4 Tues Thurs Steinerstr 26a. Tel Bollwerk 7330.
Welti, Mrs Sarah Edith CSB (teacher) 2-4 Mon; 9-11 Fri Bellevuestr 15. Tel Bollwerk 4238.
GENEVA—Bützberger, Miss Elise L. CS rue Candolle 13. Tel 2196.
Gonthier-Goegg, Mrs Eva CS 15 Blv Helvetique. Tel 1765.
Hamlyn, Geoffrey CS mornings 6 rue de la Terrassière.
Hiertzeler, Miss Julia CS 25, av Pictet de Rochemont. Tel 7199.
Lassalle, Miss Eva CS mornings 25 rue Le Fort. Tel 6520.
LAUSANNE—Capt, Miss Laurence M. CS 2-4 Mon Wed Sat 46 av Dapples. Tel 3935.
ST GALL—Beer, Mrs Ida E. CS 13 Greifenstr. Tel 2289.
Ruegg, Mrs Rosa L. CS Speicherstr. 46. Tel 1879.
STEFFISBURG STATION—Gertsch, Mrs Ida CS 2-5 Mon Thurs. Tel 745.
WINTERTHUR—Weilenmann, Ernst CS Albanistr 2. Tel 14.91.
ZURICH—Bodmer, Miss Louise Fanny CS Mutschellenstr 182. Tel Selnau 8538.
Cotton, Miss Emily CS 10-1 Hegibachstr 78.
Egg, Mrs Bertha CS 56 Sonneggstr. Tel H 19.93.
Frey, Hans CS Dufourstr 181. Tel H 2883.
Frey, Mrs Katie CS Dufourstr 181. Tel H 2883.
Heitz, Miss Julie CS 4 Zurichbergstr. Tel H. 55.22.
Krebser, Miss Louise CS Stolzestr 20. Tel H 92.31.

NORTH AMERICA

BERMUDA ISLANDS

Bermuda

HAMILTON—Guernsey, Miss Susie Belle CS 10-4 Tues Thurs Sat Miles blg. Tel 240. Res Neston. Tel 360.
Talbot, Mrs Georgiana A. CS Miles blg. Tel.

BRITISH WEST INDIES

Barbados

BRIDGETOWN—Carrington, Miss Florence Louise CS 10.30-1 Tues Fri Victoria st (Fleming Bros.). Tel 649.
Law, Miss Maude Alleyne CS 10.30-1 Wed Fri Victoria st (Fleming Bros.). Tel 129.

CANADA

Alberta

CALGARY—Black, Mrs Eva Belle CS 9 Marlborough apts. Tel M. 6841.
Carson, James A. CS 608 MacLean blk. Tels M. 6499; res W. 4574.
Carson, Mrs Sarah I. CS 608 MacLean blk. Tels M. 6499; res W. 4574.
Edmonds, Mrs Lillian CS Lougheed blg. Tel M. 3285.
Forsyth, Mrs Rebecca CS 1130 12th av, W. Tel W. 1879.
Jamieson, Mrs Harriet Madill CS Lougheed blg. Tel M. 7060.
Miller, Mrs Pearle Shepherd CS 404 Underwood blk. Tel M. 5736.
EDMONTON—Biggins, Peter B. CSB (teacher) 533 Tegler blg.
Nicholls, Leonard S. CS 507 Tegler blg. Tels 5830; res 6454.
Philp, Miss Eliza CS 6 St Laurence apts. 112th st. Tel 23667.
LETHBRIDGE—Manson, Mrs Annie CS 533 7th st, S. Tel 2853.
Young, Miss Edith M. CS 420 Sherlock blg. Tel 2740.
MEDICINE HAT—Fraser, John A. C. CS 16 Connaught apts. Tel 3654.
Membery, Mrs Estella M. CS postal address 18 Connaught apts.
Sprague, Mrs Agnes CS Suite O, Hull blk. Tel 2420.

British Columbia

McKAY—Cody, Miss Ellen CS 4007 Imperial av. Tel Coll. 293 L2.
Hall, Mrs Annie G. CS 2919 McKay av. Tel Coll. 195 Y2.
NELSON—Connor, Thomas CS 5 Aberdeen blk, 517½ Baker st. Tels 563; res 477 L 4. Mail Box 578.
Goulding, Mrs Lucy CS Box 434.
Pitchford, Mrs Ella CS Box 745. Tel 459 R.
NEW WESTMINSTER—Smith, Mrs Mary A. CS 726 3d av. Tel 236.
NORTH VANCOUVER—Holman, Mrs Gladys CS 1428 Chesterfield av. Tel 646.
Johnson, Mrs Harriett A. CS 10-12 except Sat. Box 2482. Tel 1140 L.
VANCOUVER—Anthony, Mrs Mary Elizabeth CS 1890 Comox st. Tel Sey. 551.
Batchelor, Miss Anne CS 1834 Barclay st. Tel Douglas 2818.
Cameron, Mrs Jean F. CS Barron hotel. Tel 2230.
Carlson, Mrs Gertrude A. CS 1-5 except Sat 1628 First av, E. Tel High 481 R.
Cochrane, Mrs Helen M. CS 10-12 Tues Fri 1448 Comox st. Tel Douglas 1907 R.
Dunlop, Mrs Minnie Blanche CS 917 Rogers blg. Tels Sey. 2333; res Sey. 8201.
English, Mrs Katherine CSB (teacher) 10-12.30 except Sat 4450 Angus av. Tel Bay. 3517.
George, William H. CS except Sun Mon 1176 11th av W. Tel Bay. 519.
MacNaughton, Mrs Frances E. CS 2-5.30 except Sat 43 The Manhattan, 784 Thurlow st. Tel Sey. 7619.
Merrill, Mrs Henrietta CS 2639 5th av, W. Tel Bay. 1964 L.
Morgan, Edward C. CS 5, 3223 Commercial drive. Tel High. 2524 Y.
Newmarch, Mrs Anna CS 1136 Nanton av. Tel Bay. 206.
Peden, Mrs Margaret Richardson CS 10-12 except Sat 2299 41st av, W. Tel Kerrisdale 175 L.
Reilly, Mrs Clementina CS 2861 Broadway W. Tel Bay. 713.
Robinson, Mrs E. Jewel CS 10-4 925 Birks blg. Tels Sey. 3428; res High 1362.
Varey, Mrs Carrie M. CSB 10-4 735 Rogers blg, 470 Granville st. Tels Sey. 3480; res Bay 4616 L.
Varey, Charles A. CSB (teacher) 10-4 735 Rogers blg, Granville st. Tels Sey. 3480; res Bay 4616 L.
Weber, Mrs Mary CS 10-5 709 Dunsmuir st. Tel Sey. 4902.
VICTORIA—Bannerman, Mrs Mary Agnes CS 11-4 except Sat 2149 Granite st, Oak Bay. Tel 1448.
de Salis, Lt. Col. Herbert Joseph Norman CS 10-12; also 2-5 except Thurs 3 Hailebury blg. Tel 4168.
Greenwood, Mrs Nancy W. CSB afternoons except Wed Sat 809 B. C. Permanent Loan blg.
Greenwood, Samuel CSB (teacher) mornings except Wed Sat 809 B. C. Permanent Loan blg.
Leonard, Mrs Anna CS 10-2 1017 Linden av. Tel 2406 R.
Rigbey, Miss Rosa E. CS 10-1 414 Sayward blg. Tel 2281.
Taylor, Percy CS 618 Sayward blg. Tels 2686; res 1193.
Thompson, Miss Jennie CS 2-4 414 Sayward blg. Tel 2281.
Were, Robert C. J. CS 10-12, 2-4 except Sat 417 Central blg. Tel 1937.

Manitoba

WINNIPEG—Barnes, Mrs Margaret A. CS 389 Balmoral st. Tel B. 2771.
Ellison, Miss Margaret M. CSB (teacher) 841 Somerset blg. Tels A 4673; res Ft. R. 2184.
Gilbert, Mrs Adelaide C. CS 293 Mountain av. Tel J. 1058.
Gilbert, Edward CS 837 Somerset blg. Tel A 2739.
Hand, Mrs Helen C. H. CS 497 McMillan av. Tel F. R. 6140.
Kastner, Mrs Margaret CS 614 Spence st. Tel A 9988.
Maneely, Mrs Charlotte CS 117 Bryce st. Tel Ft. R. 3152.
McBean, Mrs Catherine CSD 229 Wellington crescent.
Muldrew, Milton A. CS 839 Somerset blg. Tels N. 7783; F. 3809.
Munro, Mrs Rebecca CS 903 McMillan av. Tel Ft. R. 2788.
Robb, David S. CSB (teacher) 9-4 Royal Alexandra hotel. Tel N. 7321.
Sametz, Stephen J. CS 841 Somerset blg. Tels A. 4673; res F. R. 2184.
Walker, Mrs Charlotte CS 679 Warsaw av. Tel F. R. 1031.

New Brunswick

ST JOHN—Crawford, Mrs Annie N. CS 73 Spring st. Tel M. 3663.
Macphail, Miss Jeanette C. CS 10-12 45 Elliot row. Tel Main 3220.
ST STEPHEN—Veazey, Miss Lucretia Annie CSB (teacher). Tel 164.

Nova Scotia

HALIFAX—Moir, Mrs Ann-jean CS 74 Jubilee rd. Tel Sk. 1294.
Stevens, Miss Jennie B. CS 66 Le Marchant st. Tel Sk. 1324.

Ontario

BARRIE—Arnold, Mrs Sarah E. CS 90 Owen st.
BELLEVILLE—Chapman, Mrs Mary A. CS 184 Albert st. Tel 1329.
BRANTFORD—Ewald, Mrs Sarah N. CS 78 Lincoln av. Tel 2877 W.
CAINSVILLE—Pierson, Mrs Sarah J. CS. Tel 273 J.
CHATHAM—Day, Walter Scott CS 252 Queen st. Tel 1133 J.
CLARKSON—Johnson, Mrs Marion CS.
COBOURG—Anderson, George James CS King st, W. Tel 389.
FERGUS—Rennie, Mrs Margaret CS St Patrick st. Tel 134.
HAMILTON—Dumbrille, Mrs Elizabeth CS 107 Chedoke av. Tel Reg. 1738.
Falls, Mrs Wilhelmine CS 150 Locke st, S. Tel Reg. 7737 W.
Hunter, Mrs Isabella CS 75 Erie av. Tel Gar. 461.
Kerr, Mrs H. Augusta CS Kingsthrope apts. 33 Forest av.
McKnight, Mrs Emma CS 73 Ontario av. Tel Gar. 2482.

KINGSTON—Gilbert, A. Victor CS afternoons except Thurs Sat 184 Alfred st. Tel 1873.
Gilbert, Miss Blanche H. CS 184 Alfred st. Tel 1873.
KITCHENER—Williams, Mrs Sarah M. Freeman CSB (teacher) postal address 37 Roland st.
LONDON—Aylsworth, Richard P. CS 398 Burwell st. Tel 1238.
Aylsworth. Mrs Sarah CS 398 Burwell st. Tel 1238.
Mackay, Mrs Letitia Kane CS 9-2 551 William st. Tel 7214.
OSHAWA—Cinnamon, Mrs Addie T. L. CS 237 Simcoe st, S. Tel 679.
McNaughton. Mrs Esther L. CS 172 Mary st. Tel 496.
OTTAWA—Higman, Mrs Elizabeth W. CSB (teacher) 231 McLeod st. Tel C. 1640.
Lawson, Mrs Elspeth CS 108 Driveway. Tel Carling 3434.
Lowe, George R. CSB (teacher) 1-4 35 Canada Life blg. Tel Queen 8501. Res 41 Glen av. Tel Carling 625.
Reynolds, Mrs Elizabeth CS 15 Gilmour st. Tel Queen 2754.
PORT ARTHUR—Marcellus, Mrs Margaret CS 118 Peter st. Tel 1078 N.
ST CATHARINES—Wilkinson, Mrs Mary CS 23 Queenston st. Tel 1918.
ST THOMAS—Kirby, Mrs Ella F. CS 91 Stanley st. Tel 1110.
Young, Mrs Bertha CS 654 Talbot st. Tel 2107.
SARNIA—Colter, Mrs Emma M. CS 231 N Vidal st. Tel 1167.
Lambert, Mrs Lovina A. CS Vendome hotel.
McLaughlin, Mrs Agnes J. CS 134 Forsyth st, S. Tel 485 J.
SAULT STE MARIE—Hambly, Mrs Adeline Wilson CS 2.30-4.30 except Wed Sat 361 Albert st, E. Tel 1584.
TORONTO—Allan, Mrs Emily Shanklin CS 9 Poplar Plains rd. Tel Hillc. 1456.
Allan, Gavin W. CSB (teacher) 9-12 9 Poplar Plains rd. Tel Hillc. 1456.
Barwick, Mrs Jane Ann CS 10-12, 3-8 Tues Thurs 498 Markham st. Tel Trinity 2178.
Bell, Miss Verna B. CS 56 St George st. Tel Trinity 5044.
Blainey, Arthur Ernest CS 62 Herbert av. Tel Glad. 1737.
Blainey, Mrs Nellie CS 62 Herbert av. Tel Glad. 1737.
Coutts, Miss Margaret CS 1 Carlton st, room 7. Tel Rand. 6591.
Downs, Mrs Grace E. CS 26 Wineva av. Tel Glad. 1130.
Evans, Mrs Annie May CS 49 Spencer av. Tel Park 4980 W.
Fielding, J. Edgar CS 134 Springhurst av. Tel Parkdale 8258 W.
Fielding, Mrs Mary E. CS 134 Springhurst av. Tel Lake. 8258 W.
Fielding, W. Leonard CS 9-1, 6-8 1368 Davenport rd. Tel Ken. 4127 M.
Foster, Mrs Martha CS 11-1 except Wed Sat 101 Castle Frank cres. Tel Rand. 2571.
Foster, S. Britton R. CS 10-2 1204 Bank of Hamilton blg, King and Yonge sts. Tel Main 1163. Res 101 Castle Frank cres. Tel N. 2571.
Goss, Mrs Ethel Munro CS 53 Neville Park blv. Tel Beach 1281.
Hunter, Miss Harriet A. CS 41 Armadale av. Tel N. Junct. 3396 W.
Johns, Mrs Annie CS 99 Dunn av. Tel Park. 1346.
Kinnear, Mrs Beatrice White CSB 27 Madison av.
Kinnear, Thomas J. CSB (teacher) 27 Madison av. Tel Trin. 1432.
Land, Mrs Caroline M. CS 81 Dunvegan rd. Tel Hillc. 0471.
Lee, Mrs Olive M. CS 84 Oriole rd. Tel Hillc. 5947.
Lloyd, Mrs Isabella H. CS 41 Armadale av. Tel N Junct. 3396 W.
Munro, Mrs Lida Hall CS 124 Beech av. Tel Gladstone 899.
O'Connor, Mrs Jane CS 89 Glengrove av. Tel Bel. 78.
Perry, Richard S. CS 40 Howland av. Tel Trinity 1503.
Robinson, J. Beverley CS 902 Federal blg. Tel Ad. 6127.
Stephenson, Mrs Hannah CS 185 Geoffrey st. Tel Lake. 4588 W.
Thomas, Miss Evelyn P. CS 598 Manning av. Tel Trinity 6052 W.
van der Voort, Reay C. CS 902 Federal blg. Tel Ad. 6125.
Walker, Mrs Flora E. CS 96 Charles st, E. Tel North 1928 W.
White, Mrs Elizabeth R. CS 148 Ellsworth av. Tel Hillc. 4185 F.
WINDSOR—Clough, Mrs Linnie Belle CS 849 Ouellette av. Tel 65.
Stewart, Mrs Florence B. CS 739 Riverside drive. Tel Burnside 1477 J. Mail P O Box 133.

Quebec

MONTREAL—Badger, Mrs Margaret A. CS 27 Dominion Square apts, 58 Metcalfe st. Tel Up. 2473.
Lovell, Mrs Charlotte E. CS 22 Dominion Square apts, 58 Metcalfe st.
Shannon, Miss Blanche S. CSB (teacher) 33 Crescent st. Tel Up. 6196 W.
SHERBROOKE—Veazey, Mrs Fanny Boulton CS 118 Wellington st, N. Tel 1880 F.
WESTMOUNT—Creighton, Mrs Margaret CS 3-5 except Sat 228 Prince Albert av. Tel 1574.
Haselden, Mrs Maude I. CS 257 Melville av.
Hatch, Mrs Katherine M. CS 4287 Dorchester st. Tel 6173.

Saskatchewan

MOOSE JAW—Healy, Miss Clara CS 205 Hughs blk. Tel 3398.
Kennedy, Mrs Amelia CS 238 Stadacona st, W. Tel 2253.
REGINA—Cook, Albert G. CS 1935 Robinson st. Tel 8592.
SASKATOON—Gilchrist, Mrs Irene M. CS 4 Ayers apts. Tel 2058.

CUBA

HAVANA—De Milan, Mrs Mary CS 9-4 Calle 23 y M. Tel F. 5869.
Hotchkiss, Mrs Ada North Martin CS 36 Bernaza st. Tel A. 0135. Cable Kisada.

MEXICO

MEXICO—Müller, Mrs Elisa CS Avenida Amores 12 N. Colonia Valle.

PANAMA

Canal Zone

CRISTOBAL—Mountain, Mrs Matilda CS 10-2 House No. 416D. Colon Beach. Tel 403.
Sears, Mrs Christine F. CS 9-12 House No. 1215C. Tel 73.

UNITED STATES

Alabama

BIRMINGHAM—Anderson, Mrs Hattie CS 1215 St Charles st. Tel Main 2082 J.
Bishop, Joseph M. CS 10-5 406 American Trust blg. Tel M. 6938. Res 1208 Beech st.
Critcher, Mrs Leona Jane CS 1512 S 20th st. Tel M. 7535 J.
Flenner, Mrs Rose C. CS Lindell apt.
Foster, Mrs Etter H. CSB (teacher) 10-2 1208 Beech st. Tel Main 2940.
Harris, Eugene J. CS 801 American Trust blg. Tel M. 6223.
Kerr, Mrs Belle F. CS mornings 1142 N 12th st. Fountain Heights. Tel Hem. 2064.
Koogle, Mrs Annie Belle CS 10-5 1824 Age Herald blg. Tel M. 8991. Res Ridgely apts. Tel M. 5512.
Lestarjette, Mrs Alice B. CS 10-4 Tues Thurs Sat 1120 American Tr blg. Tel M. 6663. Res 517 Earle av. Tel M. 6817 J.
Miles, Mrs Martha CS 10-4 821 American Trust blg. Tels M. 3585; res M. 3069.
Nash, Mrs Euphemia M. CS 1024 N 25th st. Tel Hem. 1349 J.
Smith, Mrs Perle L. CSB (teacher) 12-4 Mon Wed Fri 1120 Amer. Trust blg. Tel M. 6663. Res 1016 Eula st. Tel M. 2878.
Snead, Miss Richard CS 1123 Jeff. Co. bnk blg. Tels M. 8825; res M. 5053.
Stradford, Mrs Louie D. CS 1522 17th st, N. Tel Hem. 1615.
EUFAULA—Moulthrop, Mrs Kate CS Box 364. Tel 60.
HARTSELL—Kimbrough, Mrs Sallie F. CS. Tel 63.
MOBILE—Dickens, Mrs Carrie McGill CS postal address, Ashland pl.
Evans. Mrs Mary Dudley CS 366 Mich. av. Tel 1893.
Pickens, Israel CSB (teacher) 10-1, 3-5 513 City bnk blg. Tels 1730, 2392.
MONTGOMERY—Cawthcn. Miss Missouri CS 515 S Court st. Tel 3787.
Cooper, William E. CS 10-1, 3-5 1201 First Nat bnk blg. Tels 313; res 1308 J.
Harrison. Miss Mary B. CS 140 Wilkinson st.
Sykes, Stephen J. CS 9-1, 3-6 622 First Nat bnk blg. Tel 1565. Res 601 S Laurence st. Tel 1840.
SELMA—Hall, Mrs Nellie CS 414 Tremont st. Tel 1412.
Joseph, Miss Rachel C. CS Hotel Albert. Tels 4 and 949.
Wilby, Mrs Elizabeth W. CS 520 Tremont st. Tel 822.
SHEFFIELD—Lanham, Mrs Florence Prescott CS 9-12 Sheffield hotel. Tel 460.

Arizona

CLARKDALE—Halpin, Mrs Olive Grace CS Tel 191.
HOLBROOK—Zuck, Mrs Jane C. CS. Tel 84.
HUMBOLDT—Sanborn, Mrs Fannie E. CS. Tel 68-3.
KINGMAN—DuBois, Mrs Percy CS. Tel Blue 112.
NOGALES—French, Mrs Jessie Herald blg. Tel 574.
PHOENIX—Aller, Mrs Catherine CS 101 Coronado rd. Tel 3515.
Cate, Mrs Myrtle E. CSB (teacher) postal address.
Esler, Mrs Grace Sagle CS 514 E Moreland st. Tel 8057.
Kelly, Mrs Jennie C. CS 10-4 except Sat 810 N 4th av. Tel 3887.
Loftus, Mrs Mary F. CS postal address 214 Fleming blg.
Norris, Mrs Susan S. CS 712 N 5th st. Tel 4092.
Rumney, Mrs Catherine CS 1533 Grand av. Tel 6356.
Stobs, Miss Jane Alice CS 71 E Vernon av. Tel 4526.
Streit, Mrs Sarah Laub CS 612 N First av. Tel 3225.
PRESCOTT—Block, Mrs Celia CS 131 S Mt Vernon st. Tel 420 R.
Roberts, Mrs Annie Julia (colored) 434 S Cortez st. Tel 198 M.
Spaulding, Mrs N. Jenette CS 122 N Alarcon st. Tel 307.
TUCSON—Emery, Mrs Julia CS 20 E Congress st. Tels 496; res 1203 J 1.
Hoff, Mrs Alice A. CS 9-3 127 Franklin st. Tel 836 W.
WARREN—Brostrom, Mrs Mabel CS 711 Cole st. Tel 622.

Arkansas

EUREKA SPRINGS—Evans, Mrs Laura E. CS 5 Washington st. Tels 164 W; res 164 R.
FORT SMITH—Beck, Herbert M. CSB (teacher) 720 N 5th st. Tel 242.
Dyke, Mrs Lita Humber CS 515 N 16th st. Tel 566.
Dyke, Nathaniel CS Merchants Nat bnk blg.
HELENA—Clark, Miss Sara Hall CS 532 Perry st. Tel M. 182.
HOT SPRINGS—Beasley, Mrs Martha A. CS Fairdale. Tel 2155.
JONESBORO—Cartwright, Mrs Aleph E. CS 822 Washington st. Tel 893.

LITTLE ROCK—Eddy, Mrs Virginia Lee CS 1201 W 11th st. Tel 4-7300.
Gibbs, Mrs Ida M. CS 2321 Ringo st. Tel 8992.
Hunter, Mrs Kate M. Smith CS 10-5 814 Boyle blg. Tels 4-5267; res 4-5019.
Hutchinson, Mrs Celestia A. CS Fruderica hotel.
Loeb, Mrs Mary CS 11-3 except Tues Sat 2804 Gaines st. Tel 7747.
Peay, Mrs Lessie H. CS 112 W 19th st. Tel 4-2875.
Reames, Miss Pearl E. CS 10-5 422 Boyle blg. Tels 5077; res 4788.
Robinson, Mrs Anna CSB (teacher) 10-5 307 Exchange bnk blg. Tels.
Wagner, Mrs Lulu D. CS 1414 Main st. Tel 4-2034.
MENA—Hickman, Mrs Aliee C. CS 606 10th st. Tel 273.
MONTICELLO—McQuiston, Mrs Kate CS RR 1. Tel 245.
PINE BLUFF—Ware, Mrs Frances C. CS 821 W 4th st. Tel 952.
ROGERS—Johnson, Mrs Fidella Venetta 2-4 603 S 2d st. Tel 167.
SPRINGDALE—Carter, Miss Minnie CS Box 27. Tel 29.

California

ALAMEDA—Hargrave, Mrs C. Helen CS 2130 Santa Clara av. Tel Alameda 2186.
Wilkinson, Mrs Pearl CS 9-12 917 Grand st. Tel 3854.
ALHAMBRA—Dyer, Mrs Margaret W. CS 20 Unger blg. Tel.
Graves, Mrs Mary Strait CS 10-3 except Wed Sat 1505 S 2d st. Tel 959.
Jenner, Mrs Elizabeth B. CS 11-4 1108 N Garfield av. Tel.
Ludwick, Mrs Jeanette A. CS 2601 El Paseo st, Granada Park. Tel 827 R 1.
Mitchell, Mrs Fannie CS 206 S 6th st. Tel 745 W.
Tuttle, Frank Flude CS 10-4 6 N 1st st. Tels 1002; res 818 R.
ALTADENA—Pierce, Mrs Melissa Foulke CS 1090 Green st. Tel F. O. 5082.
ANAHEIM—Brisco, Mrs Mattie CS 117 E Sycamore st. Tel 584 J.
Schwentker, Miss Carrie CS 415 N Philadelphia st. Tel 872 J.
ARCADIA—McFarland, Mrs Cora B. CS. Tel 101 J.
ARCATA—Schell, Mrs Hulda CS 1283 G st. Tel 239 J.
ATASCADERO—Sutherland, Mrs Beulah J. CS RR 1.
BAKERSFIELD—Dickey, Mrs Esther B. CS 420 Brower blg. Tel 1929 J.
Henderson, Mrs Janet Gray CS 515 S Union av. Tel 1259 J.
Kamrau, Mrs Mary H. CS 1929 A st. Tel 2561.
Kilbourn, Mrs Ida CS 2019 22d st. Tel 797.
Paradise, Mrs Bessie CS 11-3 2007 20th st. Tel 2185 J.
Shaw, Frederic C. CS 320 Brower blg. Tels 1424; res 1133 M.
Thronsen, Miss Mathilda CS 928 Chester av. Tel 357.
Wall, Mrs Susan CS 10-4 224 Brower blg, 19th and I sts. Tel 1169. Res 2 Kelly apt. Tel 2349 M.
Winser, Mrs Mary Blanche CS 200 22d st. Tel 673.
BALBOA—Garrigues, Mrs Roberta B. CS 500 Surf av. Tel 337.
BERKELEY—Bacon, Mrs Carrie E. CS 2309 Howe st. Tel Berk. 7490 J.
Boyd, Mrs Isabelle CS 1.30-4 2814 Prince st. Tel Berk. 5554.
Brayton, Mrs Anna A. CS 9-12 except Sat 23 Marguerite apts. Tels Berk. 9367; res Berk. 4863.
Britton, Mrs Emily CS 9-12 801 Curtis st. Tel Thornwall 3742.
Bush, John C. CS 2422 Channing way. Tel 3718.
Chance, Robert J. CS 1-5, 7-9 300 Mercantile bnk blg. Tels Berk. 439; res Berk. 1507 W.
Cohen, Mendel X. CS 9-1 except Sat 300 1st Nat bnk blg. Tels 439; res 3984.
Emig, Mrs Mary E. CS 2039 Shattuck av. Tels 1117; res 3604.
Goodwin, Mrs Ella M. CS 2328 Oregon st. Tels 3374; office 888.
Hall, Mrs Ida M. CS postal address 2627 Etna st.
Haskell, Mrs Kate R. CS 2947 Elmwood et.
Haydon, Mrs Ursula E. CS postal address.
Hickox, Mrs Gertrude E. CS 1.30-5 Mon Wed Fri 3154 Lewiston av. Tel Pied. 6373.
Hull, Thomas CS 1-4 2504 Ashby av. Tel 5436.
Hutchinson, Mrs Irma G. CS 2611 Russell st. Tel 611 W.
James, Mrs Harriet CS 2631 Derby st.
Jennings, Mrs Eulora M. CSB (teacher) 2733 Dwight way. Tel B. 1280.
Kilburn, Mrs Isabel G. CS 1265 Hopkins st. Tel B. 6374 W.
Kleinecke, Mrs Ella CS 12-4 2171 Shattuck av. Tels Berk. 475; res Berk. 8319.
Maryon, Mrs Jessie L. CS 9-1 2171 Shattuck av. Tels 475; res Thornwall 1307.
McMahon, Mrs Martha Chase CS 3133 Lewiston av. Tel Pied. 5759.
Osborn, Mrs May D. CS 2-4 except Fri 2142 Ward st. Tel 5245 J.
Piatt, Mrs Mary D. CS postal address.
Sanders, Mrs Henrietta C. CS 2911 Regent st.
Spence, Mrs Lida Hervey CS 1627 62d st. Tel Pied. 7397.
Squires, Mrs Geneva M. CS 2405 Valley st. Tel Berk. 2416.
Triplett, Mrs Maude M. CS 3010 Benvenue av. Tel Berk. 3405.
Varney, Mrs Mabel Brett CS 1-5 Mon Wed Fri 2033 Francisco st. Tel Berk. 6965.
Veness, Mrs Jennie B. CS 205 1st Nat bnk blg. Tels 2537; res Pied. 6436.
Waterman, Mrs Ida Belle CS 2337 Channing way.
Watson, Mrs Elizabeth Hudson CS 2715 Channing way. Tel 2406 J.
BEVERLY HILLS—Butler, Mrs Alice Crosby CS 608 Alpine drive. Tel 559-431.
Pierson, Mrs Ethel Cisco CS 411 Rodeo drive.
Smith, Mrs Mary Roquest CS see Los Angeles.
Tucker, Mrs Susie May CS 109 E Canon drive.
BIGPINE—Levy, Mrs Jennie B. CS. Mail Box 206.
BISHOP—Chalfant, Mrs Flora M. CS. Tel 1 R.
BLYTHE—Hopkins, Mrs Volene Tegner CS.
BOULDER CREEK—Gibbs, Mrs J. E. Ethel CS Alpine hotel.
BRAWLEY—Loveland, Mrs Eva M. CS.
BURBANK—Arnold, Mrs Nellie Elliott CS 507 Grismer av. Tel 223 W.
Swaim, Mrs Barbara Ella CS 318 Verdugo st.
BURLINGAME—Colby, Mrs Clara Isabel CS 9-2 except Sat 514 Peninsular av. Tel Burlingame 222.
Olmsted, Miss Evelyn T. CS 1.30-4.30 exeept Sat Commercial blg. Tels 208; res San Mateo 293.
Stone, Mrs Florence Mary CS 3-5 852 Fairfield rd.
CHICO—Bullard, Mrs Katherine D. CS 10-12, 2.30-5 Sequoia hotel. Tels 165; res 475 J.
Merryman, Mrs Gertrude E. CS 1-4 except Sat 4742 Fifth st. Tel 697.
CHULA VISTA—Davies, Mrs Jessie G. CS 175 Madrona st. Tel 337 W.
CLOVIS—Smith, Mrs Adah M. CS 1-5. Tel 25.
COLOMA—Scott, Mrs Josephine Clara CS.
CORNING—Grossman, Mrs Eva Regina CS. Tel 165.
CORONADO—Mulhall, Sydney M. CS 444 F av. Tel 137.
Wyatt, Mrs Isabel CS 520 av A. Tel 183.
COVINA—Bennett, Mrs Agnes M. CS 275 W Center st.
Roberts, Mrs Annie L. CS 402 W Center st.
CULVER CITY—De Lacy, Mrs Eva P. CS 12-4 except Sat 7163 Delmas ter. Tel 453.
DELANO—Ramsay, Mrs Susie Isabelle CS 9-11, 1.30-4.30 Mariposa st. Tel 69.
EAGLE ROCK—Meyer, Mrs Ida Welker CS 128 N Highland av. Tel Gar 2436.
Minier, Mrs Clara B. CS 1-5 1016 W Colo. blv. Tel Gar. 842.
EAST SAN DIEGO—Nahnsen, Mrs Maria E. E. CS 4113 Stockton av.
EL CENTRO—Cass, Mrs Lola K. CS 128 S 5th st. Tels 163; res 162.
Kent, Mrs Jesina M. CS 660 Olive st. Tel 528 W.
EL MONTE—Darnall, Mrs Laviua M. CS Box 33.
EL SEGUNDO—Brock, Mrs Helen K. CS postal address 328 Virginia st.
Leister, Mrs Henrietta 2-4 702 Virginia st.
ESCALON—Pierce, Mrs Agnes C. CS Tribune blg.
ESCONDIDO—Hedges, Mrs Fannie D. CS. Tel 240.
EUREKA—Connick, Mrs Edith A. CS 2031 F st.
Mack, Albert Sidney CS 316 1st Nat bnk blg.
Speegle, Mrs Cora A. Thompson CS 1503 G st.
Young, Mrs Emma Sarvis CS 1011 H st.
FELLOWS—Perkins, Mrs Dollie K. CS. Tel Black 322.
Place, Mrs Anna CS. Tel Main 40.
FILLMORE—Anderson, Mrs Hettie L. CS E Santa Clara st. Tel 331.
Trotter, Mrs Mabel E. CS E Santa Clara st. Tel 40 W.
FORTUNA—Jarvis, Mrs Florence E. CS 12-4 except Mon Sat C st. Tel 54.
Swortzel, Mrs Jessie M. CS 12.30-4.30 Co-operative blg. Tel 73.
Van Duzer, Mrs Mary E. CS 1-4 except Mon Sat. Tel 7 F 4.
FRESNO—Barr, Mrs Mary L. Koehler CS 221 N Van Ness av. Tel 2707 M.
Beall, Joseph L. CS 1-5 140 Forthcamp av. Tel 2406 J.
Cross, Mrs Edna Askin CS 10-2 except Sat 937 U st. Tel 4764.
Dorsey, Mrs Alice M. CS 1590 College av. Tel 1694.
Gundelfinger, Mrs Palmyre R. CSB (teacher) 1020 T st. Tels 3013; office 4266.
Hill, Mrs Anis McAvoy CS Tues Fri 816 Griffith-McKenzie blg. Tels 4266; res 1764 R.
Pugh, Mrs Flora B. CS 469 N Van Ness av. Tel 1912 J.
Rodes, Miss Maree CS 2228 Calaveras st. Tel 2190.
Smith, Mrs Anna J. Hudson CS 305 Brix apts. Tel 2856.
FULLERTON—Elliott, Mrs Virginia L. CS 127 E Amerige av. Tel 401.
GALT—Wing, Mrs Emily S. CS 1 Sawyer apts. Tel 47.
GLENDALE—Albright, Mrs Catherine A. CS 621 W Myrtle st.
Ball, Mrs Frances E. CS 123 S Everett st. Tel 279.
Cate, Mrs Ella H. CS 1222 S Maryland av. Tel 381 R.
Cleaveland, Mrs Grace M. CS 12.30-4 144A S Brand blv. Tels 2284; res 2221 W.
Guilford, Mrs Edith M. CS 232 N Central av. Tel 984.
Henry, Mrs Ruby Culver CS 315 W Harvard st. Tel 1349.
Higley, Miss Anna R. CS mornings 232 N Central av. Tel 984.
Kissick, Mrs Sydnie V. CS 421 W Elk av. Tel 1162 R.
Meade, Mrs Virginia T. CS 100 W Doran st, apt 11.
Michel, Mrs Mary Dillard CS 1302 E Orange Grove av. Tel 2910 R.
Paul, Mrs Myrtle Ann CS 222½ N Brand blv.
Paul, Neil Stewart CS 222½ N Brand blv.
Sherwood, Mrs Harriet P. CS 217 Hawthorne st. Tel 617.
Simon, Mrs Louise B. CS 10-4 232 N Central av. Tel 984.
Smalley, Mrs Emma C. CS Holly dr. Tel 765.
Smith, Mrs Helen Flournoy CS 10-2 505 N Louise st. Tel 2555.
Thompson, Mrs Ella C. CS 505 S Central av. Tel 2023 W.
Washburn, Mrs Maria D. CS 1235 S Maryland av. Tel 2761 J.
West, Mrs Ethel Balch CS 327 Hawthorne st. Tel 480 W.
Whaley, Mrs Ethel Fay CS 233 N Maryland. Tel 585 J.
Whitten, Mrs M. Edna CS 8-11 326 N Kenwood st. Tel 631.
GRASS VALLEY—Castles, Mrs Anna W. CS 239 Mill st. Tel 297 R.
GRIDLEY—Forbes, Mrs Grace S. CS. Tel 28 F 14.
HANFORD—McQuiddy, Mrs Rebecca McMillan CS 114 E 8th st. Tel 360 W.

HAYWARD—Condon, Mrs Mary W. CS Post Office blg, 501 Main st. Tel 367.
McCune, Mrs Alma Beckmann CS Willow av near Princeton st.
HERMOSA BEACH—Fine, Mrs Nellie May CS 954 E 7th st. Tel 4452.
Hagenbuch, Mrs Ethel A. CS 2456 Hermosa av. Tel 17.
Moss, Mrs Frances L. CS 1929 Manhattan av.
HIGHLAND—Burr, Mrs Belva H. CS ApLynne pl, Santa Anna rd.
HOLLYWOOD—Barker, Mrs Anna M. CS 1776 Las Palmas av. Tel 577-713.
Bartholomew, Mrs Ada G. CS 5956 Franklin av. Tel 436-526.
Berry, Mrs Grace Adele L. CS 1339 Genesee st. Tel 577623.
Bloomingdale, Mrs Harrlet E. CS Garden Court. Tel 3420.
Buchanan, Mrs Belle Meredith CSB 7315 Fountain av.
Carnahan, Mrs Rachel E. CS 1739-G N Bronson av. Tel 436-144.
Chandler, Mrs Ella M. CS 1725 Cherokee av.
Chandler, William H. CS 1725 Cherokee av.
Elson, Mrs Clara A. CS 7021 Hollywood blv. Tel 431141.
Englich, Mrs L. Alice CS Garden court.
Evans, Mrs Pearl M. CS 1034 Crescent Heights blv.
Fox, Mrs Ida K. CS 1138 Hacienda pl. Tel Holly. 4638.
Haefele, Mrs Davye M. CS 5148 Sunset blv. Tel 437-067.
Harris, Mrs Elizabeth CS 6600 St Francis court. Tel 570478.
Hegeman, Mrs Mary L. CS 5425 Lexington av. Tel Holly. 1695.
Hibben, Mrs Mary F. CSB (teacher) Tues Thurs Sat 1138 Hacienda pl. Tel Holly 4638.
Hostetter, Mrs Frances CS 1728 Wilcox av. Tel Holly. 3613.
Kahn, Mrs Adele K. CS 2121 N Bronson av. Tel Holly. 4546.
Kemp, Charles H. CS 9-4 Hollywood Securlty blg. Tel 432956. Res 1917 Hillcrest rd. Tel 470910.
Kiser, Mrs Lydia A. CS Hacienda pl. Tel 4638.
Koetzli, Mrs Ida H. CS 6537 Lexington av.
Lutz, Mrs Sophie CS 1623 Sierra Bonita av. Tel 471556.
Magenheimer, Mrs Maria CS 10-4 1924 N Bronson av. Tel Holly. 2288.
Maguire, Mrs Alice Cary CS 7157½ Sunset blv. Tel 475-917.
McEwan, Mrs Julia CS 5751 Carlton way.
Moffat, Mrs Jessie CS 1943 N Wilton pl. Tel Holly. 5222
Moser, Mrs Gertrude Geddes CS 4525½ Franklin av. Tel 593-223.
Murray, Mrs Margaret CS 1285 Laurel av.
Murray, William D. CS 1285 Laurel av.
Nimmo, Mrs Adelaide CS postal address 5280 Hollywood blv.
Nordike, Miss Sadie CS 1502 Cassil pl. Tel Holly. 1677.
Paine, Miss Jane F. CS 2114 Rockledge rd.
Payton, Mrs Anna L. CS 1547 McCadden pl. Tel 579613.
Phillips, Miss Ada A. CS 1738 N Berendo. Tel 598602.
Rible, Mrs Bessie Dee CS 1716 N Kenmore av. Tel 596-923.
Ruh, Mrs Sophia Schwab CS Hollymar apt, 6778 Hollywood blv. Tel Holly. 4312.
Sacara, Mrs Olga CS 6925 Hollywood blv. Tel 579868.
Sanford, Mrs Ida L. CS 10-4 except Sat Hollywood Security blg, 6381 Hollywood blv. Tel 430-081. Res Cross Arms apt. Tel 432-151.
Seely, Mrs Laura F. CS 1765½ Ivar av. Tel 9718.
Sperry, Mrs Adella Cross CS 6556 Fountain av.
Staley, Mrs Estella L. CS 6515 Selma av. Tel Holly. 7273.
Stollard, Mrs Ruth A. CS 1637 N Edgemont st.
Thomas, Mrs Willia A. CS Cross Arms apt.. Tel 432-151.
Williams, Mrs Eveleen Baer CS 10-2 1234 June st. Tel 476-338.
HUNTINGTON BEACH—Shorting, Mrs Agnes Sophia CS 526 19th st. Tel 514.
HUNTINGTON PARK—Crockett, Mrs Sarah E. CS 10-12, 1-4 106½ S Pacific blv, apt 3. Tel 294-793.
Johnson, Frederick Richard CS 317½ S Pacific blv. Tel 298587.
Johnson, Mrs Minnie R. Stanley CS 323 S Seville av.
Kennel, Mrs Dolly Barton CS 129 Llve Oak st. Tel 295033.
Knox, Mrs Lotta E. CS 1-4 1440 Elizabeth st, Cudahy. Tel S. 3653 J 5.
Ripley, Mrs Martha CS 106½ S Pacific blv, apt 3.
Smith, Mrs Anna L. CS 320 Flower st, Walnut park. Tel 294688.
Wilton, Mrs Josephine T. CS 1-4; Sat 9-12 217 Alexander Wood blg. Res tel Hum. 5461 M.
INGLEWOOD—Burritt, Mrs Della B. C. CS See Los Angeles.
Harrison, Mrs Anna CS 316 W Kelso st. Tel 371 J.
Rowley, Mrs Millie H. CS 124 S Commercial st. Tel 231 J.
Stainbrook, Mrs Mary H. CS 10-4 except Mon Sat 113 Binford st. Tel 381.
Thomas, Mrs Zella A. CS 219 Griffin blg. Tels 539; res 414 W.
KERMAN—Pettus, Mrs Maude CS 3d and D sts. Tel 401.
LA JOLLA—Churcher, Mrs Mittie J. CS 1240 Park Row.
Smith, Miss Katharine J. CS 925 South Coast blv.
LAKE ARROWHEAD—Gifford, Mrs Alice J. CS.
LA MESA—Gleave, Mrs Ada S 700 Lemon drive. Tel 227.
LANCASTER—Marble, Mrs Bessie CS. Tel 115.
LINDSAY—Dunning, Mrs Aurora A. CS 393 Mirage av. Tel 311.
LLANO—Worthington, Miss Harriet L. CS.
LODI—Smith, Mrs Margaret A. CS 11-4 37 N Sacramento st. Tel 658.
Thompson, Mrs Maria N. CS 2-5 109 N Hutchins st.
LOMITA—Bright, Mrs Grace E. CS 1403 Narrebone av.
LONG BEACH—Balch, Mrs Etta M. CS 427 Linden av. Tel.
Banks, Harry N. CS 12-4; Sat 10-12 513 Markwell blg. Tels 624-32; res 643-390.
Barrett, Mrs Jennie CS Hotel Schuyler. Tel 616-229.
Barton, Mrs Forrest Catharine CS 102 Regent apts. Tel 325-118.
Baxter, Mrs Cuba Almond CS 446 W 4th st.
Beck, Mrs Emma M. CS 710 Atlantic av. Tel 645223.
Beckman, Mrs Catherine CS 1-4 except Sat 544 Markwell blg. Tels 613-315; res 311-301.
Blair, Mrs Permelia E. CS 302 Cedar st.
Bloom, Mrs Ella CS 635 Ohio av. Tel 311-168.
Bond, Mrs Dora Lillian CS 512 Markwell blg. Tel 654112.
Born, Frank J. CS 644 Markwell blg. Tels 633-135; res 618-402.
Bort, Milo C. CS 423 1st Nat bnk blg. Tel 61979.
Bowles, Mrs Carrie B. CS mornings 281 Gaviota av. Tel 314-149.
Bryson, Mrs Jessie Roberta CS 509 Artaban apts. Tel 648-415.
Bush, Mrs Ollie Kerr CS 11-2 344 W 8th st. Tel 645-161.
Cheney, Albert M. CS 613 Markwell blg. Tels 63903; res 321275.
Crewdson, Mrs Sarah E. CS 10-3 718 Elm av. Tel 631-268.
DeWitt, Mrs Kate L. CS 4100 Elliott st. Tel 313-345.
Fitch, Mrs Cora CS 502 Elm av. Tel 610-464.
Gleim, Mrs Cora Arthur CS 2083 E Broadway. Tel 321-286.
Gooding, Mrs Ida Cole CS 800 Pacific av, apt 206. Tel 631293.
Green, Miss Nell L. CS 421 E 6th st. Tel 635-361.
Gregg, Mrs Amanda M. CS El Capitan apts. Tel.
Gregory, Erastus H. CS 263 Termino av.
Gregory, Mrs Lizzie K. CS 263 Termino av. Tel 310-431.
Gunn, Mrs Linnie A. CS Mon Wed Fri Markwell blg. Tel 629-56. Res 1337½ Elm av. Tel 641-479.
Hanson, Mrs Lena M. CS 1263 E 1st st. Tel 645-122.
Hldenworth, Mrs Hattle L. CS 2411 E 4th st.
Horton, Mrs Emma M. CS 1019 Chestnut av. Tel 645-454.
Howard, Mrs Pauline Pixley CS 111 Regent apts. Tel 324-220.
Jackson, Hiram Klrk CS 1217 Pacific bnk blg. Tels 64957; res 64976.
Jordan, Mrs Anna L. Day CS 2322 Lime av.
Koozer, Mrs Mlnnie M. CS 1103 Junipero av. Tel 314462.
Loomis, Cassius M. CS 408 Markwell blg. Tel 647-70.
Marshall, James D. CS Exchange blg, 38 Pine av. Tel 641-130.
McCartney, Mrs Mary J. Felch CS 301 St Regis apt, Ocean av. Tel 610545.
McClelland, William A. CS 502 Elm st.
McIver, Mrs Julia M. CS 3748 Locust av.
McManlgal, Mrs Elizabeth CS 9-1 508 Markwell blg.
Merriehew, Mrs Martha Webster CS 506 Markwell blg. Tel 64083.
Merrill, Mrs Ada Parsons CS 10-4 Markwell blg. Tel 617-43. Res 526 E 5th st. Tel 615-309.
Meyer, Mrs Rose Elolse CS 507 Markwell blg.
Miller, Fred Egbert CS 618 Markwell blg. Tels 626414; res 310221.
Orchard, Commodore John M. CS 10-2 except Sat 625 Obispo av. Tel 323446.
Pardue, Mrs Lucile L. CS 431 Linden av. Tel 653-229.
Pardue, William M. CS 431 Linden av. Tel 653-229.
Pattison, Mrs Isabel M. CS 7 Fifth pl. Tel 613-263.
Prange, Mrs Agnes S. CS 1-4 608 Markwell blg. Tels 646-151; res 641-224.
Randall, Mrs Maud A. CS 527 Markwell blg.
Reynolds, Harry P. CS 1021 Pacific Southwest bnk blg. Tel 615383.
Robinson, Miss Nellie E. CS 109 Mira Mar av.
Sapp, Charles CS 511 Pacific Southwest blg. Tel 61767.
Saylor, Mrs Edith C. CS 401 Artaban apts. Tel 631-528.
Schnoor, Mrs Olive H. CS 10-4 606 Markwell blg. Tel 64009.
Seaman, Mrs Martha B. CSB 501 Newport av. Tel 315-456.
Selover, Mrs Addie M. CS 3027 E 6th st. Tel 310-467.
Severns, Miss Clara L. CS 607 Markwell blg. Tel 649-98.
Shallish, Mrs Eliza J. CS 416 Elm av.
Shaw, Mrs Mateel CS 515 W 8th st. Tel 621-221.
Silverthorn, Mrs Gertrude J. CS 424 Lime av. Tel 633-116.
Simpson, Mrs Inez CS 426 Magnolia st. Tel 618302.
Tebbetts, Mrs Mary B. CS 333 W 4th st. apt 20. Tel 635-167.
Varey, Mrs Margaret Agnes CS 137 W 6th st.
Watson, Mrs Hessie E. CSB (teacher) 10-12; 1-4 except Mon 617 Markwell blg. Tels 62769; res 325127.
Weaver, Mrs Ella Beilby CS 968 E 2d st.
Webber, Mrs Ella R. CS 402 Artaban apts. Tel 635-273.
Weston, Mrs Charlotte E. CS Tues Thurs Sat Markwell blg. Tel 629-56.
Wiley, Miss S. Winifred CS 10-12, 1.30-4 except Mon 615 Markwell blg. Tels 627-13; res 312-33.
Williams, Mrs Anna B. CS 406 Linden av. Tel 631-145.
Zeiger, Mrs Belle CS 527 Markwell blg. Tels 62960; res 633256.
LOS ALTOS—Ingraham, Miss Ruth CS 1-4 except Sat. Tel 76.
LOS ANGELES—Abbott, S. Manson CS 1019 Van Nuys blg. Tel 63127.
Adair, Mrs Elizabeth S. CS 1-5 320 Van Nuys blg. Tel 884-979.
Albin, Mrs Mary E. CS postal address 1030 Arapahoe st.
Alderman, Mrs Elizabeth B. CS 4507 N Griffin av. Tel Garvan. 4702.
Allen, Mrs Ella M. CS 917 Haas blg. Tel 13747.
Allen, Mrs Gertrude R. Dodds CS postal address 1, 1044 S Hope st.
Allen, Miss Mary L. CS 501 H W Hellman blg.
Anderson, Mrs Mary Fulton CS 327 W 45th st. Tel 297355.
Andrews, Mrs Laura G. CS 1675 Arlington av. Tel 72184.
Armstrong, Mrs Marguerite I. CS 11-5 501 Van Nuys blg. Tels Main 3528; res Main 5920.
Ashenfelter, Mrs Florence C. CS 920 Loew's State blg, Broadway at 7th st. Tels 820529; res Dunkirk 2550.
Austin, William George CS 501 W P Story blg. Tel 822-734.
Babcock, Miss Bertha L. CS 1443 S Burlington av. Tel Bea. 6648.
Backus, Hollis J. CS 10-4 512 H W Hellman blg. Tel 820913.

LOS ANGELES (continued)

Backus, Mrs Mary E. CS 9-5 532 H W Hellman blg. Tels 14555; res W. 1498.
Bailey, Mrs Julia R. CS 509 Haas blg. Tel 15230.
Bainbridge, Mrs Katharine CS afternoons except Sat 541 Consolidated blg. Tel Bdwy. 1406. Res 1919 Oak st. Tel Beacon 2847.
Baker, Mrs Elizabeth L. CS 1-4 417 Van Nuys blg. Tels 66810; res 597038.
Baker, Mrs Martha J. CS 1856 Winfield st. Tel 554098.
Ball, Miss Eleanor V. CS 2512 W 8th st. Home tel 52209.
Barley, Mrs Mary CS 10-4 3116 S Hoover st.
Barnett, Lee A. CS 238 E Vernon av. Tel 298949.
Barnett, Mrs Mary E. CS 238 E Vernon av. Tel 298949.
Bass, Mrs Mary E. CS 1-5 1631 Georgia st. Tel 283055.
Bastian, Mrs Victoria C. CS 10-4 827 S Fedora st. Tel Dunk. 0375.
Bauer, Mrs Edna A. CS 12-4.30 Mon Wed Fri 420 H W Hellman blg, 806 North Andrews blv.
Bauer, Mrs Hattie A. CS 3917½ Brighton av. Tel Uni. 3861.
Bayley, Mrs Ruth T. CS 1-4 Tues Thurs Sat 624-625 H W Hellman blg. Res 178 S Oxford av. Tels 821723; 56580.
Beale, Mrs Ella CS 1151½ Echo Park av. Tel Dun. 6474.
Behrens, Mrs Johanna CS 9-2 Mon Wed Fri 742 Westlake av. Tel 51024.
Bell, Mrs Nannie C. CS 624 S Wilton pl. Tel 560-632.
Bell, Mrs Zue A. CS 100 S Rampart blv. Tel 54722.
Benedict, Charles CS 335 W 28th st.
Bennett, Stokes Anthony CS 10-4 1004 Haas blg.
Berry, Mrs Sallie J. CS Stillwell hotel. Tel 871-151.
Bigland, Mrs Dorothy CS 1889 W 22d st. Tel 762-371.
Bland, Mrs Emma F. CS Loew's State blg. Tels 881441; res Bea. 60404.
Blinn, Mrs Corinne C. CS 929 A G Bartlett blg. Tel 829171.
Blodgett, Mrs Alma P. CS 802 Haas blg. Tels 824513; res 567480.
Bloomhart, Mrs Jessie CS postal address.
Bone, Mrs Sarah E. CS 10-4 1243 W 50th st. Tel Vermont 7065.
Booth, Mrs Ethelinda T. CS 2634 Monmouth av.
Boyce, Mrs Jennie Maud CS 1-5 Tues Thurs Sat 810 H W Hellman blg. Tels 65593; res 51938.
Brada, Mrs Frances W. CS 510 Story blg. Tels 821773; res 57419.
Brado, Mrs Mary L. CS 2220 Raymond av. Tel.
Brady, Mrs Fanny Carstarphen CS 1000 Lake st. Tel 51133.
Brannen, Mrs Ella H. CS 1047 Sunset blv.
Brinnon, Mrs Alice Farrand CS 706 Van Nuys blg. Tels 825863; res Beacon 3333.
Brown, Mrs Katherine C. CS 728 Hartford av. Tel 556434.
Brown, Mrs Mary E. Young CSB Mon Wed Fri 1215 Haas blg. Tel 53291.
Brown, William E. CSB 1215 Haas blg. Tel 879750.
Bumstead, Mrs Mary Carter CS 517¼ S Union av. Tel.
Burritt, Mrs Della B. C. CS 9-1 417 Van Nuys blg. Tel 66810. Res 5946 W Linden st. Inglewood. Tel 106 R 2.
Bushnell, Mrs Mabel Cone CS 835 Loew's State blg. Tels 820691; res 822276.
Butler, Mrs Anna V. CS mornings 2309 Raymond av. Tel Bea. 5856.

Campbell, Mrs Annie Anstee CS 10-4 Tues Thurs Sat 928 Loew's State blg. Tel Bdwy 2263.
Campbell, Mrs Chloe E. CS afternoons except Sat 510 W P Story blg. Tel 821-773.
Campbell, George B. CS 10-4 501 Story blg. Tels Bdwy. 7453; res So. 3859.
Campbell, Mrs Margaret T. CS 7158 Holmes av, Florence. Tel Hum. 3859.
Campbell, Mrs Lucy A. CS 918 Haas blg.
Carlson, Miss Vivian CS 934 A G Bartlett blg. Tel 825-460.
Carlstrom, Mrs Carrie CS 1-4 1337 E 43d st. Tel South 4675.
Carney, Leonard T. CS 9-1 523 H W Hellman blg. Tel 615-63. Res 949 Fairfax av. Tel 436-652.
Carrington, Miss Virginia CS Duke apts.
Carter, Mrs Mary E. CS 502 H W Hellman blg. Tel 828574.
Carus, Mrs Carrie Gaskill CS 835 Green av.
Cass, Miss Marian CS 10-2 except Sat 128 E 25th st. Tel 22346.
Cassidy, Mrs Lulu CS 548 S Spring st. Tels 885097; res Vermont 5220.
Chaffee, Miss Eva L. CS Mon Wed Fri 529 H W Hellman blg. Res 4769 Hollywood blv. Tels 63654; res 599-904.
Chapin, Miss Adelaide M. CS 1116 Haas blg. Tel 871-281.
Chapman, Mrs Laura A. CS 731 Citizens Nat bnk blg. Tel 67892.
Cheesman, Mrs Mary Johnson CS 2391 W 16th st. Tel 75633.
Chelson, Theodore A. CS 502 H W Hellman blg. Tel 876477.
Childers, Mrs Alta B. CS 10-1 Tues Thurs Sat 810 H W Hellman blg. Tel 65593.
Christin, Mrs Leonia D. CS 10-5 Mon Wed Fri 706 Van Nuys blg. Tel 825863. Res 1618 S Van Ness av. Tel 75486.
Church, Miss Cornelia C. CSB (teacher) 607 S Hill st. Tel Drex. 6597.
Cobb, Mrs Jessie P. CS 1016 Haas blg. Tels 61819; res 760601.
Coffman, Mrs Edith M. CS 602 H W Hellman blg. Tel 829398.
Cohen, Mrs Alice Hale CS mornings except Sat 816 N Andrews blv. Tel Dunkirk 6389.
Cohen, Mrs Amelia CS 106 N Kingsley drive. Tel 568-352.
Conway, Mrs Anna M. CS 5410 3d av. Tel Vt. 3688.
Cook, Mrs Jessie MacDonald CS 526 Story blg. Tel 828-533.
Cool, Mrs Mabel A. CS 216 S Alexandria st. Tel 568-454.
Cooper, Mrs Mary B. CS Cordova hotel. Tel 875-451.
Corby, Mrs Blanche K. CSB (teacher) by appointment 624 H W Hellman blg.
Cotner, Mrs Emma CS 1300 May Crest av. Tel Garvanza 0720.
Cox, Miss Mary E. CS 951 W 35th pl. Tel 22996.
Cunningham, Mrs Fanny E. Reese CS 10-4 Mon Wed Fri 514 H W Hellman blg. Tels Main 5479; 559208.

Dabney, Mrs Inez H. CS 4827 Elmwood av. Tel 435282.
Davis, Mrs Elizabeth A. CS Mon Wed Fri 514 Haas blg. Tels Bdwy. 0961; res 583277.
Davis, Mrs Georgia Selby CS Citizens bnk blg. Tel 63205.
Davis, Mrs Hannah S. CS 408 Van Nuys blg. Tels 66158; res 75290.
Davis, Mrs Louise Norton CS 627 A G Bartlett blg, 215 W 7th st.
Derby, Mrs Mary Rose CS 1318A S Hobart blv. Tel 70451.
Deyo, Mrs Rachel Goss CS 2859 Leeward av. Tel.
Deyo, William S. CS 2859 Leeward av. Tel.
Dickey, Edward W. CSB (teacher) Story blg.
Dierks, John CS Tues Thurs 1102 Haas blg. Tel 615-21. Res California and Orange sts, Glendale. Tel 2419 R.
Dieterich, John F. CS 100 N Coronado st. Tel 556273.
Dodd, Mrs Sadie B. CS mornings except Sat 1889 W 22d st. Tel 762371.
Dodge, Francis I. CS 739 Citizens Nat bnk blg. Tels 828927; res Garvan. 3728.
Dorsey, Mrs Ida S. CS postal address 2315 10th av. Tel 73777.
Du Bois, Miss Edna CS 10-1 2101 Hillcrest drive.
Duffy, Mrs Alice C. CS 841 W 23d st. Tel Beacon 5088.
Duncan, Mrs Maie CS (colored) 10-5 1542 E 25th st. Tel Hum. 5985 W.
Dunham, Mrs Susan V. CS 3525 W 4th st. Tel Wils. 5993.
Dunn, Miss Myrtle CS 1411 N Alvarado st. Tel Drex. 6595.
Durkee, Jay B. CS 621 Loew's State blg. Tel 820-022.
Durkee, Mrs Lillian Barker CS 4322 Dalton av. Tel.

Eaton, Mrs Ella CS 1-4 608 N Gower st. Tel Holly. 5317.
Edens, Mrs Mabel C. CS 643 W 74th st. Tel Uni. 3587.
Edes, Archibald W. CS 512 H W Hellman blg. Tel 820913.
Edes, Mrs Sara Clark CS Hotel Darby. Tel 289-031.
Esgen, Mrs Elizabeth J. CS 10-1 Tues Thurs Sat 624 H W Hellman blg. Tels 821723; res 73905.
Estes, Mrs Lillian C. CS 523 N Beachwood drive. Tel 438-941.
Evans, Miss Louemma CS postal address Ambassador hotel.

Fariss, Mrs Daisy C. CS 2204 5th av. Tel 763-782.
Farrar, Mrs Matilda L. CS 629 W 35th st. Tel Hum. 6485.
Fay, Miss Kate W. CS 142 S Alexandria av. Tel 568107.
Felch, Mrs Grace A. G. CSD 211 S Gramercy pl.
Finch, Mrs Mary Edmonds CS 1611½ Oak st. Tel Bea. 1989.
Findley, Mrs Nellie F. CS 9-12 313 North av 50. Tel Gar. 2233.
Flash, Mrs Nell CS Tues Thurs Sat 525 Story blg. Tel 644-26. Res 5332 Lemon Grove av. Tel Holly. 2119.
Foster, Mrs Mary E. CS 1217 Haas blg. Tels 820733; res Uni. 2007.
Fox, Miss Evangeline CS 1217 Haas blg.
Frain, Adnah K. CS 1120 W 27th st. Tel Beacon 0496.
Frick, Mrs Elizabeth W. CS RR 12, box 302. Tel 297571.
Fuller, Mrs Kate Hooks CS 2833 San Marino st. Tel Dun. 6299.

Gee, Mrs Sarah Townsend CS 12.30-5 Wed Sat Citizens Nat bnk blg.
Geldreich, Mrs Grace D. CS 1006 S Alvarado st. Tel 51511.
Germain, Miss Clare CS Mon Wed Fri 629 H W Hellman blg. Tel 821513. Res 1224 Surf av, Balboa. Tel Newport 335.
Gibson, James Crawford CS 834 Loew's State blg. Tels 821520; res 436664.
Giffen, George Monroe CS 535 H W Hellman blg. Tel 828439.
Gleason, Mrs Rose M. CS 509 W P Story blg. Tel 66639.
Goldsborough, Mrs Mary E. CS 3762 La Salle av. Tel 762-811.
Goodin, Mrs Leola A. CS 1014 S Union av. Tel 52630.
Gowdy, Mrs Dorothy A. CS 613½ N Kenmore av. Tel 597-568.
Graf, Miss Emma CS 2136 W 28th st. Tel 75874.
Graham, Mrs Belle CS 623 H W Hellman blg. Tels 827898; res 877857.
Graham, Miss Mabelle Harris CS 708 I N Van Nuys blg.
Graham, Mrs Nellie Ballard CS Duke apts. Tel Drexel 1883.
Graham, Robert CS 623 H W Hellman blg. Tels 827898; res 877857.
Gray, Mrs Alpha Spaulding CS 1218 Haas blg. Tel Met. 0272.
Gray, Amos H. CS 1218 Haas blg. Tel Met. 0272.
Gray, Mrs Louise CS 316 N Larchmont blv.
Greene, Alexander M. CS 733 Citizens bnk blg. Tels 65223; res Wils. 9735.
Greene, Harry W. CS Tues Thurs Sat 514 Haas blg. Tels Bdwy. 0961; res 435-835, Holly. 4537.
Gregory, Louis A. CSB (teacher) 9-1 501 Van Nuys blg. Tel Main 3528. Res 927 Carondelet st. Tel Drex. 2149.
Greppin, Mrs Kate S. CS 10-3 Mon Wed Fri 810 H W Hellman blg. Tels 65593; res West 5455.
Griffin, Burwell O. CS 9-4 422 H W Hellman blg. Tels Bdwy. 7591; res 568028.

Haines, Mrs Elizabeth H. CS Mon Wed Fri 928 Loew's State blg. Tel Bdwy. 2263.
Hall, Miss Lulu B. CS 10-2 334 S Catalina st.
Hall, Mrs Minnie C. CS 116 N Catalina st.
Hardman, Mrs Rena Bell CS 514 Story blg. Tel 820057.
Harris, Mrs Mary Madora CS 9-1 5712 Hooper av. Tel 291-599.
Harris, Mrs Violet H. CS 2525 5th av.
Harvey, Charles Allen CS 903 Haas blg.
Hatfield, Mrs Sarah W. CS 1735 W 6th st. Tel Wil. 3927.
Hathaway, Mrs Kate W. CS 210 N Kingsley drive. Tel 560361.
Hawley, Mrs Helen J. CS 685 Witmer st. Tel 51935.
Hebbard, Mrs Josephine A. CS 509 Story blg. Tel 66639.

LOS ANGELES (continued)

Hedenbergh, Miss Agnes E. CS 10-4 except Sat 702 Haas blg. Tel 113-91. Res 646 S Citrus st.
Henderson, Mrs Anna Eliza CS 10-4 Mon Wed Fri 7313 S Hoover st. Tel Vt. 8183.
Hessler, Mrs Annie R. CS 1771 W 21st st. Tel West 6135.
Higley, Mrs Ida Nelson CSB 12-4.30 H W Hellman blg. Tels 14969, res 595531.
Higley, Mortimer J. CSB H W Hellman blg. Tel 14969.
Hitchcock, Mrs Julia Goss CS Mon Wed Fri 104 Pinehurst apts, 2858 Leeward av. Tel Drex. 9813.
Holt, Mrs Louise CS 808 Garland blg. Res tel Alhambra 1526.
Homrighousen, Mrs Lucretia CS 5021 1st av.
Hostetter, Harry A. CS 518 Story blg. Tels 67861; res Holly. 3613.
Houseman, Mrs Fanny J. CS 4454 W 10th st. Tel 763764.
Howard, Mrs Edith P. CS Mon Wed Fri 525 Story blg. Tel 64426. Res 849 S Kingsley drive. Tel 560248.
Howe, Mrs Frances Palmer CS 1026 Burck pl. Tel 769043.
Hubbard, Walton CSB (teacher) 444 S Serrano av. Tel 560376.
Husser, Joseph J. CS Baker Detwiler blg. Tel Main 5957.

Ingraham, Mrs Alma N. Calkins CS 515 Haas blg. Tel 820-812.

James, Mrs Lillian CS 2013 N Vermont st.
Jenkins, Mrs Sadie CS 1-4 933 E 40th st. Tel Hum. 5640.
Jennings, Miss Alice CSB (teacher) Hotel Stillwell.
Jerauld, Miss Martha E. CS 731 Citizens Nat bnk blg.
Johnson, Andrew M. CS 931 Citizens Nat bnk blg. Tel 61167.
Johnson, Mrs Beatriece CS Mon Wed Fri 901 Haas blg. Tels 820915; res 75432.
Johnson, Mrs Minnie E. CS 3022 W 12th st. Tel.
Jones, Mrs Elma Pratt CSB Tues Thurs Haas blg. Tel 63786.

Karpe, Gustav A. CS 1105 Haas blg. Tels 827-838; res Drex. 5450
Kay, Mrs Katherine W. CS Hotel Abbey.
Keller, Mrs Florence Davis CS 3217 London st. Tel Wils. 9452.
Kimball, Mrs Addie L. CS postal address 1306 S Westlake av.
Kirtland, Charles Lorraine CS 732 Bartlett blg. Tel 873170.
Kirtland, Mrs Flora Ellis CS 1323½ S Wilton pl. Tel 769572.
Klewe, Mrs Mary CS 4253 S Budlong. Tel 26206.
Knapp, Miss Dora M. CSB (teacher) 2221 3d av.
Kraner, Mrs A. Frances CSB (teacher) Mon Tues Thurs Fri 1212 Haas blg. Tel 11626.
Krienitz, Miss Annie CS 832 W Santa Barbara av. Tel Ver. 8124.
Kunkel, Miss Cordelia CS 808½ W 41st st. Tel Ver. 3301.
Kunkel, Miss Mary A. CS 808½ W 41st st. Tel Ver. 3301.

Latch, Frank CS 10-4 419 Haas blg. Tels 882353; res Uni. 3013.
Lawrence, C. Lewis CS 4707 W 17th pl. Tel 767655.
Lawrence, Mrs Viola B. CS 4707 W 17th pl. Tel 767655.
Leeper, Mrs Jennie S. B. CS 1214 S Hoover st. Tel Drex. 9875.
Leonard, Mrs Carlotta Western CS 9-1 518 Haas blg. Tels 61942; res 297308.
Lessig, Mrs Clara Bell CS 624 S Wilton pl. Tel 560632.
Lewis, Mrs Mary J. CSD (teacher) 513 H W Hellman blg. Tel 280894.
Lindsley, Mrs Olga CS 9-4 706 Van Nuys blg. Tel 825863. Res 980½ W 43d pl. Tel Uni. 2021.
Linley, Mrs Rosa Rupert CS 2122 Ellendale pl. Tel Beacon 7760.
Lockhart, Mrs Ione I. CS 9-1 528 H W Hellman blg. Tel 820-468.
Lord, Mrs Rachel Willis CS 11-4 6171 Piedmont av. Tel Garv. 3823.
Lowes, Charles Porter CS 518 Story blg. Tel 820895.

Macneil, Mrs Elizabeth M. CSB (teacher) 9-1 except Wed Sat 717 Van Nuys blg. Tels 826704; res 593830.
Magenheimer, Miss Barbara M. CS mornings 516 W P Story blg. Tel 67554.
Manning, Mrs Cora A. CS 514 Story blg. Tel 15611.
Marsh, Mrs Marie S. CS 5021 2d av. Tel Vermont 3915.
McBride, Edwin Hall CS 517 Story blg. Tel Bdwy. 4007.
McBride, Mrs Verna Baker CS 517 Story blg. Tel Bdwy. 4007.
McCann, Mrs Lyle Shipp CS Hotel Gotham.
McClure, Mrs Fanny B. Stewart CS 9-12 2835 Whittier blv. Tel Boyle 4545.
McCracken, Miss Katherine C. CS 501 H W Hellman blg. Tels 829575; res Dunkirk 3071.
McCrea, Mrs Ann M. CS 4805 Pasadena av. Tel Garvanza 3643.
McDaniel, Mrs Josephine CS 529 H W Hellman blg. Tel 63654.
McJennett, Mrs Carol K. CS 1017 Manzanita st. Tel 598-906.
Mead, Mrs Eva M. CS 1515 Arapahoe st. Tel Bea. 0353.
Meadows, Mrs S. Carrie CS 518 Haas blg. Tel 61942.
Meckstroth, Mrs Mary CS 10-2 517½ Heliotrope dr. Tel 594118.
Merry, Mrs Minnie M. CS 172 E 50th st.
Messer, Mrs Julia CS 708 Van Nuys blg.
Miller, Charles Hunter CSB (teacher) 408 S Manhattan pl. Tel 560169.
Miller, Mrs Cora Mabel CS 1427 Edgecliff drive. Tel 597-696.
Miller, Miss Minnie L. CS 972 Deane av. Tel 75209.
Millsap, Mrs Melissa A. CS 1130 W 46th st. Tel Ver. 3919.
Minton, Mrs S. Anna CS 4318 S Grand av. Tel 291-378.
Moeller, Mrs Friedericka CS 334 E 112th st.
Moore, Mrs Nella C. CS 116 North Virgil av. Tel Wils. 7510.
Moran, P. James CS 10-4 1026 Merchants Nat bnk blg, 6th and Spring sts. Tels 881-399; res 569401.
Morgan, Franklyn J. CS 9-4 548 S Spring st. Tels 881-399; res 50071.
Morice, Mrs Caroline CS 4705 Van Ness av. Tel Ver. 2082.
Morrison, Mrs Margaret E. CS 1146 W 53d st.
Mullin, Mrs Helen M. CS 737 S Bonnie Brae st. Tel 54830.

Newell, Mrs Florence E. CS Tues Thurs Sat Haas blg. Tel 820733.
Newman, Mrs Emma Easton CSD (teacher) 501 H W Hellman blg. Tels 829575; res Dunkirk 2966.
Nix, Mrs Rosamond D. CS Tues Thurs Sat 912 Loew's State blg. Tels 820051; res 50071.
Nones, Mrs Mary C. CS 1-5 2742½ W 9th st. Tel Dun. 4193.
Nye, Miss Alberta Eaton CS 42 St James park. Tel Beacon 3487.

Oliver, Mrs Ella Markey CS 4237 S Grand av. Tel 294997.
Olsen, Mrs Cora Y. CS Hotel Trinity.
O'Neill, Mrs Edith Crawford CS 635 Loew's State blg, Broadway at 7th st. Tels 820-161; res 596-718.
Osborne, Miss Bessie Parker CS 149 N Commonwealth av.

Pardoe, Frank H. CS 9-4 Mon Wed Fri 703 Haas blg. Tels 824926; res 51511.
Parsons, Mrs Anna N. CS 10-4 334 H W Hellman blg. Tels 884-327; res Drex. 3651.
Partridge, Mrs Ida M. CS 5110 Pasadena av. Tel Gar. 265.
Pascoe, Mrs Ella CS 4824 Van Ness av. Tel 799342.
Patterson, Asa T. CS 9-1 502 H W Hellman blg. Tel 876477. Res 7062 Hawthorne av, Hollywood. Tel Holly. 5178.
Patterson, Mrs Mary J. CS Hotel Trinity.
Peckham, Mrs Evangeline CS 1345 W 5th st. Tel 581150.
Perkins, Mrs Lucia L. CS 919 Haas blg.
Perry, Mrs Agnes W. CS 10-4 Mon Wed Fri 517 Haas blg. Tels Met. 1829; res Alhambra 1459.
Perry, Mrs Sara A. CS 1150 W 29th st. Tel Beacon 3446.
Peters, Mrs Ella Carre CS 1-5 Tues Thurs Sat 823 W P Story blg. Tels 825794; res 554031.
Phelps, Mrs Addie E. CS Tues Thurs Sat 920 Loew's State blg, Broadway at 7th st. Tel 820529. Res 523 S Virgil st. Tel Drex. 2907.
Phillips, Mrs Jennie B. CS 446 E Avenue 28.
Pink, Mrs Lola M. CS 9-12 1233 S Norton av. Tel 767708.
Plummer, Mrs Anna Logan 2816 S Hobart blv. Tel 760-601.
Possell, George W. CS 1122 S Grand View st. Tel 54579.
Poston, Albert CS Hotel Northern. Tel Pico 1053.
Preston, Mrs Lizzie Lovelady CS 521 H W Hellman blg.

Quinby, Mrs Beatrice B. CS 1.30-4.30 856 W 50th st. Tel Ver. 82.

Rahlfs, Mrs Sophia CS 3504 8th av. Tel.
Ransch, Miss Emilie C. CS 601 S. Rampart st. Tel Wils. 2255.
Rath, Mrs Nellie Fay CS 146 S Alexandria av. Tel 560699.
Read, Mrs Emma L. CS 9-3 Wed Sat; 1-4 Thurs 717 Van Nuys blg. Tels 12704; res Wils. 6749.
Reddig, Mrs Mary Halladay CS 10-4 except Sat 621 Loew's State blg. Tels 820022; res Boyle 4936.
Reeve, Mrs Ella G. CS 10-1 1842 W 24th st. Tel 766-362.
Reinken, Miss Mildred H. CS 142 S Alexandria av. Tel 568107.
Reynolds, Miss Bonnibel CS 335 Citizens Nat bnk blg. Tel 61556.
Rice, Miss Mary E. CS 10-3 916 Haas blg. Tels 67021; res 20841.
Riches, Mrs Ottilie S. CS 1.30-5 834 Loew's State blg. Tel 821520.
Rixon, Mrs Margaret D. CS 1706½ S Harvard blv. Tel 70051.
Robinson, Mrs Mariana L. CS 1800 S Vt. av. Tel Bea. 7823.
Rohe, Mrs Alice A. CS 9.30-1 except Sat 1547 W 30th st. Tel 767276.
Rose, Mrs Anna M. P. CS 1326 N Coronado ter. Tel Drex. 8294.
Ross, Mrs Rosa J. CS 9-12 Cordova hotel. Tel 875-451.
Russell, Mrs Juliette CS Rosslyn hotel. Tel Main 9246.

Saxton, Mrs Frances E. CS 321 E 40th st. Tel Hum. 1286 R.
Schaeffer, Mrs Mary Isabelle CS 5315 10th av. Tel Ver. 1970.
Schiegl, Mrs Frances G. CS 1417 Oak st. Tel 281744.
Sciple, Mrs Emma M. CS H W Hellman blg. Tels 827-656; res Uni. 5304.
Sciple, William K. CS H W Hellman blg. Tels 827-656; res Uni. 5304.
Scott, Mrs Edna Lyman CS 2951 Leeward av. Tel Drex. 9514.
Scott, Mrs Jessie Bigelow CS Alvarado ter. Tel 22107.
Sedgwick, Mrs Josephine L. CS postal address 1738 W 43d place.
Sherwood, Mrs Effie J. CSB (teacher) Mon Wed Fri 912 Loew's State blg. Tels 820-051; res Wils. 6166.
Showers, Mrs Clara Caroline CS 321 Stack blg.
Simoneau, Mrs Ida Randall CS 1102 Haas blg.
Simonsen, Mrs Mary E. CSB 619 S Bonnie Brae st. Tel 557192.
Simonsen, Severin E. CSB 9.30-4.30 1212 Loew's State blg. Tel 820011. Res 619 S Bonnie Brae st. Tel 557192.
Simonton, Joseph H. CS 741 Ottawa st. Tel 54126.
Smith, Mrs Bertha P. CS 416 E 56th st. Tel 290-318.
Smith, Mrs Docia E. CS 10-12, 2-4 1849 W 22d st. Tel West 3683.
Smith, Mrs Kate Frances CS Tues Thurs Sat 408 Van Nuys blg.
Smith, Mrs Mae June CS 1220 S Olive st. Tel 870-212.
Smith, Mrs Mary Roquest CS 9.30-4.30 426 Van Nuys blg. Tels 877881; 559413. Res 732 Camden drive, Beverly Hills.
Smith, Mrs Sarah M. CS 2621 S Hoover st. Tel Beacon 3464.
Smith, Mrs Zaidee V. CS postal address 892 Kensington rd.
Snider, Mrs Gertrude Bailey CS 509 Haas blg. Tel 15230.
Snodgrass, Mrs Flora CS 112 Ardmore av.
Snyder, Albert Ross CS 607 S Hill st. Tel Bdwy. 1406.
Sohlinger, Mrs Fay T. CS 735 Loew's State blg. Tel 824181.
Solomon, Mrs Millie CS La Fayette apt. Tel Dun. 6171.
Spangler, Mrs Helen H. CS 9-1 Mon Wed Fri 602 H W Hellman blg. Res 332 S Windsor blv. Tels 15098; 437453.

LOS ANGELES (continued)
Spann, Mrs Lucy E. CS 10-5 336 Brent st. Tel Bdwy 5001.
Sprung, Mrs Margaret Moran CS 1837 W 46th st. Tel 79673.
Stafford, Mrs Mary D. CS 10-4 Tues Thurs Sat 808 Garland blg. Tel 876510. Res 2310 Raymond av. Tel W. 5867.
Stecher, Mrs Grace Nixon CS 635 Loew's State blg. Tel 820-161.
Stephan, Mrs Annie L. CS 754 Heliotrope drive.
Stevenson. Mrs Nellie Hatch CS 10-4 1310 S Bonnie Brae st. Tel Beacon 5741.
Stewart, Mrs Florence CS 9-4 447½ S Cummings st. Tel Boyle 1996.
Stewart, Thomas P. CS 2316 28th av. Tel 767842.
Stone, Mrs Ethel W. CS 10-4 Loew's State blg. Tel 820162.
Storm, Mrs Maude Adams CS postal address 810 H W Hellman blg.
Strother, Mrs Frances B. CS 423 Story blg.
Strother, Reuben M. CS 9-4 423 Story blg. Tel 65650. Res 2509½ Ocean View av.
Stroup, Mrs Josie CS afternoons 317 S Vermont av. Tel Drex. 3054.
Sutton, Mrs Helen Harris CS 1847 Crenshaw blv. Tel 732-22.
Swartzel, Mrs Mabel W. CS 418 Story blg. Tel 877-675.
Swift, George P. CS 1328 Maltman av.
Swift, Mrs Mary Etta CS 1328 Maltman av.
Sylvis, Mrs Katherine CS 703 Haas blg. Tels 824926; res Uni. 5616.
Taylor, Miss Clara B. CS 9-12 1515 Ingraham st. Tel 52146.
Taylor, Mrs Florence M. CS 425 Story blg. Tels 67962; res Downey 1391.
Teasdel, Mrs Jennie A. CS 752 Heliotrope drive. Tel 593-983.
Thomas, Mrs Clio S. CS 680 Witmer st. Tel Broadway 4275.
Thompson, Mrs Augusta E. CS 3029 5th av. Tel 710-65.
Tilton, Mrs Irene Gaunt CS 9-1 Tues Thurs Sat 1640 N Kenmore av. Tel 592-30.
Titus, Miss Katherine E. CS 717 Van Nuys blg. Tel 12704.
Tomlinson, Mrs Melissa CS 1263½ W 25th st. Tel West 1072.
Trahn, Miss Atalanta CS 708 Van Nuys blg. Tel 71345.
Trahn, Mrs Ladora D. CSD (teacher) postal address 708 Van Nuys blg.
Truslow, Mrs Julia B. CS Jamieson apts.
Turner, Mrs Dora CS The Dagmar, 840 S Hope st. Tel 875234.
Underwood, Mrs Rae CS 9-4 511 Garland blg. Tels Pico 4836; res 59276.
Van Allen, Mrs Ida L. CS 548 S Spring st. Tels 881399; res Ver. 5429.
Van Derslice, Mrs Hortense CS 935 Bixel st. Tel 51397.
Van Derslice, Samuel I. CS 422 Story blg. Tel 62526.
Vaughn, Mrs Sarah J. CS 902 Loew's State blg. Tel 820162.
Venni, Mrs Henriette Kahn CS Tues Thurs Sat 511 Garland blg. Tel Pico 4836. Res 1636 N Alexandria av.
Vose, Mrs Lillian L. CS 677 S Carondelet st. Tel Drex. 8106.
Waggoner, Mrs Artie M. CS 1470 W 50th st. Tel Uni. 2780.
Walcott, Mrs Inez M. CS 914 Loew's State blg. Tel Bdwy. 1759.
Wallace, Mrs Mattie L. CS 10-4 2115 5th av. Tel 74396.
Waltz, Mrs Rebecca CS 1425 S Hoover st.
Washburn, Hal B. CS 523 H W Hellman blg. Tel 61563.
Watts, Mrs Gertrude M. CS See San Pedro.
Webb, Mrs Laura C. CS 1903 Santa Ynez st. Tel Wils. 7150.
Webb, Mrs Marietta Thomas CS postal address 2141 Santee st.
Webber, Mrs Ethel L. CS Mon Wed Fri 920 Loew's State blg, Broadway at 7th st. Tel 820529. Res 906½ W 41st drive. Tel Ver. 1148.
Weller, Mrs Charlotte D. CS 3110 Walton av. Tel Beacon 2398.
Welstead, Mrs Alice W. CS 206 N Irving blv.
Wern, Mrs Leila Kingsley CS 627 A G Bartlett blg, 215 W 7th st.
West, Mrs Marie A. CS 232 N Coronado st. Tel Dun. 3367.
White, Mrs Nellie M. CS 1137 Ingraham st. Tel 51774.
Whitehead, Mrs Elizabeth CS 1109 Ingraham st. Tel Holly. 9773.
Wieligman, Mrs Mary E. CS 1838 S Flower st. Tel 284426.
Wiley, Mrs Harriet Loretta CS 1414 W 22d st. Tel W. 565.
Williams, Mrs Annetta CS Tues Thurs Sat 901 Haas blg.
Williams, Mrs Georga C. CS 1305 Ingraham st. Tel Drex. 5800.
Willingmyre, Mrs Lyla B. CS Tues Thurs Sat 517 Haas blg. Tels. Met. 1829; res Alhambra 1459.
Wills, Mrs Anna L. CS 1-4 230 W 62d st. Tel 291909.
Wilson, Mrs Henrietta Inman CS 445 N Larchmont blv. Tel Hol. 6256.
Wing, Mrs Jennie F. CS 9-1 736 Whittier st. Tel 549-39.
Winn, Mrs Eudora C. CS 1835 E 63d st.
Winter, Mrs Matilda B. CS 10-1 1223 W 8th st. Tel M. 2380.
Wolcott, Mrs Carrie B. CS 1-5 513 Story blg. Tel 62632.
Woolley, Mrs Anna CS 304 Loreto st. Tel Linc. 2189.
Works, Mrs Harriett W. CS Mon Wed Fri 823 W P Story blg. Tels 11793; res 560236.
Yates, Miss Ethel CS 1197 W 29th st. Tel Bea. 4799.
Young, Mrs Emma CS 10-5 417 Van Nuys blg. Tels 66810; res Wils. 128.
Young, Mrs Florence F. CS 608 W 58th st.
Ziegler, Mrs Emma C. CS 3020 S Vermont av.

LOS GATOS—Crawford, Mrs Ethel B. CS. Tel 54 R.

MADERA—Odren, Mrs Julia C. CS 308 North L st.

MARTINEZ—Lancaster, Mrs Sarah B. CS 1625 Willow st. Tel 468.

MARYSVILLE—Jones, Mrs Bernice W. CS 511 D st. Tel 181.

McKITTRICK—Pearson, Mrs Leola CS. Tel Main 53.

MERCED—Albright, Mrs Luella D. CS 204 21st st. Tel 203.

MILL VALLEY—Malyon, Miss Edith E. CS 106 Cascade drive.

MODESTO—Cook, Miss Pearl H. CS Beard blg, 11th st. Tels 1269; res 1677.
Isel, Mrs Minnie Bell CS 10-4 Ramont blg, 1027 I st. Tels 1587, 1344.
Worthen, Arthur L. CS 929 10th st. Tel 556.

MONROVIA—Ellis, Mrs Sadie Baglole CS 319 Stedman pl. Tel Black 563.

MONTEREY—Grimes, Mrs Lilian M. CS 9-2 414 Clay st. Tel 556

MONTROSE—Clark, Mrs Lillian K. CS 712 Honolulu av. Mail Route 4, Box 28-0 Glendale.

MORGAN HILL—Anderson, Mrs Effie L. CS El Tora st. Tel.

MOUNTAIN VIEW—Levy, Mrs Elida Becker CS Tel 256 F 3.

NAPA—McDougall, Mrs Mary A. CS 1552 Polk st. Tel 172.
Smith, Mrs Winifred Moss CS 10-4 1127 Brown st. Tel 847.

NEVADA CITY—Magonigal, Mrs Ida M. CS Zion st. Tel 131.

OAKLAND—Anthony, Miss Clare CS American bnk blg. Tel Oak. 1146.
Applegarth, Miss May S. CS American bnk blg. Tel Lake. 2247.
Armstrong, Mrs Nina B. CS 509 1st Sav bnk blg. Tel Oak. 8635.
Augsburg, Mrs Edna K. CS 4295 Gilbert st. Tel Pied. 7658.
Baker, Miss Septina CS 1971 Franklin st.
Ballard, Mrs Inez M. CS 10-12 3715 Telegraph av. Tel Pied. 5389.
Barnett, Mrs Lucile A. CS 691 Wesley av. Tel Lake. 5536.
Barton, Mrs Louise S. CS 412 Bellevue av.
Bell, Mrs Jessie R. CS 4324 Everett av. Tel Merritt 3832.
Blaine, Mrs Ola May CS 818 E 16th st. Tel Merritt 2480.
Blodgett, Mrs Frances S. CS 1-4 Mon Wed Fri 621 Boulevard way.
Bonham, Herbert Earl CS American bnk blg. Tel Lake. 571.
Bray, Mrs Eva J. CS 296 Park View terrace.
Browne, Mrs Morgenia CS postal address 621 Boulevard way.
Chauncey, Miss Anna CS 2410 14th av, E. Tel Merritt 2060.
Cornish, Mrs Margaret E. CS 3-5 except Wed 1560 Madison st. Tel Oak. 2020.
Dasher, Mrs Kathleen K. CS 424 Bellevue av, apt 1. Tel.
Deadrich, John A. CS 202 Federal blg. Tel Oak. 156.
Deadrich, Mrs Lydia P. CS 3735 Woodruff av. Tel Mer. 2125.
Dealey, Mrs Edna E. CS 503 Easton blg. Tels Oak. 1188; res Lake. 3883.
Dexter, Mrs Helen G. CS 10-2 4637 Park blv. Tel Merritt 1573.
DiVoll, Mrs Lydia A. CS 407 Euclid av.
Dodge, Mrs Adah F. CS Tues Thurs Sat American bnk blg. Tels Oak. 9291; res Lake. 9160.
Dunn, Mrs Priscilla M. CS 1-5 1901 Franklin st. Tel Oak. 7581.
Elder, Robert CS Federal blg, Broadway. Tels Oak. 2182; 1198.
Esterbrook, Mrs Minnie CS 1-5 exceept Sat 5609 Ocean View drive. Tel Pied. 7755.
Finch, Mrs Clara D. CS 2-4 except Mon Sat 3061 Richmond blv. Tel Lake. 7147.
Fluno, Mrs Ella V. CSB (teacher) 1732 Franklin st.
Fogg, Mrs Lydia G. CS 759 Santa Rey av.
Fowle, Mrs Harriett E. CS 1969 Franklin st. Tel Oak. 1996.
Grant, Mrs Sophia A. CS 1231 Adeline st. Tel Oak. 7662.
Hale, Mrs Jean H. CS 10-4 Tues Thurs Sat American bnk blg. Tel Oak. 5077
Haly, Mrs E. Madeliene Standish CS 1-4 except Sat 666 Walsworth av. Tel Pied. 805.
Hansen, Mrs Mabel M. CS 509 American bnk blg. Tels Oak. 8635; res Pied. 8857.
Hawley, Mrs Flora F. CS 103 Peralta apts, 13th and Jackson sts. Tel Lake. 499.
Hildebrand, Mrs Pleasant CS Key Route Inn. Tel Oak. 5924.
Isaacson, Emil CS 1735 28th av. Tel Fruit. 3647.
Jackson, Mrs Minnie Harmon CS 1-5 1735 Webster st. Tel Oak. 5736.
Jellison, Mrs Eugenia M. CS 182 Santa Clara av.
Kenbrook, Mrs Estella G. CS 585 Jean st.
Kerrick, Mrs Cleopatra A. CS 521 1st Nat bnk blg. Tels Oak. 2701; res Lake. 2477.
Kerrick, Fred B. CS 521 1st Nat bnk blg. Tels Oak. 2701; res Lake. 2477.
Kimball, Miss Elizabeth CS 1-5 except Sat American bnk blg. Tels Lake. 571; res Oak. 8769.
Kimball, Mrs Flora D. CS 406 20th st.
Kimball, Franklin P. CS 406 20th st.
Lamoureux, Mrs Judith CS 510 Lake Park av. Tel Oak. 4982.
Lord, Mrs Annie H. CS 348 34th st. Tel Hum. 704.
Lord, Arthur K. CS 9-12 523 1st Nat bnk blg. Tel Lake. 1113. Res 348 34th st. Tel Hum. 704.
Lutz, Mrs Ruby S. CS 394 20th st.
Marshall, Mrs Anna CS 1-4 except Fri 148 Moss av. Tel Pied. 8510.
McAvoy, Mrs Jenny Lind CS 371 60th st. Tel Pied. 1040.
McBurney, Elmer CS 637 Viona av. Tel Oak. 5261.
McBurney, Mrs Lizzie H. CS 637 Viona av. Tel Oak. 5261.
McKesson, Mrs Clara CS 1352 E 26th st. Tel Mer. 5154.
McLeod, Edgar CS Federal Realty blg. Tels Oak. 3196; res Mer. 43.
McLeod, Mrs Mary Dallas CS Federal blg. Tels Oak. 3196; res Mer. 43.
Mitchell, Mrs Marion Cummings CS 50 Fairview av. Tel Pied. 253.
Morison, Mrs Anne H. CS 9-12.30 Easton blg. Tels Oak. 1188; res Lake. 9790.
Nash, Alfred E. CS 11-4 except Thurs 1008 American bnk blg. Tels Oak 118; res Oak. 752.
Nevel, Mrs Mary E. Pryor CS 1469 33d av. Tel Fruit. 5868.
Nicholson, Mrs Florence CS 303 Peralta apts. Tel Lake. 2269.
Norris, Mrs Augusta Cole CS 2059 Franklin st.
Nyman, Mrs Hulda CS 876 Aileen st. Tel Pied. 9267.
Pangburn, Miss Bess M. CS 614 1st Nat bnk blg. Tel Oak. 949.
Patterson, Mrs Mabel CS 1024 Grand av. Tel Lake. 5165.
Peebles, Mrs Gertie CS 415 Moraga rd. Tel Humboldt 170.

OAKLAND (continued)
Reese, Miss Lillian Clyde CS 407 Euclid av. Tel Oak. 1112.
Reynolds, Charles Daniel CSB (teacher) American bnk blg. Tels Oak. 2497; res Pied. 5419.
Reynolds, Mrs Elizabeth M. CS 501 Plaza blg. Tels Oak. 1147; res Oak. 9475.
Roach, Mrs Evelyn A. CS American bnk blg. Tel Oak. 9291.
Robertson, Gilbert CS 523 1st Nat bnk blg. Tel Lake. 1113.
Robinson, Mrs Annie Prince CS Federal Realty blg. Tels Oak. 156; res Lake. 4346.
Rodcn, Mrs Mary Alice CS 4251 Gilbert st. Tel Pied. 7696 R.
Runner, Mrs Sophia A. CS 1-5 1936 Fruitvale av. Tel Fruit. 3930.
Schreiner, Mrs Madeline M. CS 4710 Market st. Tel Pied. 3548.
Seelau, Mrs Rosalie CS 9-12 except Sat 2224 47th av. Tel Fruit. 789 W.
Simmons, Louis J. CS Federal blg, Broadway. Tel Oak. 156.
Small, Frederick A. CS 11-4 Mon Wed Fri American bnk blg. Tel Oak. 455.
Springsteen, Mrs Fannie CS 969 30th st.
Summers, Mrs Eleanor C. CS 1428 36th av. Tel Fruit. 1830.
Summers, Mrs Gertrude CS (colored) 1105 32d st. Tel Pied. 6981.
Thompson, Mrs Tui C. CS 679 59th st.
Tomlinson. Mrs Mary Scott 4520 Park blv.
Trefethen, Mrs Ada Van Syckle CS 680 14th st. Tel 8202.
Tucker, Mrs Ada M. CS 10-1 except Sat; 7-9 Fri 608 1st Sav bnk blg. Tels Oak. 9291; res Oak. 6577.
Van Horn. Mrs Mae T. CS American bnk blg. Tel Oak. 5077.
Watson, Mrs Venie E. CS 1760 Webster st. Tel Oak. 802.
Whitmore, Elmo Baker CS American bnk blg. Tel Lake. 2247.
Wiley, Mrs Ruth Kaiser CS 1-4 except Fri Sat 4880 Webster st. Tel Pied. 9471.
Wilson, Mrs Nellie CS 1445 89th av. Tel Elm 246.

OCEAN BEACH—Gale, Mrs Carrie May CS 4796 Brighton st.

OCEANPARK—Cheney, Mrs Katharine R. CS except Sat 148 Grand av. Tel 61796.
Cowell, Mrs Katharine CS 163 Marine st. Tels 21227 and 61436.
Ferree, Mrs Jessie Ewart CS 10-1 143 Fraser av. Tel 61115.
Hail, Thomas H. CS 10-1 163 Marine st. Tels 61436 and 21227.
Higgins, Mrs Jessie G. CS St Regis apts. Tel 63184.

OCEAN PARK HEIGHTS—Gaines, Mrs Edith Bayne CS La Ballona rd. Tel 61506. Mail Palms RR 1. Box 87.

ONTARIO—Spencer, Mrs Evelyn L. CS 222 East G st.

ORANGE—Conklin, Mrs Helena CS 281 N Grand st. Tel 85.
Lewis, Mrs Jennie L. CS 217 S Cypress st.

ORLAND—Kinkley, Mrs Myrtie CS 5th st. Tel 46 M.

OWENSMOUTH—Everett, Mrs Eliza CS R R 1.

OXNARD—Chapman, Mrs Hannah M. CS 8-1 1 Olive ct. Tel 142.

PACIFIC GROVE—Cantrell, Mrs Minnie Ayres CS 132 4th st. Tel 820 J.
Hubbard, Mrs Martha E. CS 223 17th st.
Raymond, Miss Elisebeth H. CS 112 17th st. Tel 492.

PALMS—Brooks, Mrs Angeline E. CS P O Box 36.

PALO ALTO—Armstrong, Mrs Harriet M. CS 3-5 except Thurs 553 Forrest av.
Bradford, Mrs Sallie J. L. CS 2-5 except Sat 527 Waverly st. Tel 165.
Cramer, Miss Dora E. CS 2-5 except Sat 1028 Bryant st. Tel 853.
Hoppin, Miss Clara M. CS 603 Waverly st. Tel 1308 M.
Sims, Mrs Frances CS Scott st. Tel 1190 J.
Welch, Mrs Miriam E. CS Woodland av. Tel 1303 R.

PASADENA—Ackermann, Mrs Elsie M. CS mornings 1164 N Sierra Bonita av. Tel F. 0. 3719.
Ackermann, Herman CS 1164 N Sierra Bonita av. Tel F. 0. 3719.
Badger, Mrs Agnes Dudley CS Cit Sav bnk blg.
Baker, Mrs Florence H. CS mornings 723 E Calif. st. Tel F. 0. 535.
Baker, Samuel H. CS 10-3 301 Citizens Sav bnk blg.
Ballou, Miss Orvillie CS 474 Galena av.
Bowen. Mrs Susan C. CS 542 Thompson drive. Tel Col. 4447.
Bunnelle, Miss Bonnie CS 415 Cit Sav bnk blg.
Butterworth, Mrs Mary H. CS 2-5 except Sat 100 S El Molino av. Tel F. 0. 2104.
Campbell, Miss Maurine CSB (teacher) 106 El Molino av, S.
Chamberlain, Mrs Mary Scobey CS 123 N Catalina av. Tel Col. 8391.
Denton, Mrs Harriet CS 352 Buckeye. Tel F. 0. 4919.
Ellison, Mrs Hannah Hall CS 7 Md. apt, 95 S Los Robles av. Tel F. 0. 4193.
Field, Mrs Elizabeth Edwards CS 9-1 309 Cit Sav bnk blg. Tels Col. 8410; res F. 0. 1993.
Gatch, Mrs Emma Gray CSB (teacher) 809 Oakwood pl.
Gilmour, Mrs Martha E. CS 337 N Catalina av.
Gould, Mrs Clara L. CS 483 E Walnut st.
Gray, Mrs Ethel Price CS 181 S Lake av.
Hayes, Mrs Rosa Duncan CS 304 Dodworth blg.
Heath, Miss Jennie E. CS 815 Merritt drive.
Helfrich, Mrs Nancy CS mornings 1621 Oakdale st.
Hemenway, Miss Bertha L. CS 54 S Madison av. Tel F. 0. 3233.
Hunter, Miss Julia E. CS 11-5 except Sat 132 S Lake av. Tel F. 0. 5956.
Johnson, Mrs Cora E. CS 401 Central blg. Tel Col. 422.
Johnston, Andrew G. CS postal address General Delivery.
Keeley, Mrs Mary E. CSD 908 Oak Grove av. Tel F. 0. 3265.
Keller, Mrs Sadie Litchfield CS 900 San Pasqual st. Tel F. 0. 303.
Kinter, Mrs Elizabeth L. CSB 10-1 681 W California st. Tel Col. 3230.
Lombard, Mrs Eva S. CS 1273 San Pasqual st. Tel F. 0. 5493.
McClellan, Mrs Anna L. CS 1121 Oakland av. Tel F. 0. 4713 W.
McClelland, Mrs Sara L. CS 95 N Hudson av.
Norcott, Miss Martha CS 865 N Mich. av.
Oliver, Mrs Ermina G. CS 465 E Orange Grove av.
Proser, Miss Sylvia E. CS 10-4 except Sat 132 S Lake av. Tel F. 0. 5956.
Putnam, Miss Ethel CS mornings 264 S Lake av.
Putnam, Mrs Helen E. CS mornings except Sat 264 S Lake av. Tel Fair Oaks 3601.
Reed, Mrs Cora C. CS 317 E Orange Grove av. Tel Col. 7062.
Rowan, Mrs Julia Grace CS 150 S El Molino av. Tel Col. 3097.
Sheldon, Mrs Lulu C. CS 10-2.30 except Sat Gibson blg, Colorado st at Mentor. Tels F. 0. 1502; res F. 0. 3412.
Smith, Mrs Alice Cheney CS 1-4 except Wed Sat 514 Central blg. Raymond av. Tel Col. 656. Res F. 0. 3241.
Thompson, Miss Nellie W. CS 1-4 except Sat 309 Citizens bnk blg. Tels F. 0. 50; res F. 0. 2696.
Van Arsdale, Henry CSB (teacher) 1.30-5 except Sat 714 Citizens bnk blg. Tels F. 0. 2018; res F. 0. 1099.
Voak, Mrs Cora CS postal address 301 La Casa Grande blg.
Whipple, Mrs Dorothy F. CS 845 N Holliston av. Tel Colo. 80.
Williams, Mrs Mary E. CS 805 E Orange Grove av.
Winn, Charles V. CS 9-4 414 Citizens Sav bnk blg. Tel Col. 357.
Woodward, Miss Alice H. CS 416 Citizens bnk blg.
Wright, Mrs Nita J. CS 276 N Lake av. Tel F. 0. 884.
Wright, Mrs Roselpha G. CS 811 Oakland av.
Young, Mrs Amie CS 991 Rio Grande. Tel F. 0. 5020.

PETALUMA—Roberts, Mrs Margarett G. CS 10-12, 2-4 23 Western av. Tel 325.
Smith, Woodley Bates CS 219 Kentucky st. Tel 720.

POINT LOMA—Dawley, Mrs Kate L. CS. Tel.

POMONA—Kuntz, Mrs Jane C. CS 1-5 415 S Garey av. Tel 938.
Widener, Mrs Minnie L. CS 729 Bradford st. Tel 3786.
Witte, Mrs Bertha R. CS 1-5 425 Investment blg. Tel 7171.

PORTERVILLE—Critchett, Mrs Ada L. CS 714 N Main st.

REDLANDS—De Groodt, Charles A. CS 232 4th st. Tel Black 725.
Pohl, Mrs Kate D. Grant CSB 603 W Highland av. Tel Main 1267.

REDONDO BEACH—Perkins, Mrs Mae Link CS 717 S Broadway. Tel 2204.
Woods, Mrs Bessie CS 205 Ave C. Tel 5492.

REEDLEY—Polk, Mrs Dorothy CS 1447 E st. Tel 604.
Sturgis, Mrs Katherine C. CS 1112 C st.

RICHMOND—Annett, Mrs Irene CS 342 11th st. Tel 941 J.
Mitchell, Mrs Madge C. CS 2-4 Mon Fri 434 4th st. Tel 2351.
Strom, Mrs La Verne T. CS 1229 Nevin av. Tel 145.

RIVERSIDE—Filkins, Miss Edna M. CS 1-4 except Sat 883 Main st. Tel 1484.
Hall, Mrs Agnes O. CSB (teacher) 1-4 except Sat 320 Loring blk, Main st.
Herdeg, Mrs Anna L. CS 872 W 10th st.
Lawton, Miss Ida CS 1-4 except Thurs 859 Main st.
McDowell, Mrs Lizzie A. CS 890 W 10th st. Tel 2202 W.
Nuckolls, Mrs N. Bessie CS 10-3 477 Orange st. Tel 1719.
Raby, Henry G. CS 215 W 3d st. Tel.
Suits, Mrs Mary B. CS 378 Bandini av. Tel.

SACRAMENTO—Bates, Mrs Florence I. CS 11.30-2 except Sat Capital Nat bnk blg. Tel Main 2842 W.
Berry, Mrs Eleanor Tiffany CS 12-3 Park View apts. Tel M. 5024 R.
Bradner, Mrs Clara H. CS 9-11.30 Capital Nat bnk blg.
Clifton, Mrs Jennie CS 1-4 4300 Stockton blv. Tel Cap. 457.
Colburn, Charles H. CS 320 Capital Nat bnk blg. Tel M. 5736.
Geisreiter, Mrs Ida M. CS People's bnk blg. Tels.
Gibson, Mrs Dora L. CS 11-4 except Sat 1807 Eye st. Tel Main 6229.
Gilbank, Mrs Annie M. CS 616 29th st. Tel Main 1128.
Gillenwaters, Mrs Nellie CS 2-5 Cap. Nat. bnk blg.
Hayford, Mrs Emma W. CS 2-5 Mon Wed Fri Capital Nat bnk blg.
Krebs, Mrs Harriet A. CS 12-3 2401 H st. Tel M. 2347.
McArthur, Mrs Ethel L. CS 2-4 1605 K st. Tel M. 3727 J.
Milliken. Mrs Lucy C. R. CS 905 H st. Tel M. 4065.
Neelley, Mrs Maybelle W. CS 2-5 except Sat 815 28th st. Tel 2463 J.
Perkinson, Mrs Fanny Clarke CS except Sat 628A 14th st. Tel M. 7172.
Plummer, Mrs Belle Cady CS 1431 P st. Tel 7633.
Reilley, Mrs A. Leone CSB (teacher) 2-4 except Sat 608 People's bnk blg. Tel M. 818.
Thomas, Mrs Laura C. CS 10-2 1515 10th st, apt 18. Tel M. 627.
Tyler, Mrs Lillian CS 1113 D st.
Webb, Miss Carolyne M. CS Bryte blg. Tels M. 7379 W; res M. 5997 W.
Yankee, Mrs Georgina A. CS 2115 16th st.

ST HELENA—Gertsen, Mrs Astrid CS Hudson av. Tel 32 J.

SAN BERNARDINO—Hilke, Mrs Celia M. CS 445 Base line. Tel 1158.
Lord, Mrs Lucina CS 1073 Mt Vernon av. Tel 490.
Pierce, Mrs Anna Gyger CS 9.30-1 202 Katz blg, E and 3d sts. Tel 1286.
Reed, Mrs Annie L. CS 386 Sixth st. Tel 2342.
Reed, Mrs Rosa CS 1.30-5 except Sat 202 Katz blg. Tel 1286.

SAN DIEGO—Baker, Mrs Nancy E. CS 1230 24th st. Tel M. 2244.
Bowler, Mrs Esther K. CS 1-4 631 12th st. Tel Main 3935.
Burr, Mrs Eleanor H. CS 10-5 2328 1st st. Tel 63357.
Card, Mrs Ida S. CS 576 Spreckels blg. Tels 65420; res Main 3668.
Carraway, Mrs J. Elleanor CS La Mar apts, 302 Thorn st. Tel Hillc. 303.
Carter, Mrs Ada R. CS 917 1st Nat bnk blg. Tels 657-53; res Hillc. 2171 W.
Champion, Mrs Euphemia L. CS 2352 1st st. Tel 63361.
Conant, Mrs Laura C. CS mornings Spreckels blg.

SAN DIEGO (continued)
Crankshaw, Mrs Esther K. CS 1522 33d st.
Culver, Mrs Elizabeth Case CS 4557 Kensington dr. Tel Hillc. 2478 J.
Davis, Mrs Ida T. CS 507 Bancroft blg. Tel Main 1732.
Decker, Fred W. CS 10-4; 9-12 Sat 809 1st Nat bnk blg. Tel Main 1776.
Devor, Mrs Elizabeth CS 719 Ft Stockton drive. Tel Hillc. 1967.
Eagon, Miss Mattie K. CS 10-4 612 Scripps blg. Res 120 Fir st. Tels 63560; res M. 5335.
Galvin, Mrs Mary M. CS 908 C st. Tel M. 3044.
Gray, Mrs Kate Joy CS 3906 Falcon st. Tel.
Hall, J Marshall CS 9-5 Spreckels blg. Tels 618-25; res 612-25.
Hammond, Edwin F. CS 1st Nat bnk blg.
Hammond, Mrs Gussie L. CS 2903 Thorn st.
Hannah, Mrs Bertha Wells CS 4076 3d st. Tel Hillc. 2145.
Healy, Miss Mina A 3586 University av.
James, Duncan A. CS 1166 11th st. Tel 63740.
James, Mrs Sara Jewell CS 1166 11th st. Tel 63740.
Jessen, Miss Annie CS 1622 29th st. Tel 61232.
Jordan, Mrs Lucy Ethel CS 9-5 307 Spreckels blg. Tel Main 2900.
Kenison, Mrs Harriet E. CS 4122 1st st. Tel Hillc. 2531 W.
Kessler, Mrs Lillie CS 12.30-4 2544 Broadway. Tel 65072.
Levis, Miss Harriet CS 4080 Cherokee av, E.
Martin, Mrs Ada Austin CS 10-3 except Sat 309 Spreckels blg. Tels 61934; res Hillc. 2790.
McCutcheon, Mrs Alma T. CS 12.30-4 except Sat 1109 1st Nat bnk blg. Tels Main 1448; res Hillc. 2152.
Moller, Mrs Clara CS 1946 C st. Tel M. 3345.
Mosher, Mrs Eva CS 4013 Van Dyke av. Tel Hillc. 2810 J.
Munger, Mrs Julia M. CS Hotel Casaloma.
Parrotte, Marcus L. CSB 2357 4th st. Tel 65114.
Parrotte, Mrs Mary H. CSB 2357 4th st. Tel 65114.
Paton, Mrs Aliton CSB (teacher) 855 23d st.
Pearson, Charles A. CS Commonwealth blg. Tel Main 3114.
Pearson, Miss Frances A. M. CS 3826 7th st. Tel Hillc. 2056.
Pettegrew, Mrs Idelle CS 3975 8th st. Tel Hillc. 839.
Pierce, Charles Edwin CS 10-12, 3-5 508 Union blg. Tel Main 3175.
Priday, Mrs Minnie CS 10-4 3978 Utah st. Tel Hillc. 4234.
Rivers, Mrs Ada Oliver CS 639 20th st. Tel 656-48.
Rivers, George Hartford CS 639 20th st. Tel 656-48.
Rutherford, Mrs Jennie E. CS 10-4 1025 1st Nat bnk blg. Tels.
Scribner, Mrs Electa E. CS 920 1st Nat bnk blg. Tel M. 1160.
Smith, Mrs Edith B. CS 1st Nat bnk blg. Tel 737.
Steinbach, Miss Jessica M. CS Mon Wed Fri 617 1st Nat bnk blg. Tels 644-71; res Hillc. 1536.
Stickney, Mrs Love A. CS 1st Nat bnk blg.
Stuart, Mrs M. Pauline CS 508 Spreckels blg. Tels.
Sylvester, Mrs Alice M. CS Sarama apt, 1440 6th st.
Terry, Charles P. CS 407 Spreckels blg. Tels 618-68; res Main 5537.
Terry, Mrs Clara Dorothy CS 407 Spreckels blg. Tels Main 618-68; res Main 5537.
Thoma, Mrs Jennie CS 755 20th st.
Tyler, Mrs Caddie Bell CS 837 30th st. Tel M. 6090.
Vansyckle, George W. CS 809 1st Nat bnk blg. Tel Main 1776.
Weeks, Mrs Augusta M. CS 601 1st Nat bnk blg.
Weeks, Charles B. CS 601 1st Nat bnk blg.
Wilcox, Mrs Ella De Groff CS 125 Brooks av. Tel Hillc. 1506 J.
Winks, Miss Blanche H. CS Casa Vida apts.
Zuch, Mrs Pearl B. CS 12-4 502 Spreckels blg. Tels 61857; res M. 4647.

SAN FRANCISCO—Alco, Julian H. CS 1-5 except Wed Sat 2151 Union st. Tels Fill. 2151; West 1400.
Bacon, Miss Lucy A. CS 11-3 Tues Thurs Sat 133 Geary st. Tels Gar. 423; res Frank. 5201.
Bailie, Mrs Anna G. CS 835 Hyde st. Tel Frank. 3968.
Baley, Mrs Virginia Harris CS 133 Geary st. Tels Gar. 38; res Gray. 264.
Bangs, Mrs Fannie M. CS mornings except Sat 730 Stockton st. Tel Kear. 1756.
Barnett, Mrs Ola S. CS 445 Ellis st. Tel Frank. 7636.
Bartlett, Mrs Josephine W. CS mornings Mon Wed Fri 166 Geary st. Tels Kear. 134; res Frank. 8800.
Bauer, Mrs Edna R. CS 10-5 Mon Wed Fri 57 Post st. Tels Doug. 625; res Fill. 1551.
Baum, Mrs Emma L. CS Chancellor hotel, 433 Powell st. Tel Doug. 2004.
Berry, Mrs Harriett S. CS 1-4 except Fri 106 Hugo st. Tel Sun. 3084.
Best, Mrs Ada C. CS 11-3 Mon Wed Fri 133 Geary st. Tel Sutter 1299 Res 873 Arlington rd, Berkeley.
Birdsall, Mrs Margaret CS 10-5 except Wed Sat 133 Geary st. Tel Sut 1516.
Boyden, Mrs Grace CS 1350 Pine st, apt 404. Tel Frank. 2653.
Brachfeld, Mrs Rose CS 10-3 Tues Thurs Sat 166 Geary st. Tels Gar. 1734; res Pros. 1202.
Braddy, Mrs Ellen CS 282 25th av. Tel Pac. 3772.
Bradshaw, Miss Sue Ella CSD (teacher) 11-3 Tues Thurs 1950 Franklin st. Tel Frank. 1040.
Braidwood, J. Addison CS 9-1 133 Geary st. Tels Gar. 423; res Pac. 3416.
Braidwood, Mrs Katherine CS 133 Geary st. Tel Gar. 423.
Breyman, Mrs Mame C. CS 1.30-5 Mon Wed Fri 133 Geary st. Tels Doug. 3331; res Frank. 3342.
Brown, Mrs Margaret J. CS 10-3 2135 Sacramento st. Tel Fill. 3852.
Bugge, Mrs Adaline G. CS 535 Geary st. Tel Frank. 9129.
Bunting, Mrs Mildred M. CS Whitney blg. Tels.
Burque, Mrs Mary J. CS 680 Sutter st. Tel Pros. 9166.
Carroll, Mrs Nellie Paull CS postal address 57 Post st.
Chandler, Mrs Jessie May CS 2-4 except Sat 3641 19th st. Tel Valencia 7430.
Chapin, Miss Joy CS 12-4 Mon Wed Fri 166 Geary st. Tels Doug. 9373; res San Anselmo 551 W.
Chase, Mrs Annie C CS 2426 26th av. Tel Sun. 2412.
Chenoweth, Mrs Henrietta CS 10-1 except Mon 166 Geary st. Tels Gar. 1437; res Park 606.
Coope, Mrs Bertha CS 10-3 Mon Wed Fri 166 Geary st. Tels Gar. 1734; res Fill. 2925.
Daugherty, Mrs May CS 10-5 509, 133 Geary st. Tels Sut. 2665; res Frank. 4262.
Davie, Mrs Abbie A. CS 746 14th st.
Davie, Charles A. CS 10-4 133 Geary st.
Dodge, Mrs Kate L. CS 1-4 except Wed Sat 970 Naples st. Tel Ran. 4606.
Doesburg, Mrs Jean Lawrie CS 571 Geary st. Tel Frank. 8678.
Doesburg, White CS 133 Geary st. Tels Gar. 4153; res Frank 8678.
Dowling, Miss Evelyn C. CS 1-5 Mon Wed Fri 133 Geary st. Tel Kear. 3084.
Drachman, Mrs Jennie CS 9-1.30 except Fri 57 Post st. Tels Sut. 4528; res Sun. 4230.
Dupuy, Mrs Cesarine CS 2-5 except Sat 166 Geary st. Tels Gar. 570; res Pac. 818.
Eldridge, Mrs Katherine CS 10-4 Mon Wed Fri 1423 Octavia st. Tel West 5248.
Ely, Mrs Jessie Brachmann CS 12-3 except Sat 851 Cal. st. Tel Doug. 753.
Felton, Mrs Mary M. CS 2-4 except Sat 133 Geary st. Tel Gar. 597.
Ferguson, Benjamin Elijah CS 625 Bush st. Tel Sut. 6278.
Fosbery, Arthur F. CS 10-12.30 Tues Sat 166 Geary st. Tel Sut. 3473.
Fosbery, Mrs Eugenia M. CSB (teacher) 10-12.30 Tues Sat 166 Geary st. Tel Sut 3473. Cable Mafos.
Foster, Mrs Alice S. CS 10.30-4.30 386 Geary st. Tel Sut. 600.
Gale, Frank Walter CSD (teacher) 1-4 Mon Wed Fri 166 Geary st. Tels Kear. 134; res West. 7906.
Gilbert, Mrs Annie CS 11-3 except Sat; 7-9 Mon Thurs 537 Central av. Tel Fill. 780.
Gilliam, Miss Alice L. CS 531 Hyde st. Tel Pros. 8816.
Goldfish, Bernard CS 11-4 except Sat 166 Geary st. Tels Sut. 4596; res Bayview 3917.
Gorfinkel, Miss Hattie CS 2153 Sacramento st. Tel West 4902.
Gould, Harry Folsom CS 1-4 166 Geary st. Tels Sut. 3473; res Pac. 3738, West 3142.
Hansen, Mrs Eunice CS 10-5 166 Geary st. Tel Gar. 1270.
Hansen, Henry CS 10-5 166 Geary st. Tel Gar. 1270.
Haskell, Olcott CSB (teacher) 12-5 except Sat 166 Geary st. Tels Sut. 864; res San Rafael 755.
Hendrick, Mrs Pearl Gillis CS 10-2 Tues Thurs Sat 133 Geary st. Tel Gar. 1384.
Hincher, Miss Myrtle M. CS 10-2 except Sat 166 Geary st. Tel Sutter 2027.
Hoffman, Mrs Aline Mallory CS 10-2 Mon Wed Fri 133 Geary st. Tel Gar. 1384.
Horton, Mrs Elizabeth Norris CS 1590 Sacto st. Tel Pros. 8962.
Hursh, Mrs Evah E. CS 715 Loew-Warfield blg.
Jaccard, Mrs Lena D. CS 9-12 653 Sutter st. Tel Pros. 3548.
Jordan, Mrs Abbie Lowell CS 1219 12th av. Tel Sun. 385.
Kimball, Miss Eugenia CS Clift hotel. Tel Pros. 4700.
Le Blond, Frank C. CS 133 Geary st. Tels Sut. 735; res Fill. 1857.
Le Blond, Mrs Mildred L. CS 133 Geary st. Tel Sut. 735.
Lehmann, Carl H. CS 11.30-5.30 Humboldt bnk blg, 785 Market st. Tels Douglas 7144; res West 324.
Lillie, Mrs Catherine D. CS 16 Loyola ter. Tel Bayview 2142.
Long, Mrs Louise B. CS 10-6 166 Geary st. Tels Sut. 6517; res Gar. 2345.
Lord, Mrs Fanny A. CS 1-4 Tues Thurs Sat 226 Tenth av. Tel Pac. 269.
Lowy, Louis CS 166 Geary st. Tels Gar. 805; res Fill. 7606. Cable Loulowy.
Lyon, Mrs Ella Ewell CS Chancellor hotel, 433 Powell st. Tel Doug. 2004.
Mabury, Miss Carlotta CS 1-4 Mon Wed Fri 133 Geary st. Tels Gar. 423; res Fill. 7194.
Maloy, Mrs Louise E. CS 11-5 975 Sutter st. Tel Frank. 543.
Manuel, Mrs Anna Josephine CS 10-1 except Tues Sat 248 Colon av. Tel Rand. 4510.
Marsh, Mrs Jean L. CS 133 Geary st. Res tel Sun. 29.
Marvin, Mrs Matilda CS 951 Eddy st. Tel.
Mayes, Mrs Carolyn Shanahan CS 10-3 166 Geary st. Tel Doug. 2246.
McCaslin, Mrs Gertrude CS 11-4 Mon Thurs 166 Geary st. Res tel Rand 4009.
Melugin, Mrs Juanita Lincoln CS 1-5 except Sat 133 Geary st. Tels Kear. 539; res Bay View 3436.
Meyer, Mrs Lyda F. CS 147 26th av. Tel Pac. 1848.
Miller, Mrs Gussie I. CS 196 Lower ter. Tel Market 8723.
Moorman, Mrs Louise J. CS 1-4 1306 Plymouth av. Tel. Rand. 1564.
Morck, Mrs Annie CS 11-3 Mon Wed Fri 133 Geary st. Tels Doug. 6592; res Park 5569.
Morgan, Miss Allie CS 46 Kearny st. Tel Sut. 3424.
Moss, Lemuel A. CS 11-4 166 Geary st. Tel Gar. 1270.
Naugle, Mrs Clara L. CS 659 44th av. Tel Bay View 3751.

SAN FRANCISCO (continued)
Noah, Mrs Sarah R. CS 805 Bush st. Tel Frank. 7679.
Noggle, Mrs Anna M. CS 2003 Lyon st. Tel Fill. 1112.
Paddison, Mrs Mary B. CS 68 Post st. Tel.
Parker, Mrs S. Elizabeth CS 376 Sutter st.
Partington, Miss Blanche CS 1-5 except Sat 166 Geary st. Tels Gar. 1437; res Park 7986.
Penfield, Mrs Adele E. CS 10-1 except Wed 133 Geary st. Tel Gar. 597.
Peters, Mrs Cinderella CS 1145 Hyde st.
Porter, Miss Ann T. CS 9-2 except Sat 166 Geary st. Tels Sut. 2027; res Park 8388.
Pringle, Mrs Alice CS 1274 Funston av.
Prior, Mrs Nellie M. CS 10-1 133 Geary st. Tels Sut. 4125; res Fill. 176.
Putnam, George Lincoln CS 133 Geary st.
Putnam, Robert Harvey 1-5 166 Geary st. Tels Doug. 880; res Fill. 2500.
Rhodes, Mrs Sue M. CS postal address 57 Post st.
Robbins, Mrs Stella Gerrish CS 1-4 except Sat 560 Powell st, apt 33. Tel Doug. 2959.
Rosengarden, Mrs Henrietta CS 10-12.30 Tues Sat 2153 Sacramento st. Tel Fill. 1749.
Ross, Peter V. CSB (teacher) by appointment 166 Geary st. Tel Sut 2027.
Russell, Mrs Ida S. CS 1-4 418 21st av. Tel Bayview 5127.
Sandelin, Charles C. CS 10-1 68 Post st. Tel Doug. 5858.
Sandelin, Mrs Mattie C. CS 2-5 68 Post st. Tel Doug. 5858.
Sands, Mrs Annie L. CS 10-1 1452 Filbert st. Tel Pros. 7503.
Schocken, Mrs Lillie CS 2-5 Mon Wed Fri 2601 Lincoln way. Tel Sun. 2503.
Schroeder, Mrs Alice CS 561 Hyde st. Tel Pros. 5316.
Shank, Floyd C. CS 57 Post st. Tel Sut. 4528.
Slocum, Mrs Gertrude S. CS 10.30-2 166 Geary st. Tel Gar. 570.
Smith, Mrs Caroline L. CS 12-4 166 Geary st. Tel Sut. 3799. Res 714 Arguello blv. Tel Bayview 325.
Smith, Mrs Marguerite E. CS 416 17th av.
Smith, Mrs Mary Coe CS 2459 Polk st. Tel Pros. 8452.
Stanton, David J. CS 9-1 19 Palm av. Tels Pac. 3738; West 3142.
Stevens, Mrs Lucie Ellis CS 1401 Masonic av.
Stewart, Mrs Lelia CS 11-3 except Sat 602 Ashbury st. Tel Park 2080.
Stewart, Mrs Tessie CS 1-3 38 Palm av. Tel Pac. 1261.
Stinchfield, Mrs Flora CS 411 Shrader st.
Stinchfield, Paul CS 166 Geary st. Tel.
Stone, Albert Cope CS 1-5 166 Geary st. Tel Sutter 3006.
Sutherland, Hugh A. CS 10-4 166 Geary st. Tel Doug. 7037.
Swenson, Mrs Margaret A. CS 1-4 Mon Wed Fri 2186 California st. Tel Fill. 5765.
Thompson, Miss Mary Hulit CS 10.30-12.30 Tues Thurs Sat 166 Geary st. Tel Kear. 134. Res 701 Post st. Tel Frank. 6620.
Vierhus, Mrs Marian Morlock CS 1-5 except Fri 1264 12th av. Tel Sun. 935.
Vincent, Mrs Laura A. CS Mon Wed Fri 133 Geary st. Tels Gar. 1730; Fill. 4679.
von Bergen, Mrs Emilie Rebecca J. CS 10-1 except Sat 2595 Washington st. Tel Fill. 1558.
Wallace, Mrs Amy Blanche CS 11-4.30 Tues Thurs Sat 133 Geary st. Tel Gar. 1730; res Fill. 2494.
Webster, Mrs Rose J. CS 701 Post st. Tel Frank. 6620.
Wheeler, Mrs Sadie CS 1-4 except Tues Sat 1009 Castro st. Tel Val. 857.
Wightman, Miss Helen F. CS 12.30-4.30 Tues Thurs Sat 133 Geary st. Tels Sut. 4854; res Frank. 6620.
Wilbur, Mrs Laura B. CS 3294 Clay st. Tel Fill. 8055.
Willet, Charles E. CS 133 Geary st. Tels Gar. 3282; res Fill. 3652.
Willis, Mrs Martha H. CS Wiltshire hotel. Tel Sutter 2290.
Wilson, Mrs Lena Morse CS postal address 1367 7th av, apt 1.
Winter, Mrs Lillian G. CS 701 Post st. Tel Frank. 6620.
Woodward, Davis A. CS 11-4 except Thurs 166 Geary st.
Woodward, Mrs Lizzie L. CS 11-4 166 Geary st. Tel Doug. 2218.
Wyller, Robert CS 11-4 except Sat 166 Geary st. Tel Gar. 1628.
Yates, Mrs Violet CS 1-5 Mon Wed Fri 133 Geary st. Tel Sut. 4854.
Yerington, Mrs Annie L. CS 3786 Sacramento st. Tel Pac. 5498.

SANGER—Kelty, Mrs Cora Bell CS Box 332.

SAN JOSE—Ainsworth, Mrs Effa C. CS 10.30-4 48 Porter blg. Tels 6143; res 1123.
Bain, Mrs Catherine M. CS 1-3 except Sat Rhodes Court. Tel 4442.
Baker, Mrs Helen M. CS 75 Viola av. Tel 1597.
Hyde, Mrs Jettora W. CS 2-5 except Thurs Bank of San Jose blg. Tel 859.
Minor, Mrs Emma C. CS 146 Orchard st. Tel 4023.

SAN LEANDRO—Allen, Miss Jane A. CS. Tel S. L. 147 J.

SAN LUIS OBISPO—Gist, Mrs Marie J. CS 1242 Monterey st.
Meyer, Mrs Kate CS 1-5 1119 Chorro st. Tel 215.

SAN MATEO—Bovee, Mrs Frances Ott CS 9-12 Mon Wed Fri 739 Highland av. Tel 1213.
Dannenbaum, Mrs Alice H. CS 9-11, 1-5 227 Elm st. Tel 524.
Jacoby, Mrs Marie CS 425 Occidental av. Tel 1409.

SAN PEDRO—Freeman, Mrs Sadie E. CS 1052 9th st, W. Tel 54 J.
Persch, Mrs Ruth L. CS 2300 S Pacific av. Tel 847 R.
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Allen, Mrs Maud CS 1791 Lanier pl.
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Lewis, Mrs Jean Daniel CS mornings The Ontario. Tel Col. 800.
Locker, Miss Jane Carter CS Woodward blg. Tels M. 5578; res N. 1554.
Macatee, Mrs Martha C. CS 9-1 Westory blg. Tels M. 6599; res Cleve. 1775.
McGrath, Mrs Augusta K. CS 304 Beverly ct. Tel Col. 10299.
MacRae, Mrs Sallie Rozier CS 2031 O st, NW. Tel Potomac 1791.
March, Mrs Eva R. CS 3007 20th st, NE. Tel Potomac 891.
Newell, Mrs Effie J. CS 1706 21st st. Tel North 6181.
Norwood, Edward Everett CSB (teacher) 9-2 Westory blg. Res 1419 Gallatin st, NW. Tels. Cable Edwood.
Oberheim, Mrs Jeannette C. CS Northbrook cts. Tel Col. 7231.
O'Connor, Mrs Mary Louise CS The Chastleton. Tel N. 10000.
Olsen, Miss Konstance CS District Nat bnk blg. Tel Main 5086.
Paschal, Mrs Lois CS 8-12.30 1422 F st, NW. Tel Main 1815.
Riggles, Mrs Ella K. CS 2700 Ontario rd, apt 3. Tel Adams 3250.
Sabine, Mrs Elizabeth F. CS 1-5 The Royalton, 918 M st, NW. Tel Frank. 8248 W.
Schmidt, Mrs Anna CS 2817 N Capitol st. Tel N. 1877.
Silberberg, Miss Berenice H. CS 11-3 1422 F st, N. W. Tels M. 2578; res Col. 7800.
Smith, Mrs M. Henrietta CS The Seward, Pa. av and 4th st, SE. Tel Lin. 7452.
Smith, Miss Sadie P. CS 2217 Washington cir, NW. Tel W. 1810.
Swasey, Miss Helen Louisa CSB (teacher) 1356 Kenyon st.
Syme, Miss Jane Grey CS 2301 Calvert st. Tel Col. 5668.
Talcott, Mrs Eunice Maud CS The Columbia. Tel Col. 3879.

WASHINGTON (continued)
Taylor, Mrs Marie Stuart Townsend CS 2701 Conn. av. Tel Adams 22.
Thorne, Miss Mary Alice CS 205 D st, NE. Tel Linc. 6351.
Tonielli, Mrs Anna C. CS 1731 H st, NW.
Van Horn, Mrs Laura H. CS Chatham ct. Tel Col. 7800.
Van Trump, Miss Ellie M. CS The Ontario.
Walton, William H. CS 9-5 418 Metropolitan bnk blg. Tel.
Waudby, Mrs Cora Cecile CS The Wallraff, 3025 15th st, NW. Tel.
Way, Mrs Mabel CS 1607 Irving st, NW.
Weisman, Miss Clara CS The Naples. Tel Frank. 1543 W.
White, Miss Ida CS 2-5 1753 Kilbourne pl, NW. Tel Adams 1473.
Whitman, Mrs Maude L. CS mornings Cathedral mans, 2900 Conn. av. Tel Col. 2025.
Whitney, Mrs Elizabeth A. CS 3151 Mt Pleasant st. Tel Col. 7672.
Wickersham, Mrs Elizabeth C. CSB (teacher) 2-5 2301 Calvert st. Tel Col. 5668.
Witham, Mrs Margaret McLeod CS 1319 F st, NW.
Woodmansee, Miss Edith L. CS 1-5 Westory blg. Tel Main 1909.

FLORIDA

AVON PARK—Ewing, Miss Elizabeth B. CS Tel.
BRADENTOWN—Saxe, Mrs Julia CS 2-4 201 Turner st. Tel 293
Tunison, Mrs Nellie CS Tel Green 139.
CLEARWATER—Green, Miss Alice M. CS. Tel.
COCONUT GROVE—Moore, Mrs Jessie S. CS The Moorings. Tel 41 R.
DAYTONA—Shouse, Mrs Maie Van Buren CS 217 S Ridgewood av. Tel 409.
Weber, Frederick J. CS 502 S Ridgewood av. Tel 412.
DAYTONA BEACH—Hewen, Mrs Eva L. CS 358 S Halifax av.
EUSTIS—Clark, Mrs M. Iowa CS 113 Grove st.
FORT LAUDERDALE—Brown, Mrs Fannie Fern CS 435 North River drive. Tel 107.
FORT MYERS—Holmes, Mrs Lizzie S. CS 139 Tournament st. Tel 222.
INDIAN RIVER CITY—Potthoff. Mrs Nellie Slocum CS 2-4.30 Wed Sat. Tel 54.
JACKSONVILLE—Baker, Mrs Kate G. CSB (teacher) mornings 511 Clark blg. Res 27 Lomax st, Riverside. Tel R. 1270.
Billings, Mrs Margaret W. CS 234 W 4th st. Tel 1483.
Cooper, Charles F. CS 9-11, 1-4 412 Peninsular Casualty blg. Tels 4378; res 6268.
Francis, Mrs Mary CS 1829 Boulevard. Tel 1203.
Gerow, Mrs Frances Clarke CS 310 Masonic temple. Tel 5383.
Hannau, Mrs Rosa L. CS 509 Clark blg. Tel 3297.
Paine, Mrs Cora D. CS 10-12 except Sat 1219 May st. Tel R. 1385
Randolph, Mrs Luella C. CS except Sat 3440 St Johns av. Tel R. 3924.
Smith, Mrs Maude Corbett CS 1619 Silver st. Tel 2099.
LAKE WORTH—Kemp, Mrs Zillah CS 2-5 828 Lake av. Tels 87 R; res 38 X 13.
White, Mrs Josephine F. CS 216 So M st.
MIAMI—Austen, Mrs Ethel B. CS 9-1 528 SW 6th st. Tel 6695.
Castle, Mrs Olive Thornburgh CS Mon Wed 219 Calumet blg. Tel 4639. Res Cutler. Mail Perrine.
Coe, Miss Lenore CS 219 Calumet blg, Flagler st and N E 3d av. Tel 4639.
Eyles, Mrs S. Gertrude CS mornings 2329 W Flagler st, Glenroyal. Tel 5416. Mail P O Box 96. Summer months Franklin hotel, Brevard, N. C.
Garey, Mrs Arvilla S. CS 2-5 38 16th av, SW. Tel 4557.
Gloss, Harry D. CS 9-5 227 Columbia blg. Res Clyde Court apt. Tels 4387; res 3238.
Gloss, Mrs Mary M. CS 9-5 227 Columbia blg. Tel 4387. Res Clyde Court apt. Tel 3238.
Kerr, Mrs Lottie E. CS 414 Congress blg. Tels 4946; res 6602.
MacDowell, Mrs May CS postal address Box 1778.
Marshall, Mrs Louise L. CS 9.30-3 241 Columbia blg. Tels 4255; res 4640.
Miller, Miss Nealie I. CS 9.30-1 515 1st Nat bnk blg. Tel 7210. Res Fairfax hotel. Tel 4147.
Snyder, Mrs Carolyn P. CS 10-2 Clyde Court, apt 103. Tel 6136.
Vay, Mrs Kathleen H. CS 207 SW 17th Court. Tel 6066.
NEW SMYRNA—Cunningham, Mrs Mabel CS. Tel 152.
OJUS—Struppler, Mrs Minnie A. CS.
ORLANDO—McMichael, Miss Edna CS 1-4 635 N Orange av, apt 8. Tel 1553.
Newbegin, Mrs Susan J. CS 635 N Orange av. Tel 1555.
Strickland, Mrs Kate C. CS 10-5 522 Osceola st. Tel 1395.
Van Buskirk, Mrs Maud C. CS 11-4.30 14 Yowell-Drew blg. Tel 20.
York, Mrs Martha M. CS 111 E Jackson st. Tel 176.
PENSACOLA—Binkley, Mrs Harriet Moore CS 117 N Spring st. Tel 1876.
ST AUGUSTINE—Lee, Mrs Eugenia CS Villa Zorayda, 85 King st. Tels 403 J; res 221 W.
ST CLOUD—Missimer, Mrs Mabel E. CS.
ST PETERSBURG—Bell, Abraham CS 9-1 410 Sumner blg. Res 249 5th st, N. Tel 563 M.
Bell, Mrs Edna M. CS 1-5 410 Sumner blg. Res 249 5th st, N. Tel 563 M.
Bishop, Richmond L. CS 502 Sumner blg. Tels 1441; res 1479 L.
Clark, Mrs Cora B. CS Park house.
Craig, Herman Miller CS 9-12, 2-4 407 Sumner blg. Tel 1443 J.
Gifford, Miss Alice E. CS 10-12 1800 1st av, S. Tel 1224 R.
Lemieu, Mrs Iva Marie CS 518 Central Nat bnk blg.
MacKay, Mrs Elsie Harriman CS 9-1 502 Sumner blg. Tel 1441. Res E. 416 9th av, N Tel 474 R. Summer months Hendersonville, N. C.
Magivny, Miss Flora CS 341 3d st, N. Tel 357 R.
Mayer, Mrs Minnie CS 10-1 402 4th av, N. Tel 1748.
Neimyer, Mrs Mary E. CS 547 1st st, N. Tel 546 M.
Pfeiffer, Miss Christina Elizabeth CS 9-12 207 1st Nat bnk blg. Tel 891 J.
Taylor, Mrs Maude H. CS 144 4th av, N. Tel 319 M.
Tichenor, Frank Howell CS 518 Hall blg. Res tel 1454 J.
Tichenor, Mrs Grace Robinson CS 518 Hall blg. Res tel 1454 J.
SEABREEZE—Bell, Mrs Elizabeth T. CS 823 Palmetto av. Tel 328 W.
Dutton, George D. CS 416 Glenview blv. Tel 495 J.
Hall, Mrs Margaret C. CS 410 Wild Olive av.
TALLAHASSEE—Argyle, Miss S. Elizabeth CS. Tel 150.
Lewis, Miss Clara CS 167 College av. Tel 27.
Lewis, Mrs Mary E. CSB 167 College av. Tel 27.
TAMPA—Delano, Mrs Grace M. CS 205 Hyde Park av. Tel 4814.
Green, Mrs Maude P. CS 10-5 620 Citizens bnk blg. Tel 3768 Res 203 Verne st.
Green, W. Truman CS 10-5 620 Citizens bnk blg. Tel 3768 Res 203 Verne st.
Irsch, Mrs Hermine CS 10-2 911 Freemont av. Tel 81-224.
Leslie, Mrs Ollie Nace CS 608 Cleveland st. Tel 3398.
Overman, Mrs Marsella M. CS 1507 Florida av. Tel 72845.
Pinnell, Mrs Joyce Lee CS 112 Hyde Park pl.
Swalley, Mrs Amelia T. CSB (teacher) 10-5 221 Hyde Park avenue. Tel 4764.
Taylor, Mrs Frances L. CS 10-5, Sat 3-5 903 Citizens bnk blg. Res 2103 Marjory st. Tel 4397.
VENUS—Trammell, Miss Mary E. CS.
VERO—Graham, Mrs Dora E. CS Box 209. Tel 14.
WEST PALM BEACH—Andrews, Mrs Mary Kirby CS 325 7th av. Tel 418 J.
Cole, Mrs Olliebelle CS 9-12 12 Lake drive. Tel 57 W.
Williams, J. Horatio CSB (teacher) 309 Hibiscus av. Tel 610.
Williams, Mrs Rosa Lewis CS 309 Hibiscus av. Tel 610.
WINTER HAVEN—Turner, Mrs Harriet Kendall CS 104 W Oak st. Tel 110.

GEORGIA

ATLANTA—Archer, Miss Grace Elizabeth CS 696 Peachtree st. Tel Hem. 335.
Carpenter, Mrs Alice E. CS 141 Prado. Tel Hem. 0570 W.
Coon, Mrs Alice Spencer CS 696 Peachtree st. Tel Hem. 7183 J. Summer months Burdett, N. Y.
Dennis, Mrs Clara E. CS 501 Grand Theater blg. Tels Ivy 4888; res Ivy 0336.
Griffith, John Ralph CS 425 Connally blg. Tel M. 1972.
Joseph, Mrs Hattie Swanson CSB postal address.
Luckie, Mrs Ella R. CS 9.30-11.30 633 N Boulevard. Tel Hem. 3618 W.
McLeod, Mrs Minnie CS 55 Kenesaw av.
Milliken, Mrs Olive J. CSB (teacher) 10-2 1008 McGlawn-Bowen blg. Tel Wal. 2672.
Nelson, Mrs Katherine Essig CS 461 N Jackson st. Tel Ivy 5454 J.
Shelton, Miss Mathilde CS 501 Grand Theater blg. Tels Ivy 4888; res Ivy 8075.
Simcox, Mrs Olive P. CS 505 Spring st. Tel Hem. 5382.
Trammell, Miss Mary E. CS See Venus, Fla.
Wilson, Mrs Julia Lee CS 438 N Jackson st.
Yould, Fred CS 903 McGlawn-Bowen blg. Tel Ivy 7586.
AUGUSTA—Johnson, Mrs Ada M. CS 1435 Broad st. Tel 1019 J.
Storey, Mrs Nellie G. CS 842 Greene st. Tel 2443.
COLUMBUS—Sarling, Mrs Leonora M. CS Ralston hotel.
COVINGTON—Franklin, Mrs Florrie Powell CS 9-1. Tel 35.
Godfrey, Mrs Caroline Hardee CS 9-1. Tel 260.
MACON—Butts, Miss Jessie C. CS 10-1 308 Grand blg. 525 College st. Tels 3718; res 5033 J.
Freeman, Mrs Alice M. CS 7 N Arlington pl. Tel 2089.
McNair, Mrs Nell B. CS 1 N Arlington pl. Tel 2105.
Saxon, Mrs Tyree A. CS 608 Forsyth st. Tel 9049.
ROME—Thomas, Mrs Mary Fort CS 503 E 1st st. Tel 577.
SAVANNAH—Blackburn, Mrs Clealand CS 1615 E Henry st. Tel. 6101 J.
Forman, Miss Harriet CS 4 W Oglethorpe av. Tel 3726.
Humphrey, Mrs Dora F. CS 83 De Renne apts. Tel 2771.
West, Mrs Pearl E. CS Forsyth apt. Tel 6536.
THOMSON—West, Mrs. Laura F. CS 9-12 301 Lumpkin st. Tel 53.

HAWAII

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Davis, Mrs Frederica B. CS 1442 Kewalo st.
Lane, Miss Marie CS 2235 Kalia rd. Tel 79976.
Scott, Mrs Edna K. CS postal address Manoa rd and Hastings st.
Shelhamer, Mrs S. Ella CS 1804 Poki st. Tel 3785.

IDAHO

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BLACKFOOT—Peck, Mrs Louie Holmes CS 81 N Shilling av. Tel 60.
BOISE—Dawson, Mrs Martha J. CS 309 Pinney blg.
Inglesby, Mrs Mary Burns CS 10-5 except Sat 1614 Jefferson st. Tel 1218.

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Oppenheim, Mrs Amelia CS 406 Pinney blg. Tel 1281.
Reed, Charles D. CS 521 N 13th st. Tel 1697.
Reed, Mrs Mary G. CS 521 N 13th st. Tel 1697.
Stearns, Mrs Alma CS 1101½ W Jefferson st. Tel 1325.
Thomas, Mrs Lila A. CS 1661 Eastman st. Tel 227.
Trumbull, Mrs Elizabeth Henrietta CS 902 Hays st. Tel 1005 J.
Williams, Arthur Charles CS 336 Sonna blg. Tels 808; res 3307.
Young, Mrs Myra CS 10-2 1201 Hays st. Tel 2767 R.
CALDWELL—Andrews, Mrs Elizabeth CS 1302 Arthur st.
Vinson, Mrs Daisy F. CS S 10th st. Tel 427 J.
CAMBRIDGE—Eckles, Mrs Grace Jewell CS.
COEUR D'ALENE—Holt, Mrs Christina CS 9-11, 2-4 307 Wallace av. Tel 774.
von Luerzer, Mrs Ella CS 1103 E Lakeshore drive. Tel 235.
JEROME—Anderson, Mrs Helen Monroe CS RR 4, box 6.
MOSCOW—Miller, Mrs Evelyn Depew CS 2-5 except Thurs 232 N Jefferson st. Tel 353.
Vennigerholz, Mrs Margaret CS 424 W 3d st. Tel 145 Y.
NAMPA—Halverhout, Fred CS 610 11th av, S. Tel 272 R.
Jenness, Mrs Clare Sawin CS 1015 6th st, S. Tel 538.
Rusky, Mrs Julia A. CS 719 17th av, S. Tel 563.
PAYETTE—Guss, Mrs Rebecca J. CS 315 N 10th st. Tel 319 J.
Smith, Mrs Edna E. CS postal address RR 2, Box 183.
POCATELLO—Falk, Mrs Florence CS 809 E Clark st, apt 5. Tel 1615.
Nilsson, Carl CS 408 Carlson blg. Tels 354; res 179 J, 1023.
Turner, Mrs Lucy P. CS 306 S 7th av. Tel 551.
Williams, Mrs Hattie J. CS 1-6 except Sat 836 E Center st. Tel 1246 J.
ST MARIES—Newton, Mrs E. Adele CS 238 12th st.
SPIRIT LAKE—Woofter, Mrs Emma S. CS.
TWIN FALLS—Anderson, Mrs Emma Alice CS 7th av, E. Tel 610 M. Mail P. O Box 948.
Schwinn, Mrs Clara O. CS 4th av, E. Tel 548.
White, Mrs Evangeline Macy CS Rex Arms apts. Tel 59.
WALLACE—Fisher, Mrs Maude E. CS 319 Bank st. Tel 56 W.
Houser, Mrs Margaret A. CS 708 Pearl st. Tel 548 W.

ILLINOIS

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Turner, Mrs Flora Lillian CS 318 Court st. Bell tel 2 W.
ANTIOCH—Little, Mrs Alice I. CS. Tel 31.
AURORA—Scudder, Mrs Elizabeth CS 235 Penn. av. Tel 3917.
Timmerman, Mrs Lucy B. CS 115 Downer pl. Tel 2165.
White, Mrs Gertrude Estelle CS 353 Jackson st. Tel 2561.
Wilson, Mrs Harriett W. CS 88 S La Salle st. Tel Chicago 1316 J
BARRINGTON—Gleason, Mrs Grace E CS Tel 67 M.
BATAVIA—Parry, Miss Martha CS 139 Elm st.
BELVIDERE—Dempsey, Mrs Minnie L. CS 216 W Lincoln av. Tel Main 977.
BELLEVILLE—Hauser, Miss Elise CS 2-4 314 Wabash st. Bell tel 941 W
BERWYN—Harner, Mrs Elva Secreste CS 3500 Oak Park av. Tel 1203.
BLOOMINGTON—Baker, Mrs Sarah C. CS 1-4 402 E Front st. Tel 808 J.
Boundy, John Edward CS 427 Griesheim blg.
Campbell, Mrs Olive CS 209 E Jefferson st.
Fielder, Mrs Vinnie K. CS 427 Griesheim blg.
Haise, Mrs Eleanor CS 610 E Douglas st. Tel 862.
Moore, Miss M. Delta CS 705 N Evans st. Tel 1924 L.
Morgan, Frank G. CS 205 E Jefferson st. Tel 1774.
Rigby, Mrs Della H. CSB (teacher) 207 E Jefferson st.
Schierbaum, Mrs Alma CS 709 E Washington st. Tel 2389 R.
Stubblefield, Mrs Ethel Gooch CS 410 E Grove st. Tel 3124 X.
CAIRO—Pink, Mrs Laura R. CS 9-12 315 6th st.
CARBONDALE—Douglas, Mrs Lizzie L. CS 610 S Illinois av. Tel 458 Y.
CENTRALIA—Derleth, Mrs Clara CS Pittenger hotel, apt 7. Tel 840.
Tucker, Mrs Mora CS 425 Leafland av.
CHAMPAIGN—Horne, Mrs Ethel Lang CS 1021 W Church st. Tel M. 956
Lemmon, Miss Annie Laurie CS 209 W Park av. Tel M. 2724.
Slocum, Mrs Grace Anita CS mornings 203 W Clark st. Tel.
Stoltey, Mrs Elisabeth Wendland CSD (teacher) 9-12 401 Robeson blg. Res 408 N Prairie st. Tel M. 3407.
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Ackley, Mrs Mary B. CS 17 N State st. Tels State 8595; res Sunny. 0332.
Adair, Mrs Eva Donaldson CS 3758 Rokeby st. Tel Well. 5708.
Adams, Mrs Alicia W. CS 550 Surf st. Tel L. V. 3419.
Albertson, Mrs Ilelen CS 4182 Clarendon av. Tel Well. 4662.
Alcock, Mrs Minnie Beyea CSB mornings Park View hotel. Tel Ken. 9000.
Alexander, Mrs Elizabeth CS 367 E 59th st.
Allen, Mrs Bessie Turner CS 1102 Garland blg, 58 E Wash. st. Tel Cent. 8825
Amick, Frank Seymour CS 325 N Lotus av. Tel Austin 3014.
Amory, Mrs Rosalie G. CSB (teacher) 4913 Dorchester av.
Andersen, Mrs Nellie S. CS 9-12.30 4638 Lake Park av. Tel Drex. 4490
Apitz, Mrs Augusta CS 2122 N Karlov av. Tel Albany 2903.
Archibald, Miss Susan W. CS 81 E Madison st. Tel Cent. 3376.
Armstrong, Mrs Huldah A. CS 6214 Dorchester av. Tel.
Armstrong, Henry J. CSB (teacher) 220 S Mich. av. Tel Harr. 0987.
Armstrong, Mrs Mabelle B. CS 220 S Mich. av. Tel Harr. 0987.
Austin, Mrs Eleanor L. CS 4453 Oakenwald av. Tel Drexel 3692.
Axelson, Mrs Gunda CS 10-12 3832 N Crawford av. Tel Irv. 5212.
Baker, Miss Jessie Maud CS 9-5 Tues Thurs Sat 36 S State st. Tel Cent. 3570. Res Hotel Clarendon Beach, Wilson av. Tel Sun. 4700.
Baker, Mrs Minnie CS 5316 Greenwood av. Tel H. P. 9188.
Barker, Miss Bertha CS 1415 Greenleaf av. Tel Shel. 5352.
Barnes, Mrs Ethel A. CS 9-1 Mon Wed Fri 1207, 5 N Wabash av. Tel Cent. 4251. Res 509 Deming pl. Tel Linc. 3729.
Barrett, Mrs Helen B. CSB (teacher) postal address 515 Orchestra blg.
Barrett, William F. CSB 220 S Mich. blv.
Barrow, Mrs Mary W. CS 10-3 Mon Wed Fri 1406, 5 N Wabash av. Tel Cent. 5486.
Basel, Mrs Lila P. CS 6530 Greenwood av. Tel Mid. 5143.
Bates, Mrs Elizabeth C. CS 4528 Oakenwald av. Tel Drex. 0552.
Beard, Mrs Kate T. CS 5406 Woodlawn av. Tel H. P. 6067.
Becker, Miss Charlotte W. CS 39 S State st. Tels Rand. 3741; res Winnetka 1116.
Belfry, Mrs Susan F. Adams CS 4351 Grand blv. Tel Ken. 4153.
Bellis, Mrs Frances CS 8156 Langley av. Tel Stew. 5864.
Benson, Mrs Anna E. CS 10-4 81 E Madison st. Tel Rand. 2216.
Berend, George F. CS mornings except Sat 220 S Mich. av. Tel Har. 8063. Res 4824 Dorchester av. Tel Oak. 4223.
Berkstresser, Mrs Pauline R. CS 10-4 except Wed Sat 220 S Mich. av. Tel Har. 6680. Res 6258 Stony Island av. Tel Dor. 2930.
Beucus, Mrs Mary L. CS 1-4 Mon Wed Fri Sat 609, 81 E Madison st. Tels Rand. 0308; res Edge. 1214.
Bevier, Mrs Desdemona I. CS 4468 Lake Park av. Tel Ken. 6482.
Bigelow, Mrs Maude M. CS 1112 Garland blg, 58 E Wash. st. Tels State 7788; res Mid. 1676.
Bigler, Albert J. CS 5487 Blackstone av. Tel H. P. 0446.
Binz, Mrs Marie L. CS 5709 Ridge av. Tel Sunny. 1489.
Bitting, Mrs Alice CS 3633 Grand blv. Tel Doug. 9507.
Blickhahn, Mrs Flora G. CS 912 Leland av.
Boggs, Mrs Iva Ann CS 10-2 5913 Fulton st. Tel Aus. 7455.
Born, Mrs Mattie CS 6159 Ellis av. Tel Dor. 7548.
Borum, Miss M. Alice CS 6056 Kenwood av. Tel Mid. 6419.
Bower, Mrs Jessie E. CS 5203 Harper av.
Brackebush, Mrs Grace Greenlee CS 839 Kenesaw ter. Tel Grace. 1344.
Brackett, Anson Russell CS 10-5 1506 Stevens blg, 17 N State st. Tels Cent. 5101; res Sunny. 4820.
Bradford, Mrs Jewel CS 5831 Calumet av. Tel Norm. 5181.
Brauer, Mrs Emma E. CS 2519 N Central Park av. Tel Bel. 1234.
Brawley, Mrs Minnie CS 6044 Dorchester av. Tel Dor. 9699.
Bressler, Mrs Florence V. Rea CS 438 Briar pl. Tel Well. 8984.
Bretsnyder, Mrs Minnie L. CS 9706 Longwood drive. Tel Bev. 1831.
Brewis, Mrs Lillian H. CS 548 Addison st. Tel Grace. 6421.
Bronson, Miss Anna M. CS 605 Orchestra blg. Tel Harr. 0987.
Brunn, Mrs Estelle CS 1-5 17 N State st. Tel State 8596. Res 4933 Mich. av. Tel Drex. 1761.
Bryant, Robert C. CS 316, 108 S La Salle st. Tels Frank. 5934; res La Grange 3.
Buchner, Mrs Annie CS 10-1 except Fri Sat 2716 N Kedzie av. Tel Bel. 5441.
Bullis, Edwin C. CS 9215 Commercial av, room 17. Tel S. C. 7741.
Bullock, Mrs Mary Ellen CS 7616 S Shore drive. Tel S. S. 1228.
Burch, Miss Edith Lamar CS 10-2 except Thurs 8 S Dearborn st.
Burger, Mrs Nancy CS 368 E 55th pl. Tel Norm. 6837.
Burgess, Mrs Martha J. CS 423 W 65th pl.
Burtch, Almon CS 6131 Greenwood av. Tel H. P. 5343.
Bush, Miss Lillian CS 4826 Dorchester av.
Bush, Miss Lola CS 4826 Dorchester av. Tel Drex. 0083.
Buttolph, Mrs Meriam L. CS 5429 Cornell av. Tel Mid. 0155.

Cahana, Mrs Emma CS 4023 Kenmore av. Tel L. V. 3260.
Calhoun, Mrs Melcenia J. CS 12.30-5 17 N State st. Tel Rand. 2019. Res Kenwood hotel. Tel Oak. 1600.
Cameron, Mrs May P. CS 5135 Kenwood av. Tel H. P. 3066.
Campbell, Miss Cora E. CS 6202 Greenwood av. Tel Dor. 7937.
Campbell, Hugh Stuart CS 800 Kesner blg, 5 N Wabash av. Tels Cent. 2059; res Wilmette 304.
Carr, Miss Clara A. CS 4860 Kenmore av.
Carr, Mrs Emma L. CS 4239 Broadway. Tel Lake View 9745.
Carroll, Miss Gertrude M. CS 5487 Blackstone av. Tel H. P. 0446.
Carter, Mrs Florence M. CS 6359 Kimbark av. Tel H. P. 5634.
Castello, Robert CS 1-5 39 S State st. Tel Rand. 3383.
Catherwood, Miss Maude H. CS postal address 1440 E 52d st.
Chase, Mrs Estelle L. CS 4851 Kenwood av.
Chester, Miss Lucy CS afternoons 17 N State st. Tels Cent. 3950; Riverside 289 J.
Childs, Mrs Cordelia L. CSB 2723 Warren av. Tel See 5504.
Church, Mrs Martha F. CS 951 Foster av. Tel Sunny. 3880.
Clarke, Mrs Laura Prior CS 520 Wrightwood av. Tel Linc. 2407.
Claypool, Mrs Annie M. CS 415 N Central Park blv. Tel Ked. 5490
Clippinger, Mrs Geneva Mary CS 5032 Blackstone av. Tel Drex. 3791.
Closter, Mrs Norene CS 901 Sunnyside av. Tel Edge. 1481.
Coddington, Miss Eleanor CS 10-1 715, 8 S Dearborn st. Tel Cent. 4510. Res 4008 Sheridan rd. Tel Grace. 1810.
Cohn, Mrs Martha CS 6219 Drexel av. Tel Mid. 2901.
Cole, Stanley Lowell CS 9-4 504, 81 E Madison st. Tels Rand. 0754. Res Glencoe 1087.
Coleman, Mrs Janet Marie CS Tues Thurs Kesner blg, 5 N Wabash av. Tel Cent. 5486. Res 112 E 50th st 8-1. Tel Ken. 1283.
Colley, Mrs Catherine CS 7415 Coles av. Tel S. Shore 2946.
Collins, Mrs Ada M. CS 10-3 5000 Harper av. Tel Drexel 7817.

CHICAGO (continued)

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Combes, Mrs Dora Franklin CS 220 S Michigan blv.
Conner, William Roe CS 10-3 1600 North American blg, 36 S State st. Tel Cent. 1839. Res 845 Ainslie st. Tel Ardmore 3272.
Constant, Mrs Laura CS 714 Grace st, apt 1 N. Tel Bittersweet 1903.
Conway, Miss Mary B. CS Austin Manor hotel, Central av and Fulton st. Tel Mansfield 1100.
Cook, George Shaw CSB (teacher) postal address 1319 E 52d st. Tel H. P. 2420.
Cook, Mrs Gertrude Manchester CSB 1319 E 52d st. Tel H. P. 2420.
Cosler, Mrs Lucy Bevan CS 1708 Chase av, apt 1. Tel R. P. 7149.
Cowing, Mrs Mary J. CS 6656 Parnell av. Tel Norm. 0711.
Crawford, Mrs Emma Erwin CS 5482 Everett av. Tel Dor. 9274.
Curtis, Mrs Frances Eugenia CS mornings 1412, 5 N Wabash av. Tel Dear. 3868. Res 4815 Drexel blv. Tel Drex. 4950.

Davidson, Mrs Harriet L. CS 1412 Kesner blg. Tels Dear. 3868; res Div. 7098. Summer months, Spring Lake, Mich.
Davis, Mrs Alberta CS Hotel Grasmere, 4621 Sheridan rd. Tel Rav. 3700.
Davis, Mrs Clara CS 9-1 1021 Balmoral av. Tel Edge. 4280.
Davis, Mrs Emily E. CS 1371 E 48th st. Tel Oak. 6810.
Davis, Mrs Juliet M. CS 854 Wilson av.
Davis, Richard J. CS 9-1 220 S Michigan av. Tel Har. 1540. Res 5110 Dorchester av. Tel Dor. 8279.
Day, Mrs Emma Pierce CS 10-5 Tues Thurs Sat 81 E Madison st. Tels Cent. 6489; res Oak. 4664.
Dean, Mrs Florence E. CS 6729 N Ashland av. Tel R. P. 4122.
Denig, Miss Eleanor H. CS 6200 Kenmore av. Tel Shel. 1600.
Deutsch, Mrs Agnes A. CS 1.30-5.30 Lake View blg, 116 S Mich. av. Tels Rand. 3646; res Wilmette 384.
Dietrich, Mrs Edna R. CS 9-12 except Thurs Sat 3117 Fullerton av. Tel Belmont 8991.
Dietrich, J. George CS 1-5 3117 Fullerton av. Tel Belmont 8991.
Dixon, Mrs Carrie S. CS 10-12 550 Surf st. Tel Grace. 7576.
Dodge, Harry Alden CS 1.30-5 202 S State st. Tels Har. 1786; res Linc. 5876.
Dodgshun, Mrs Annie V. C. CS 1.30-5 5 N Wabash av. Tel Cent 7778. Res 5443 Woodlawn av.
Doty, Mrs Dora L. CS 220 S Michigan av. Tels Har. 8063; res Evanston 1160.
Doty, Mrs Laura H. CS 1048 Berwyn av. Tel Edge. 3862.
Dowdell, Miss Maude CS 1-5 220 S Mich. av. Tel Har. 1540.
Downton, Mrs Bessie E. CS 1706 W 100th pl. Tel Bev. 1030.
Duke, Oscar J. CS 220 S Michigan blv.
Dunham, Mrs Addie L. CS Cornell hotel, 5512 Cornell av. Tel Fair. 5400.
Dunlavy, Mrs Rose Barbara CS 1-4 6645 Minerva av. Tel Mid. 3626.
Duvall, Mrs Adele CS 4514 Greenwood av. Tel Drex. 8263.
Duvall, Leslie H. CS 4514 Greenwood av. Tel Drex. 8263.

Eames, Mrs Clara B. H. CS 4840 Lake Park av. Tel Drex. 6405.
Eldridge, Mrs Cora J. CS 1740 E 68th st.
Elliott, Mrs Alice Y. CS 5124 Hyde Park blv. Tel Mid. 3464.
Elliott, Mrs Margaret E. CS 6401 Ellis av. Tel H. P. 0729.
Ellis, James G. CS 12-6 712, 81 E Madison st. Tel State 4792. Res 1200 Sherwin av. Tel Sheldrake 3565.
Ely, Henry Brewster CS 9.30-4.30 108 N State st. Tel Rand. 1707. Res Riverside. Tel 423.
Engle, Mrs Nellie L. CS afternoons 81 E Madison st. Tel Dear 4644. Res 1344 Greenleaf av. Tel R. P. 0187.
Esmay, Mrs Emma CS 910 Crescent pl. Tel Grace. 5093.
Euson, Sidney Joseph CS 9-4 Mentor blg. 39 S State st. Tel Rand. 3383.
Evans, Miss Harriet L. CS 10-2 except Thurs S S Dearborn st. Tel Dear. 6113.
Everhart, Miss Heloise CS 5101 Kimbark av. Tel H. P. 6417.
Ewing, Miss Mary G. CSB (teacher) postal address 3743 Ellis av.

Fairbanks, Mrs Claire M. CSB 9-12 except Sat 1353 Kenilworth av. Tel Shel. 4317.
Faust, Mrs Elizabeth Durk CS 5250 Glenwood av. Tel Edge. 1096.
Fetrow, Mrs Alta K. CS 1344 Greenleaf av. Tel R. P. 8542.
Flint, Charles M. CS 10-4 except Wed 1315, 5 N Wabash av. Tel Rand. 2755.
Flood, Miss Elinor Douglas CS 56 E Walton pl. Tel Sup. 0767 J.
Flory, Mrs Emma S. CS 908 Wellington av. Tel Wellington 8072.
Follett, Mrs Agnes I. CS 5115 W Monroe st. Tel Austin 1144.
Fonda, Jesse L. CS See Oak Park.
Foreman, Mrs Olga C. CS 4744 Greenwood av. Tel Drex. 6316.
Frankhauser, Mrs Belle Cook CS 5517 Winthrop av. Tel Edge. 1957.
Fraser, Mrs Ivana E. CS 1406, 5 N Wabash av. Tels State 4383; res At. 2426.
Freeling, Mrs Pauline M. CS 10-12 408 Webster av. Tel Linc. 1816.
Fritz, Mrs Caroline CS 854 Sunnyside av.
Frizell, Mrs Sarah Killian CS 11-3 335 Belden av. Tel Div. 4630.
Fuller, Miss Cynthia E. CS 550 Surf st. Tel Grace. 2495.
Fuller, Mrs Minnie CS 6759 Clyde av. Tel Dorchester 7528.
Fylpaa, Arnold F. CS postal address 39 S State st.

Gardner, Mrs Cora E. CS 1-4 except Sat 1920 Estes av. Tel R. P. 1977.
Garst, Thomas B. CS 306 S Wabash av. Tel Wab. 8407.
Gates, Mrs Verdi G. CS 5482 Harper av. Tel H. P. 2760.
Genung, Mrs Sadie L. CS 4701½ Park av. Tel Mans. 3581.
Gersch, Mrs Elizabeth Spies CS 5843 Midway Park. Tel Aus. 8531.
Gilbert, Mrs Anna M. CS 846 Lakeside pl. Tel Sunny. 2359.
Gillanders, Kenneth CS 10-1, 2-4 134, 39 S State st. Tels Cent. 5694; res H. P. 3321.
Githens, Mrs Elizabeth B. CS 1206 Kesner blg. Tel Dear. 7686.
Glodrey, Mrs Edith CS 1-4 8 S Dearborn st. Tel Cent. 4510. Res 4550 Calumet av.
Goodall, Mrs Elizabeth M. CS 5425 Dorchester av. Tel Mid. 0368.
Goodman, Mrs Helen Hastings CSB (teacher) 10-4 Mon Wed Fri 808, 5 N Wabash av. Tel State 8620.
Goodman, Mrs Jeannette R. CSB (teacher) 1401 Hyde Park blv. Tel Dor. 9100.
Gottlieb, Mrs Annabel Mitchell CS 12.30-3.30 1807, 17 N State st. Tel Cent. 6814. Res Belden hotel. Tel Div. 6610.
Gough, Miss Mary Lee CS 10-4 511, 81 E Madison st. Tel Cent. 0657. Res Shore Crest hotel. Tel Div. 4800.
Greene, Harry W. CS See Los Angeles, Cal.
Greenwell, Mrs Minnetta CS 528 Wrightwood av. Tel Lin. 3340.
Griffiths, Mrs Mary Wood CS 5800 W Huron st. Tel Austin 6236.
Groesbeck, Mrs Grace Dietrich CS 5030 Blackstone av. Tel Drex. 7546.
Gruschow, Mrs Pauline M. CS 4144 Greenview av. Tel L. V. 3396.
Gundlach, Mrs Agnes A. CS 10-4 Mon Wed Fri 706, 81 E Madison st. Tels Rand. 5134; res Winnetka 1268.

Hagen, Mrs Guro CS 10-12 except Wed Sat 3726 N Kildare av. Tel Irv. 0164.
Hagerty, Mrs May CS 9-4 220 S Mich. av. Tel Har. 3845.
Hanson, Mrs Anna E. CS 5934 Ohio st. Tel Aus. 0861.
Hanson, Mrs Eva H. CS 5323 Hyde Park blv. Tel Fai. 2143.
Hard, Mrs Hallie Norvell CS Mon Wed Fri 1508 Stevens blg. Tels State 8666; res Oak. 4040.
Hard, Orlin T. CSB (teacher) 9-4 1508 Stevens blg. Tel State 8288.
Harms, Mrs Johanna CS 6231 Ellis av. Tel H. P. 7011.
Harris, Mrs Claribel L. CS 7724 N Marshfield av. Tel Shel. 2644.
Harris, Mrs Mary E. CS 9-12 3203 Park av. Tel Kedzie 0349.
Hart, Mrs Helena CS 850 W 86th pl. Tel Stew. 9125.
Hass, Mrs Mary CS 9-2 844 Bradley pl. Tel Grace. 0324.
Hecht, Mrs Mary E. CS Lakota hotel. Tel Cal. 6400.
Heibel, Mrs Elizabeth CS 1705 Rascher av. Tel Sunny. 2564.
Henderson, Mrs Genevra K. CS 1-4.30 813, 5 N Wabash av. Tels Cent. 0829; res Winnetka 1819.
Hess, Mrs Rilla Meeker CS 9-4 6950 Normal blv. Tel Went. 3607.
Heyd, Mrs Mary E. CS 9.30-4 547 McCormick blg, 332 Mich. av. Tel Har. 2081. Res Drake hotel. Tel Sup. 2200.
Hicks, John G. CS 1412 Kesner blg, 5 N Wabash av. Tels Dear. 2104; res Edge. 6867.
Hill, Mrs Addie P. CS 4800 Lake Park av. Tel Drex. 6980.
Hind, Mrs Mary M. CS 4330 Lake Park av. Tel R. P. 159.
Hjerman, Mrs Bertha Gruschow CS 9-12 except Wed 4230 Greenview av. Tel Grace. 4162.
Hoelcke, Henry CS 2236 Burling st. Tel Linc. 5077.
Houle, Mrs Leone B. CS 7311 S Wabash av. Tel Vin. 2147.
Howard, Miss Erma L. CS 1427 Berwyn av. Tel Edge. 3100.
Howe, Mrs Delia S. CS 5724 Harper av.
Howes, Shepard B. CS 11830 Princeton av. Tel Pullman 3196.
Hubbell, Leslie T. CS 9.30-1 1506, 17 N State st. Tels Cent. 5469; res Drex. 5224.
Hubbell, Mrs Pearl Ecker CS 1-4.30 1506, 17 N State st. Tels Cent. 5469; res Drex. 5224.
Hunt, Mrs Fannie Bogardus CS 10-4 Tues Thurs Sat 5 N Wabash av. Tels State 8620; res H. P. 4000.
Huntington, Mrs Adda A. A. CS 3908 Lake Park av. Tel Drex. 4123.
Hutchinson, Mrs Mary A. CS 1-5 Tues Thurs Sat 1505 Stevens blg. Tel Cent. 1180. Res 6529 Minerva av. Tel Mid. 5430.
Hyde, Miss Edith CS 1405 Kesner blg.
Hyde, Willard S. CS 9-1 530 Orchestra blg, 220 S Mich. blv. Tel Har. 1540.
Hyers, Miss Mabel Louise CS 5011 Dorchester av. Tel Oak. 1871.

Indermille, Mrs Louise B. CS 5464 Everett av. Tel Mid. 5048.
Irelan, Mrs Mary H. CS 1126 E 54th st. Tel Dor. 3147.
Irwin, Mrs Abba Woodruff CS 541 Arlington pl. Tel Linc. 6837.
Irwin, Edward CS 8.30-1 144 Mentor blg, 39 S State st. Tels Cent. 6994; res Linc. 6837.

Jamieson, Charles B. CSB (teacher) 510, 220 S Mich. av. Tel Wab. 4266.
Jenkins, Mrs Anna C. CS Orchestra blg, 220 S Mich. av.
Johns, Mrs Susan H. CS 4547 Sheridan rd. Tel Sunny. 6457.
Johnson, Mrs Adell CS 4005 Ellis av.
Johnson, Mrs Mattie L. CS 1507 Stevens blg. Tels Wab. 8094; res Oak. 6785.
Johnston, Mrs Daisy L. CS 7633 S Shore drive. Tel S Shore 1505.

Kahn, Isai T. CS 10-4; Sat 10-12 1602 A Stevens blg. Tel Dear. 7679. Res 6120 Stony Island av. Tel Fairfax 4462.
Kayne, Mrs Mary Clay CS 81 E Madison st. Res tel Glencoe 416.
Kayne, Thomas Young CS except Sat 81 E Madison st. Tels Cent. 4315; res Glencoe 416.
Keith, Mrs Susan A. CS 59 E Elm st. Tel Super. 3732.
Kemble, Mrs Nannie E. CS 6410 Kimbark av. Tel Mid. 3422.
Kendrick, Tom Gillespie CS WilRae hotel, 4546 N Racine av. Tel Ardmore 1310.
Kiechle, Miss Barbara CS 5521 Sangamon st. Tel Norm. 0523.
King, Mrs Grace G. CS 3980 Ellis av. Tel Oak. 5916.
King, Miss Kathrine CS 520 Oakdale av.
King, Mrs Nellie E. CS Mon Wed Fri 603, 81 E Madison st. Tel Dear. 7539. Res 526 Elm st, Blue Island. Tel 663.

CHICAGO (continued)

Kintzel, Richard CS 705, 81 E Madison st. Tels Rand. 1905; res Well. 0952.
Kirkpatrick, Mrs Harriet S. CS 949 Foster av.
Kirtland, William W. CS 9-4 17 N State st. Tels Cent. 1926; res Shel. 3452.
Klein, Mrs Eva W. CS 3508 Pine Grove av. Tel Lake. 9410.
Knautz, Mrs Grace L. CS 10-1 except Wed Sat 4308 N Hamlin av. Tel Irv. 6077.
Knautz, Harry W. CS 10-5 1406 Cunard bldg, 140 N Dearborn st. Tels Rand. 1327; res Irv. 6077.
Knorer, Mrs Carrie CS 323 E 68th st. Tel Went. 4244.
Koch, Mrs Pauline C. CS 1325 Eddy st.
Kohl, Mrs Ida S. CS 3352 W 66th st. Tel Pros. 9040.
Kohlhamer, Mrs Lillian G. CS 10-1 6200 Kenmore av. Tel Shel. 1600.
Kohr, Arthur G. CS 3326 Fulton st. Tel Ked. 5791.
Kohr, Mrs Elizabeth M. CS 3326 Fulton st. Tel Ked. 5791.
Krell, Mrs Jeanette CS 9-5 38 E Elm st. Tel Super. 0-710.
Kuhl, Mrs Mary E. CS 2-5 3307 Elston av. Tel Juniper 3254.

Lander, Mrs Lulu Payton CS 10-4 167 Mentor bldg, 39 S State st. Tels Rand. 0774; res Rav. 3701.
Langworthy, Miss Caroline V. CS Mon Wed Fri 1207, 5 N Wabash av. Tel Cent. 4251. Res 1401 Hyde Park blv. Tel Dor. 9100.
Langworthy, Mrs Jessie J. CS 5460 Hyde Park blv. Tel H. P. 3362.
Ledward, Mrs Margaret W. CS 220 S Mich. av. Tels Harr. 2028; res Evanston 1866.
Lee, Mrs Mary Sands CSB 220 S Mich. blv, room 440. Tel Harr. 2028.
Leonard, Frank H. CSB (teacher) Mail 81 E Madison st. Tel Rand. 6851
Leonard, Mrs Madeline CS 4950 Kenmore av. Tel Edge. 2047.
Levison, Miss Nettie A. CS 17 N State st. Tel Cent. 8512.
Little, Miss Katherine L. CS 1369 E 50th st. Tel Drex. 5232.
Lonsdale, Mrs Annie F. CS 260 W Marquette rd.
Loring, Miss Caroline A. CS 4740 Dorchester av.
Lotridge, Mrs Millie Moulton CS 1346 Estes av. Tel R. P. 9648.
Louderback, Mrs Artie White CS 10-5 5917 Winthrop av. Tel Edge. 0125.
Love, Robert C. CSB (teacher) 220 S Michigan av. Tel Harr. 4563
Lucas, Mrs Effie Morrow CS 4000 Lake Park av. Tel Oak. 5046.
Lynch, Mrs Amelia M. CS 5610 Kenmore av. Tel Edge. 8679.

MacBoyle, Mrs Harriet B. CS 411 St James pl. Tel Linc. 5063.
Macdougall, Mrs Isola J. CS 1216, 202 State st. Tel Har. 1786.
MacGregor, Miss Eloise Cameron CS 4434 Ellis av. Tel Atlantic 3042.
MacKay, Mrs Hannah A. CS 461 Melrose st. Tel Grace. 5969.
Major, Mrs Cora K. CS Gladstone hotel. Tel H. P. 4100.
Mallett, Mrs Bessie Crum CS 4144 Sheridan rd. Tel L. V. 9000.
Mandeville, Samuel CS 8.30-1 515 Wrightwood av. 2-5 39 S State st.
Marble, Mrs Mary P. CS 132 N Central av. Tel Col. 2581.
Mark, Mrs Elizabeth S. CS 4011 Lake Park av. Tel Oak. 2276.
Marks, Milton B. CS 9.30-3.30 608, 81 E Madison st. Tel Rand. 6851; res Doug. 852.
Marshall, Mrs Louise CS 4245 N Springfield av. Tel Irv. 6775.
Martin, Mrs Belle CS Wed Sat afternoons 220 S Mich. av. Tels Harr. 8063; res Ked. 0999.
Mathews, Mrs Rosa A. CS 1317 Carmen av. Tel Sunny. 6060.
Mathison, Miss Minna CS 456 Roslyn pl. Tel Div. 5089.
McCollum, Mrs Millie I. CS 5942 S Park av. Tel Engle. 7881.
McConnell, Miss Helen G. CS Tues Thurs Sat 1503 Stevens bldg. Tel State 8666.
McCormick, Mrs Maud W. CS 4932 Lake Park av.
McCraken, Miss Willietta CSB (teacher) Mon Thurs afternoon 220 S Michigan av. Tels Har. 8063; res Oak Park 1147.
McKee, Mrs Mabel CS 7623 Colfax av. Tel S. Shore 7117.
McKenna, Mrs Lyda CS 340 N Central av. Tel Aus. 7556.
McLaughlin, Mrs Maude L. CS 5021 Dorchester av.
McMinn, Mrs Cora H. CS 9-12 6152 Kimbark av. Tel H. P. 2907.
McWatters, Mrs Alice B. CS 9-4 842 Bradley pl. Tel Grace. 8180.
Mehring, Miss Bertha CS 4738 Kenwood av. Tel.
Meyers, Mrs Amelia CS 10-4 5 N Wabash av. Tels Cent. 4833; res H. P. 309.
Meyers, Robert C. CS 10-4 1413 Kesner bldg. Tels Cent. 4833; res S Shore 3207.
Middendorff, Mrs Stella A. CS 853 Oakdale av. Tel Well. 3051.
Miller, Mrs Adelaide R. CS 1744 W 105th st. Tel Bev. 0628.
Miller, Mrs Bertha M. CS 2443 N Lawndale av. Tel Spaulding 4311.
Miller, Mrs Estelle P. CS 1-4 1405, 5 N Wabash av. Tels Rand. 2317; res L. V. 6401.
Miller, Mrs Mabel CS 5325 Woodlawn av. Tel Mid. 7978.
Mitchell, Mrs Letitia M. CS 220 S Mich. av. Tel Har. 1540.
Montgomery, Mrs Nellie CS 161 N Long av. Tel Aus. 6485.
Morey, Mrs Kate Buell CS 6200 Kenwood av. Tel H. P. 4100.
Morrison, Mrs Susie F. CS 701, 81 E Madison st. Tel Cent. 1831.
Moschell, John B. CS 17 N State st. Tels Cent. 1693; res H. P. 5494.
Moses, Ernest C. CSB (teacher) 10-5 10 S La Salle st. Tels Frank. 4254; res L. V. 5962.
Moss, Mrs Ora Matthews CS except Mon 7700 N Marshfield av. Tel R. P. 7413.
Moulton, Mrs Marion W. CS 4736 Kenwood av. Tel Ken. 9307.
Mundt, Mrs Minnie H. CS 10-1 4657 Monroe st. Tel Austin 3832.

Narveson, Orien F. CS 220 S Michigan av. Tel Har. 4563.
Nelson, Mrs Helen CS 9-12 6051 Woodlawn av. Tel Mid. 2193.
Norden, Miss Eva CS 1361 E 47th pl. Tel Drex. 6544.
Norden, Mrs Sara F. CS Mon Wed Fri afternoons 17 N State st. Tel Cent. 1180. Res 5518 Cornell av. Tel H. P. 8153.
Norman, Mrs Mary E. CS 1443 Morse av. Tel R. P. 2259.
Northrop, Mrs Sallie Benton CS 10-4 except Wed 929 Ainslie st. Tel Edge. 0196.
Noyes, Mrs Mary Russell CS 1313 E 62d st.

O'Brien, Miss Grace CS 1505 Stevens bldg. Tel Cent. 1180.
Oliver, Mrs Annie M. CS 466 Deming pl. Tel Lincoln 2065.
Overshiner, Mrs Belle L. CS 688 Irving Park blv. Tel L. V. 1302.

Packer, Mrs Susan A. CS 453 W 61st st. Tel Went. 4305.
Pattison, Mrs Emma C. CS 7720 Haskins av. Tel R. P. 8611.
Paulson, Miss Christine CS 220 S Mich. av. Tels Wab. 7245; res Sunny. 9895.
Pegram, Mrs Nellie T. CS 4639 St Lawrence av.
Pereira, Mrs Rae M. CS 813, 5 N Wabash av. Tels Cent. 0829; res Highland Park 1380.
Peterman, Mrs Catharine Stiles CS 845 Ainslie st. Tel Sunn. 0730.
Phillips, Mrs Anna C. CS 10-4 Mon Wed Fri 608, 81 E Madison st. Tel Rand. 6851. Res 4109 Sheridan rd. Tel L. V. 9021.
Phillips, Mrs Elizabeth CS 4144 Sheridan rd. Tel L. V. 9000.
Phillips, Louis K. CS 10-2 715, 8 S Dearborn st. Tel Cent. 4510 Res 6434 Woodlawn av.
Pielert, Mrs Flora A. CS 7145 Parnell av. Tel Stew. 2119.
Pollard, Miss Myra CS 4031 Drexel blv. Tel Oakland 6814.
Post, Gordon W. CS 10-3 except Thurs 1506 N La Salle st.
Powell, Mrs Lillie S. CS 1-5 Tues Thurs Fri 220 S Michigan av. Tel Wab. 9478. Res 2322 E 70th st. Tel Mid. 6063.
Powell, Mrs May Corbin CS 4859 Dorchester av. Tel Oak. 0538.
Purnell, Mrs Nellie Dodd CS 4518 Beacon st.

Rasmussen, Christian CS 10-4 5401 Thomas st. Tel Col. 1679.
Reed, Mrs Clara B. CS 6214 Ellis av. Tel H. P. 0898.
Reed, Mrs Katie CS 6148 Woodlawn av. Tel Mid. 3428.
Reid, Mrs Marion B. CS 850 Wilson av.
Remmer, Mrs Virginia H. CS 5455 Everett av. Tel Dor. 2797.
Rentsch, Mrs Sarah Anna CS mornings except Sat 4852 Berenice av, Irving Park. Tel Kildare 6173.
Rex, Mrs Sadie Sandmeyer CS 4419 Ellis av.
Rice, Mrs Edith Fairchild CS 9-3 Hyde Park hotel. Tel H. P. 0530.
Rice, Miss Ethel Vreeland CS 5337 Blackstone av.
Richardson, Mrs Ella M. CS 5416 Cornell av. Tel H. P. 7772.
Ridgway, Mrs Judith M. CS Edgewater Beach hotel. Tel Sunny. 5301.
Riggs, Mrs Mabel C. CS 9-12 7650 Luella av. Tel S Shore 3312.
Risley, Miss Inez M. CS 3407 Fullerton av. Tel Spauld. 5449.
Roberts, Frederick G. CS 10-3 4526 N Hermitage av. Tel Ravens. 0725.
Robertson, Miss Agnes CS 700 Orchestra bldg. Tel Har. 522.
Robinson, Mrs Jennie CS 1039 Hollywood av. Tel Sunny. 6161.
Robinson, Mrs Lydia A. CS 340 Normal pkwy. Tel Norm. 5262.
Rohrig, Miss Minnie CS 703, 81 E Madison st. Tels Rand. 3011; res Winnetka 1085.
Ross, Mrs Ruth J. CS 4056 Lowell av. Tel Key. 3460.
Ross, Miss Winifred S. CS 4815 Drexel blv. Tel Oak. 0244.
Rudd, Mrs Kathryn CS 1529 Juneway ter. Tel R. P. 8943.
Ruff, Mrs Martha CS mornings 1347 Hood av. Tel Shel. 1422.
Ryd, Mrs Ellen M. CS 7108 Prairie av. Tel Stew. 9086.

Sammons, Mrs Grace Banks CS 220 S Michigan av. Tel Wabash 7245.
Sanders, Mrs Lina M. CS 9-1 647 Roscoe st. Tel L. V. 3892.
Sassman, Miss Regina Herthel CS 9-5 Wed Sat 220 S Mich. av. Tel Har. 6680. Res 2545 Ballou st. Mon Tues Fri. Tel Bel. 1288.
Schantz, George J. CS 9.30-5 5 N Wabash av. Tel State 7335. Res 5354 Glenwood av. Tel Edge. 4620.
Schindler, Miss Ella D. CS Tues Thurs Sat 610 81 E Madison st. Res 4361 Greenwood av. Tel Oak. 2062.
Schoreck, Mrs Elizabeth CS Mon Wed Fri 81 E Madison st. Tels Cent. 1831; res Oak. 5517.
Scott, Mrs Bessie M. CS 12-7 712, 81 E Madison st. Tel State 4792. Res 111 E Oak st. Tel Sup. 4099.
Seiberling, Miss Ellen S. CS postal address 6200 Kenmore av.
Selden, Mrs Lucinda M. CS 9-12 2123 W 110th st. Tel Bev. 0632.
Shaffer, Mrs Jennie M. CS 830 Oakwood blv. Tel Oak. 3317.
Shield, Jacob CSB (teacher) postal address 5 N Wabash av.
Shriver, Miss Gertrude E. CS 9-5 Mon Wed Sat 220 S Mich. av. Tels Wab. 9478; res Highland Park 1035.
Shroyer, Mrs Jennie Monroe CS 1830 Morse av. Tel R. P. 2193.
Shutes, Mrs Eva M. CS 9-11 except Tues Sat 7400 Wentworth av. Tel Stew. 3318.
Siebert, Miss Minnie CSB (teacher) mornings 81 E Madison st. Tel Rand. 1905.
Signor, Mrs Carlotta Scobey CS 3939 Ellis av. Tel Oak. 5026.
Simmons, Mrs Clarinda A. CS 1515 E 69th pl.
Simpson, Mrs Mabel Manchester CS 7232 Coles av.
Skinner, Mrs Franke B. CS mornings 6221 University av. Tel H. P. 1522.
Slote, Miss Sarah Beatrice CS 5351 Kenmore av. Tel Edge. 2049.
Smith, Mrs Ada F. CS 5820 Sheridan rd.
Smith, Miss Altha M. CS 17 N State st.
Smith, Mrs Mathilda CS 4501 N Ashland av. Tel Sunnyside 2230.
Snowell, Miss Anna M. CS 17 N State st. Tel State 8596.
Spoehr, Mrs Frida 1605 Chase av.
Starr, Mrs Emma E. CS 1638 Juneway ter. Tel R. P. 8569.
Steinborn, Herman F. CS 9-6 1406, 140 N Dearborn st. Tel Cent. 3629. Res 1625 E 84th st. Tel S. Shore 8575.

CHICAGO (continued)
Steinert, Mrs Alice CS 10-4 Mon Wed Fri 604, 81 E Madison st. Tel Cent. 5725. Res 1753 Jarvis av. Tel R. P. 1627.
Stephens, Mrs Frankie C. CS 10-2 473 N Waller av. Tel Columbus 8564.
Stephens, Mrs Grace F. CS Gladstone hotel, 6200 Kenwood av. Tel H. P. 4100.
Stephens, Miss Letitia CS 10-5.30 except Sat 1305, 5 N Wabash av. Tel Dear. 1677. Res 1318 Bryn Mawr av. Tel Edge. 1024.
Stern, Louis CS 1.30-5 1216, 202 S State st. Tel Har. 1786. Res 2604 N Sawyer av. Tel Alb. 8811.
Stevens, Mrs Nellie E. CS 5733 Lake st. Tels Mans. 0526; res Aus. 2871.
Stevenson, Miss Maria Louise CS 10-4.30 1305, 5 N Wabash av. Tel Rand. 2507. Res 486 South av, Glencoe. Tel 136.
Stewart, Miss Mary CSB (teacher) 5011 Dorchester av. Tel Oak. 1871.
Stillman, Mrs Anne Howes CS 4652 Woodlawn av. Tel Drex. 7250.
Stokes, Mrs Laura H. CS 7335 Coles av. Tel S. Shore 1782.
Stoy, Mrs Lillian G. CS 1341 E 49th st. Tel Drex. 4417.
Straith-Miller, Miss Harriet CS 1.30-5 17 N State st. Tels State 8583; res Edge. 1244.
Streator, Mrs Frances CS 4536 Sheridan rd. Tel Edge. 1177.
Subert, Miss Bertha CS 5 N Wabash av. Tel Cent. 7778.
Sudduth, Mrs Julia E. CS 6158 Vernon av. Tel Norm. 8140.
Sutton, Mrs Maud CS 1-5 831 Wrightwood av. Tel Bittersweet 1232.

Taylor, Mrs Lilla M. CS 5210 Dorchester av. Tel H. P. 7658.
Taylor, Longley CS 10-4 20 W Jackson blv. Tels Har. 7148; res Oak. 3046.
Thompson, Miss Agnes CS 3633 Grand blv. Tel Doug. 9507.
Thompson, Mrs Agnes CS 10-1 except Sat 2522 N Ballou st. Tel Bel. 3995.
Thompson, Mrs Margarette E. CS 839 Ainslie st. Tel Edge. 2443.
Thornburgh, Mrs Ethel Bruner CS 4640 Lake Park av.
Thuringer, Miss Nellie CS 5 N Wabash av. Tel State 4342.
Tilly, Mrs Leola S. CS 1-5 6454 Kimbark av. Tel Mid. 2946.
Timms, Mrs Mable A. CS 505 W 65th st. Tel Went. 3597.
Tinnin, Miss Lucille CS 1521, 10 S La Salle st. Tels Dear. 1494; res Doug. 745.
Towle, Mrs Charlotte M. CS 1-4 except Wed 5829 Kenmore av. Tel Sunny. 7879.
Towne, Mrs Grace H. CS 17 N State st. Tel Cent. 4984.
Trumpour, Mrs Minnie M. CS 10-4 3611 Pine Grove av. Tel Grace. 8575.
Turner, Mrs Lillian H. CS 439 W 62d st. Tel Norm. 1335.

Vance, Mrs Mira J. CS 4455 N Ashland av. Tel Rav. 2703.
Van Hoesen, Mrs Annie M. CS 12-4 Gladstone hotel, 6200 Kenwood av. Tel H. P. 5889.
Van Zwoll, Walter H. CS 1601 North American blg, 36 S State st Tels Cent. 0238; res Edge. 1278.
Veazey, Mrs Addie Wentz CSB (teacher) 6744 Chappel av. Tel Mid. 0607.
Venieris. Mrs Jean Charnley CS 1612 Morse av. Tel R. P. 2571.
Victor, Mrs Jessie K. CS 2725 Hampden court. Tel Div. 5060.
Vordermark, Mrs Lucinda CS 7349 Emerald av. Tel Vin. 0988.

Waidner, Mrs Isabella CS 1619 Jarvis av. Tel R. P. 2801.
Walker, Mrs Myrtle CS 9.30-1 4414 West End av. Tel Col. 5660.
Walker, Robert P. CS 710, 220 S Mich. av. Tels Har. 8111; res Glencoe 192.
Wallach, Mrs Sara CS 58 E Wash. st. Tels Cent. 8825; res Dor. 3503.
Walrath, Mrs Kate E. CS 9-12 except Fri Sat 4433 N Sawyer av. Tel Key. 2763.
Ward, Mrs Alice Bates CS 220 S Mich. av. Tels Har. 0987; L. V. 8270.
Ward, Mrs Sallie J. CS 3960 Drexel blv. Tel Oak. 2864.
Waterman, Mrs Nina E. CS 5 N Wabash av. Tel Rand. 2278.
Watson, Mrs Frances M. CS 81 E Madison st. Tels Rand. 4765; res Rogers Park 3530.
Watts, Miss Edith A. CS 1410 E 57th st. Tel Mid. 5760.
Wazau, Miss Marguerite CS 1218 Lunt av.
Weeks, Miss Edith Isabell CS 9-3 1057 Wilson av. Tels Sunny 5782; res Edge. 6526.
Weil, Mrs Agnes CS 10-4 1126 E 46th st. Tel Drex. 2121.
Wells, Mrs Mary E. CS 852 George st. Tel L. V. 2926.
Welsh, Mrs Lena CS 6051 Woodlawn av. Tel Mid. 2193.
Werno, Henry CS 9-12.30 1505a, 17 N State st. Tels Rand. 2019; res Linc. 4582.
Wescott, Miss Beatrice Elliott CS 1734 Kenilworth av. Tel R. P. 5773.
Wescott, Mrs Bertha E. CS 4726 Greenwood av. Tel Ken. 6051.
Wheeler, Mrs Rosamond CS 915 E 42d pl. Tel Oak. 5853.
White, Mrs Gertrude Oliver CS 466 Deming pl. Tel Div. 2660.
White, Mrs Harriet Reed CSB (teacher) 11-3 Mon Wed Fri 17 N State st. Tel Cent. 3950. Res Pearson hotel. Tel Superior 8200.
White, Lee CSB mornings 1608 Stevens blg. Tel Cent. 3950. Res Pearson hotel. Tel Superior 8200.
White, Mrs Minnie Acenith CSB Park View hotel. Tel Ken. 9000.
Wilbur, Mrs Louise E. CS 5756 Harper av. Tel Mid. 0136.
Wilde, Mrs Henrietta CS 9.30-3 81 E Madison st. Tel Cent. 657.
Wile, Mrs Harriet A. CS 1364 E 47th pl. Tel Drex. 396.
Willett, Mrs Mary CS 1-5 1112 Garland blg, 58 E Washington st. Tels State 5805; res Oak. 4928.
Williams, Miss Elma E. CS 1454 Hyde Park blv. Tel Ken. 2261.
Williams, Mrs Minnie C. CS 3553 W Congress st.
Williams, Mrs Minnie White CS 4533 Greenwood av.
Willis, George E. CS 9-4.30 1404 Stevens blg, 17 N State st. Tel Rand. 2892. Res 525 Belmont av. Tel Wellington 2139.
Willis, Mrs Hannah A. CS 525 Belmont av. Tel Well. 2139.
Willis, Mrs Jennie S. CS 9-11 except Sat 6687 Olympia av, Edison Park. Tel Newcastle 1503.
Wilson, Mrs Gussie Howard CS 2-4 3978 Ellis av. Tel Ken. 1543.
Winchell, Mrs Mary Patterson CS Mon Wed Fri 17 N State st. Tels Rand. 6872; res Winnetka 1027.
Wines, Mrs Thressa Woodworth CS 4632 Kenmore av. Tel Sunny. 6809.
Wingert, Mrs Minnie H. CS 4534 Greenview av.
Wittenberg, Mrs Lizzie CS 2-4 except Fri Sat 2734 Ballou st. Tel Belm. 5343.
Wolcott, Mrs Mary F. CSB (teacher) 5441 Kimbark av.
Wolfe, Mrs Sadie G. CS 6908 Lakewood av. Tel R. P. 5300.
Wolsey, Mrs Mary E. CS 1112 E 62d st. Tel H. P. 2934.
Woltze, Mrs Ella CS 4842 N Ridgeway av. Tel Key. 0003.
Wood, Allen G. CS 347 Hotel Atlantic. Tel Wabash 2646.
Wood, Mrs Emily Judson CS. 700 N Central av. Tel Aus. 7254.
Wood, Mrs Mary F. CS 9-5 Tues Thurs Sat 81 E Madison st. Tel Dear. 7539. Res 127 N Madison av, La Grange. Tel 1740.
Woodbury, Miss Myrtle F. CS 2743 Hampden court. Tel Div. 3102.
Woodward, Mrs Judith C. CS postal address 3761 Pine Grove av.
Wright, Mrs Florence B. CS 17 N State st. Tels Cent. 1842: res Hinsdale 91.
Wright, Mrs Margaret Hawhe CS 1425 E 60th st. Tel Dor. 3968.

Young, Bicknell CSB (teacher) Virginia hotel.
Young, Miss Lucy G. CS 6200 Kenmore av. Tel Shel. 1600.
Young, Mrs Wilhelmina F. CS 2-5 933 Hyde Park blv. Tel H. P. 2418.

Zimmer, Mrs Lulu M. CS Mon Wed Fri 36 S State st. Tels Cent. 3570; res Beverly 4313.
Zug, Emil Q. CS 10-1 except Sat 3342 N Harding av. Tel Juniper 6158.

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CONGRESS PARK—Higley, Mrs Amelia R. CS 316 Deyo av. Tel Brook. 1999.

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Kellogg, Mrs Adelaide Eaton CS 932 Hazel st.
Klem, Mrs Inez Mary CS 505 Temple blg.

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Stout, Mrs Ida B. CS 1176 Lincoln av. Tel Main 3626.

DE KALB—Moorhead, Miss Edith May CS 1-4 Haish bnk blg. Tels 735; res 602.

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DIXON—Bartholomew, Mrs Emma Kaylor CS 908 2d st. Tel 205
Starr, Mrs Helen M. CS 321 E 2d st. Tel R. 480.

DOWNERS GROVE—Mann, Mrs Ida W. CS 25 S Main st. Tel 443 R.

EAST ST LOUIS—Atkins, Mrs Stella D. CS 10-1 501 N 45th st. Tel East 1909 W.
Cook, Mrs Bertha S. CS 9-11 432a N 14th st. Tel East 3754 J.
Hauser, Mrs Eugenie Scott CS 10-4 1st Nat bnk blg. Res 526 N 19th st. Tels St. C. 186 R; res Bridge 1654 M.
Steger, Mrs Ida May CS 10-12 512 Brighton pl. Tels Bridge 3569 W; St. C. 475 R.

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Shuett, Mrs Emma K. CS 27 Rugby pl. Tel 2229.
Thorn, Miss Mary CS 35 Nolting blk. Tel 1520.
Walter, George B. CS 9-12, 1.30-4.30 28 The Spurling. Tels 366; res 1821.

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EVANSTON—Bates, Mrs Susan I. CS Greenwood Inn. Tel 31.
Belden, Mrs Ella Celeste P. CS 425 Greenwood blv. Tel 4988.
Brown, Mrs Lida Scott CS 1745 Orrington av. Tel 982.
Edwards, Mrs Clara Caton CSB 1605 Ridge av. Tel 1244.
Evans, Mrs Florence M. CS 230 Main st. Tel 2863.
Fairchild, Mrs Ada D. CS 1718 Sherman av. Tels 1372; res 2263.
Flinn, John J. CS by appointment. Tel 7916. Mail P. O. Box 64.
Forbes, John CS 309 Century blg. Tels 872; res 2581.
Hogle, Mrs Emma W. CS 9-12 2-4 539 Michigan av. Tel 4806.
Howard, Mrs Grace A. CS 830 Hinman av, apt 1. Tel 2252.
Jenks. Chancellor L. CS 1217 Ridge av. Tel 752.
Ledward, Mrs Margaret W. CS See Chicago.
Locher, Mrs Elizabeth Hawley CS 9-1 except Sat 2712 Asbury av. Tel 3703.
Osmer, Mrs Bertha M. CS 1808 Sherman av. Tel 5293.
Stuart, Miss Persis E. CS 9-12.30 204 Century blg. Tel 4330.
Willsie, Miss Lucinda CSD (teacher) 1411 Chicago av. Tel 7068.
Wooster, Melville E. CS 9-4 except Sat 619 Davis st. Tels 2331; res Evans. 7281.

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Rice, Mrs Kathryn E. CS 362 Clark Carr st. Tel M. 2664.
Wiegand, Mrs Minnie CS 432 N Broad st. Tel R. 3426.
Wolff, Mrs Mary CS 416 N Broad st.

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Fleming, Mrs Isabelle J. CS 206 Fairview rd. Tel 478.
Reed, Mrs Mabel A. Lewis CS 680 Greenwood av. Tel 294.
Stanhope, Mrs Maud L. CS 10-12 except Fri Sat 252 Walden Drive. Tel 612.
Turney, Mrs Evelyn Harris CS 692 Bluff st. Tel 471.
Walker, Robert P. CS See Chicago.

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Howe, Mrs Lu Rutherford CS. Tel 476 J.
Richardson, Mrs Annie I. CS 396 Montclair av. Tel 9.
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Harris, Mrs Lena B. CS 541 Fairview av. Tel 1041.
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Jarrett, Mrs Lucy U. CS 38 Lincoln st. Tel 203.
HOOPESTON—Sandburg, Mrs Ida O. CS 823 S Market st. Tel 374.
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Rohrig, Miss Minnie CS See Chicago.
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JOLIET—Baldwin, Mrs Lillian M. CS 317 3d av. Tel 3538.
Salter, Mrs Minnie CS 2-5 103 N Center st. Tel 2422.
Williams, Mrs Marion E. CS 311 Van Buren st. Tel 5684.
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Hilfier, Mrs Mary M. CS 711 S Evergreen av. Tel 2172.
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Milligan, Mrs Georgene CS 209 7th av. Tel 179.
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MARSHALL—Whitlock, Mrs Nancy N. CS 611 Beech st. Tel 306.
MATTOON—Harris, Mrs May K. CS 1308 Broadway. Tel 409.
Warrem, Mrs Dora L. CS 8-12 805 E Broadway. Tel 1099.
MAYWOOD—Richardson, Mrs C. Belle CS 9-12 217 S 7th av. Tel 1569
MOLINE—Jones, Mrs Marion C. CS 1023 16th st. Tel 304.
Lynch, Mrs Marcia CS 1025 14th st. Tel 604.
MONMOUTH—Disney, Mrs Jennie Hardin CS 9-12 207 S A st. Tel 390.
Work, Mrs Rose L. CS 2-4 311 N 1st st. Tel 906.
OAK PARK—Druitt, Mrs Elizabeth W. CS 821 Lake st, N 2. Tel 6457.
Dutton, Mrs Emily A. CS 111 S Scoville av. Tel 5949.
Flanegan, Mrs Amy Spencer CS 9-11 400 N Taylor av. Tel 2899.
Fonda, Jesse L. CS 10-3 424 Lake st. Tel 5561.
Howe, Mrs Frances S. CS 325 Home av. Tel 661.
Jameson, Mrs Elizabeth CS 518 S Elmwood av. Tel 2567.
Muir, Mrs Minnie L. CS 234 S Scoville av. Tel 7704.
Richardson, Mrs Mattie Seward CS 9-4 311 N Oak Park av. Tel 448.
Ross, Mrs Hannah S. CS 47 Iowa st. Tel 3279.
Stein, Mrs Isabella F. CS 942 Washington blv. Tel 1984.
Welch, Mrs Nancy S. CS 302 N Austin av.
OLNEY—Deissier, Mrs Nina Alma CS RR 5. Tel 9125.
OREANA—Smith, Mrs Mira H. CS.
OTTAWA—Hodkinson, Mrs Ida Ames CSB 1013 Guion st.
PARK RIDGE—Daw, Mrs Belle G. CS 431 Cumberland av. Tel 2941.
Dowse, Mrs Madaleine H. CS 311 N Wash. st. Tel 24. Mon Wed Fri 81 E Madison st, Chicago. Tel Rand. 2216.
Mapledoram, Mrs Carrie L. CS 828 Hansen pl. Tel 144.
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Hedstrom, Lars J. CS 4-6; 1-4 Sat 716 Peoria Life blg.
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Lackey, Mrs Elizabeth M. CS 8-12 except Fri 329 Peoria Life blg. Tels 8444; res 2-1970.
Lynch, Mrs Addeline CS 1-4 327 Cal. av. Tel 20876.
McCullough, Mrs Frances L. CS 2-5 except Sat 714 Peoria Life blg. Tel 4-1326.
Perry, Mrs Grace M. CS 1-4 Mon Wed Fri 716 Peoria Life blg. Tels 3-1836; res 2-2460.
Seiberling Mrs Clara E. CS 201 N Underhill st. Tel 2-0418.
Stone, Mrs Ethel V. CS 1-4 Mon Wed Fri 329 Peoria Life blg. Res tel 4-2830.
Straesser, Miss Sarah CS 11-2 except Sat 714 Peoria Life blg. Res 115 Flora av. Tels 3-1426; res 6849.
Taggart, Mrs Ella CS 115 W Armstrong av. Tel Bluffs 2602.
Waterhouse, Mrs Margaret R. CS 10-5 414 Lehmann blg. Tels 6818; res 6189.
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Loomis, Mrs Myra F. CS 629 Broadway, apt C.
Schultheis, Miss Dorothy L. CS 219 S 12th st. Tel 1478.
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RIVERSIDE—Chester, Miss Lucy CS See Chicago.
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Carveth, Mrs Elsie B. CS 922 N Church st. Tel Main 2178.
Falleen, Mrs Anna CS 708 Seminary st. Tel Main 3830.
Gillardon, Mrs Clara CS 511 Locust st. Tel Forest 1534.
Holland, Miss Eleanor CS 1717 National av. Tel Main 5200.
Parker, Mrs Lula CS 108 Lawn place. Tel Main 1356.
Savage, Mrs Clara S. CS 716 Cherry st. Tel Main 4202.
Walker, Mrs Fannie Parker CS 920 N Church st. Tel M. 5755.
ROCK ISLAND—Corbey, Leon J. CS postal address 203 Central Trust blg.
Dart, Mrs Elizabeth Whitman CS 902 20th st.
Freistat, Mrs Catherine CS 2503 8th av.
Kohn, Mrs Regina CS 11-2 824 23d st. Tel 283.
Roth, Mrs Marie CS 908 4th av. Tel 1024.
Sheldon, Mrs Gertrude Bacon CS 1-4 841 21st st.
Watts, Robert Milton CS 34 State bnk blg.
Weiss, Mrs Katie E. Kass CS 726 34th st. Tel 2958.
SPRINGFIELD—Ackermann, Miss Etta CS 528½ S S sq. Tel Main 1359.
Curran, Mrs Harriette CS 9-12 717 S English av. Tel Main 7013.
Gault, Mrs Frances CS 9-2 221 E Jackson st. Tel Main 2826.
Hunter, Mrs Lydia B. CS 223 E Allen st. Tel Cap. 3525.
Price, Mrs Henrietta L. CS 9-4 Myers blg, 101 S 5th st. Tel Cap. 3459.
STERLING—Haglock, Mrs Amelia CS 9-12 106 E 8th st. Tel 849.
STREATOR—Bennett, Mrs Cora May CS postal address 205 W Wilson st.
TAYLORVILLE—Willey, Mrs Cordelia V. CSD (teacher) 210 W Franklin st Tel 153.
URBANA—McCormick, Mrs Etta CS 603 Wash. blv. Tel 7-1031.
Mitchell, Mrs Jessie Ellett CS 1204 S Lincoln av. Tel 7-2260.
Parks, Mrs Almeda V. CS 1008 W Cal. st. Tel 7-1211.
WAUKEGAN—McArthur, Mrs Margaret CS mornings 842 North av. Tel 1906.
Perry, Miss Florence M. CS Tues Thurs Sat 446 Sheridan rd. Tel 2443.
WHEATON—Connelly, Mrs Belle C. CS 319 Naperville st. Tel 436 W.
Harvey, Mrs Mabel CS 221 Center st.
Waterman, Mrs Bertha K. CS postal address.
WILMETTE—Campbell, Mrs Ethel V. CS 1209 Greenwood av. Tel 304.
Markens, Mrs Harriet L. CS 120 Dupee pl. Tel Wil. 1234.
Packard, Miss Grace M. CS Boulevard blg, 627 11th st. Tel Wil. 2405.
Panushka, John W. CS 719 9th st. Tel 676.
Place, Mrs Maude A. CS 515 8th st. Tel 1793.
WINNETKA—Gundlach, Mrs Agnes A. CS See Chicago.
Hellgren, Miss Hilda P. CS 10-4 except Thurs Room 3, 545 Lincoln av. Tels 802; res 1374.
Ingersoll, Mrs Florence K. CS 66 Abbotsford rd. Tel Ken. 2212.
Page, Mrs Florence T. CSB 985 Winnetka av. Tel 718.
WOODSTOCK—Clark, Mrs Susie W. CS 304 Fremont st. Tel 391 J.

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Bennett, Mrs Laura E. CS 515 Meridian av. Tel 2277.
Kirk, Mrs Sophrone H. CS mornings 201 W 9th st. Tel 3556.
Metcalf, Miss Ritta May CS 405 Farmers' Trust blg. Tel 503.
AUBURN—Gillette, Mrs Lilah M. CS 334 W 11th st. Tel 425.
BEDFORD—Falt, Mrs Iola May CS 1202 W 15th st. Tel 1504.
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CRAWFORDSVILLE—Hughes, Mrs Laura E. CS 314 S Washington st. Tel F. B. 16.
Wilson, Mrs Elizabeth CS 214 Ben Hur blg. Tel D. B. 17.
DALEVILLE—Tuhey, Mrs Edith Daniels CS. Tel 76.
ELKHART—Deal, Mrs M. Adelia CS 616 W High st.
Evans, Mrs Alberta H. CS 409 Jefferson st. Tel 2124.
Lane, Jacob C. CS E Jackson blv. Tel 595.
Reynolds, Miss Georgia H. CS 432 Lexington av. Tel 211.
Reynolds, Mrs Martha Hill CS 432 Lexington av.
Shreiner, Mrs Maude E. CS 417 W Franklin st.
EVANSVILLE—Doerr, Miss Anna R. CS 1111 Blackford av. Tel 3403.
Seitz, Mrs Lillian E. CS 406 Jefferson av. Tel Main 5388 W.
FORT WAYNE—Bowser, Miss Henrietta CS 715 Swayne st.
Geake, Miss Edith CS 510 W Jefferson st. Tel Main 659.
Stonecifer, Mrs Lessie CS 219 E De Wald st. Tel South 6863.
FRANKFORT—Arbegust, Mrs Daisy Beebe CS 508 W Wash. st. Tel 626.
Van Sickle, Mrs Mattie E. CS 305 E Morrison st. Tel 1119.
FRANKLIN—Kerlin, Miss Mabel CS 51 W King st.
GARY—Coles, Mrs Katherine D. CS 505 Fillmore st. Tel 1260.
Constance, Mrs Jennie Fields CS 10-5, 7-8 34 W 5th av. Tels 4930; res 1754.
Travers, Mrs Addie M. CS 2-4 1109 W 5th av. Tel 789.
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Rule, Mrs Sarah Francis CS. Tel 597 X.
Thompson, Mrs Mate C. CS 218 N 3d st. Tel 792.
GRAND VIEW—Harvey, Miss Elizabeth CS. Tel 211.
White, Mrs Anna CS
GREENFIELD—Ruggles, Mrs Evalyn E. CS 322 E Grant st. Tel 618.
GREENSBURG—Shirk, Miss Elisabeth F. CS 801 N Broadway. Tel 1605.
HAGERSTOWN—Miller, Miss Mamie F. CS. Tel 277.
Small, Mrs Blanche M. CS. Tel 168.
HAMMOND—Brooks, Mrs Bertha F. CS 27 W Williams st. Tel 2419.
Dafoe, Mrs Fannie I. Stanton CS 12 Mason st. Tel 2436.

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Stevens, Mrs Dora Virginia CS 11-4 366 Sibley st. Tel 2499.
Taylor, Mrs Jessie B. CS 9 W Waltham st. Tel 3395.
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Armel, Mrs Mary Edith CS 704 Roosevelt blg. Tels Cir. 4042; res Ran. 1014.
Balfour, Mrs Elizabeth CS 1016 I O O F blg.
Balz, Mrs Effie M. CS 2932 Ruckle st. Tel Ran. 1648.
Bradley, Miss Mary Louise CS 1011 N Penn st.
Bramblett, Mrs Maud CS 811 Roosevelt blg.
Broadbridge, Mrs Lura W. CS 602 N Ala. st, apt 15. Tel Main 8306.
Bruce, Mrs Sara Abbott CS 2351 Park av. Tel Rand. 2426.
Burns, Mrs Jennie CS 10-4 805 Roosevelt blg. Tel Main 2852.
Case, Miss Jessie DeMotte CS postal address 5345 E Washington st.
Cox, Mrs Margaret A. CS 1810 No. N. J. st. Tel Rand. 6221.
Crawford, Mrs Rose Ella CS 10-4 2342 Central av. Tel Rand. 2012
Dean, John C. CS 919 N East st. Tel Linc. 7451.
Downs, Samuel Turney CSB (teacher) 930 Lemcke blg. Tels Main 3074, res Wash 2200.
Duncan, Mrs Ella S. CS 18 Dolly Madison apt.
Ecton, William H. CS 619 Occidental blg.
Ernestinoff, Miss Antoinette CS 1237 N Alabama st. Tel Cir. 3432.
Fox, Mrs Bell CS 1028 N Delaware st. Tel Main 9033.
Groninger, Mrs Elizabeth Miller CS 3215 North N. J. st. Tel Wash. 2072.
Haines, Mrs Stella W. CS Wed Denison hotel. Res Noblesville.
Harrah, Mrs Lillian R. CS 1212 Roosevelt blg. Tel Cir. 2485.
Holmes, Mrs Mary E. CS Merchants bnk blg. Tel M. 3948.
Hornocker, Mrs Rosemary CS 1-4 1006 Roosevelt blg. Tel Linc. 6866.
Hubbard, Mrs Lulu CS 2605 Bellefontaine st. Tel Ran. 2014.
Jacobs, Mrs Margaret CS 2906 Kenwood av.
Janes, Mrs M. Katherine CS 3322 Wash. blv.
Jaqueth, Mrs May CS 2711 Shriver av. Tel Ken. 5704.
Karns, Mrs Mary Luella Mercer CS Mon Wed Fri 917 State Life blg. Tels Linc. 2187; res Webs. 6973.
Keeter, Mrs Addie D. CS 2337 N Delaware st. Tel Rand. 5473.
Lewis, Mrs Edythe T. CS 540 E 32d st. Tel Wash. 2071.
Mallery, Mrs Roberta B. CS 3655 Wash. blv.
Martin, Mrs Carrie L. CSB (teacher) 1910 Talbott av.
Mayer, Mrs Sevilla CS 2503 Broadway. Tel Ra. 3217.
Miller, Mrs Anna S. CS 10-4 2850 Central av. Tel Har. 0282.
Miller, Mrs Vivian F. CS 222 E 71st. Tel Hum. 4677. Mail R R M Box 14C.
Moore, Mrs Addie Lee CS 2602 Central av.
Perine, Thomas C. CSB (teacher) 11-4 except Tues; Sat 11-2.30 903 I O O F blg. Tels Main 3382; res Lin. 7289; Web. 2031.
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Quick, Miss Jeannette CSB (teacher) St James ct, 2108 N Meridian st. Tel Har. 2796.
Sage, Mrs Bessie I. CS 44 N Bolton av.
Schimer, Richard O. CS 520 Merchants bnk blg.
Smith, Mrs Cosette B. CS 3710 Wash. blv. Tel Wash. 3710.
Smith, Mrs Lillian L. CS Tues Thurs Sat 917 State Life blg. Tels Linc. 2187; res Rand. 2452.
Snoke, David Harold CS 520 Merchants bnk blg.
Snoke, Mrs Mary Edna CS 4140 Carrollton av.
Snyder, Mrs Barbara E. CS 801 N Penn st, apt 6.
Snyder, Miss June Winona CS 718 Highland av.
Snyder, Miss Mabel L. CS 406 Occidental blg.
Thomson, Miss Elizabeth Ambrose CS R R P box 179a.
Thomson, Miss Jane C. CS R R 179a. Tel B. G. 218.
Titus, Mrs Alice B. CS 1629 N Delaware st. Tel Rand. 5771.
Tramer, Mrs Anna M. CS 219 E 11th st.
Tadman, Miss Anna I. CS 1910 Talbott av.
Tallingford, Mrs Minnie CS 1 William Penn apt, 1118 N Penn st. Tel Ri. 1723.
Tarrick, Mrs Harriet CS 2022 College av. Tel Har. 4205.
Tayman, Mrs Katherine Straub CS 3145 Ruckle st. Tel Wash. 1825.
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Trince, Mrs Emma B. CS 105 Woodward st. Tel 1132.
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Teppe, Miss Ida CS Cliff drive. Tel 2000.
Tersoll, Mrs Lillie A. CS 100 Bungalow drive. Tel 868.
Tewer, Mrs Lenie M. CS 2203 North st. Tel 2145.
Peckham, Mrs Jennie CS 1218 High st.
Thomson, Miss Amy CS 622 North st. Tel 2493.
MARION—Curran, Mrs Antonie M. CS 1116 W 3d st. Tel 908.
Sweetser, Mrs Mayme G. CS 624 Spencer av. Tel 801.
MICHIGAN CITY—Aicher, Miss Bertha A. CS Long Beach, Morning Glory Cottage. Tel 2823-6.
MUNCIE—Bender, Mrs Fredrika A. CS 415 E Gilbert st.
Glass, Mrs Martha J. CS 613 W Charles st.
Hoppes, Adam O. CS 421 Wysor blg. Tels 1433; res 5194.
Sample, Mrs Claudia C. CS 111 S Vine st. Tel 1196.
Stone, Miss Dora E. CS 619 S Council st.
NAPPANEE—Newcomer, Mrs Emma CS 455 N Madison st. Tel 252.
NEW ALBANY—Cole, Mrs Ella CS 1835 E Spring st. Home tel 2304 A.
Fox, Mrs Ruth E. CS 1603 Shelby pl. Tel 2346 B.
Korfhage, Mrs Amelia S. CS 9-12 1519 E Main st. Tels Bell 1048; Home 1362.
Palmer, Mrs Mary J. CS 1818 Ekin av. Both tels.
Sappington, Mrs Bertha H. CS 1740 De Pauw pl. Tels.
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Runyan, Mrs Myrtle L. CS 209 N 10th st.
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ORESTES—Plackard, Mrs Minnie D. CS. Tel 155.
PERU—Goodall, Miss Sadie E. CS 186 E 5th st.
POSEYVILLE—Cale, Mrs Minerva CS R R 3. Tel 89-17.
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Cloyd, Miss Edith CS McGuire blg, apt B. Tel 1911.
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SEYMOUR—Bollinger, Mrs Edna Mae CS 420 N Walnut st.
SHELBYVILLE—Downey, Mrs Elizabeth P. H. CS Keith apts, Franklin st.
Harrison, Mrs Olive C. CS 17 W Mechanic st.
Tolen, Mrs Edna CS 273½ W Broadway.
SOUTH BEND—Gish, Mrs Margaret M. CS 805 W Colfax av, apt C 2. Tel Linc. 8772.
Higgins, Elmer A. CS 303 N Main st. Tel Main 1190.
Howard, Mrs Alberta CS 1809 Portage av. Tel Main 4639.
McElrath, Mrs M. Emma CS 1520 Portage av. Tel Main 5142.
Myers, Mrs Charlotte CS 2620 Lincoln Way, W. Tel Lin. 1982.
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Gay, Mrs Harriet C. CS 10-12, 2-4 220 N 6th st, apt 8. Tel 4949.
Hopper, Mrs Anna Ott CS 1230 N Center st. Tel 1502.
Hymer, Mrs Hallie CS 1460 Eagle st. Tel 3874.
Kohn, Mrs Florence CS 1128 S 8th st. Tel Wab. 752.
Wright, Miss M. Elizabeth CSB 1-6 612 S 7th st. Tel 653.
TIPTON—Smith, Mrs Flora H. CS 216 S Independence st. Tel 4207.
VALPARAISO—Du Gan, Mrs Alice CS Mara Lou apt. Tel 91.
Marks, Mrs Gretchen O. D. CS 658 Park av.
WABASH—Latchem, Mrs Mary CS 9-12 Cass and Ferry sts. Tel Main 1389.
Rigdon, Mrs Harriet Vaughn CS 4 F. and M. bnk blg. Tel 147.
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WHITING—Walker, Mrs Adah Irene CS 338 Sheridan av. Tel 265.

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AMES—Lewis, Mrs Clara E. CS 10-2 515 6th st. Tel 726 W.
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Potts, Miss Minnie Louise CS 400 S 8th st. Tel 1033.
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De Vault, Mrs Viola E. CS 1834 Bever av. Tel 2628.
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Machacek, Miss Anna O. CS 1807 Grand av. Tel 3237.
Mumford, J. Thomas 1708 Grande av. Tel 4765 J.
Rugh, Mrs Edna Miller CS 507 S 23d st. Tel 2046 J.
Smith, Charles Taylor CSB 9-12 1249 2d av.
Smith, Mrs Mary M. CSB (teacher) 1249 2d av. Tel 2121.
Wallace, Mrs Bertha CS 719 A av East.
Williams, Mrs Ruth E. CS 1040 5th av, E. Tel 3549 M.
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Smith, Mrs Ella CS 106 5th av. Tel 531.
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Hansen, Mrs Maria C. CS 335 Hickory st.
COLFAX—Clark, Miss Alice Agusta CS 115 S Locust st.
COUNCIL BLUFFS—Burgett, Mrs Ella W. CS 546 Myuster st.
Clark, Frank C. CS Grand hotel.
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Tulleys, Mrs Sarah E. CS 151 Park av.
Wallace, Mrs Sarah D. CS 30 Bluff st.

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Carlton, Mrs Leora M. CS 1821 Le Claire st. Tel 5215.
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Lay, Mrs Amanda Emma CS 2121 Grand av. Tel 7176 Y.
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McCandless, Mrs Mary S. CS 2423 Fulton av. Tel 150.
Ray, Mrs Christina CS 2532 Fulton av. Tel 5471.
Schmidt, Mrs Tillie (Mrs. O. B.) CS Fairmount st. Tel 4710.
Stolley, Mrs Wilhelmine CS 801 W 15th st. Tel 4705.
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Bondeson, Mrs Esther M. CS 630 Polk blv. Tel Drake 5369 W.
Bradshaw, Miss Edna Mae CS 1012 8th st. Tel Wal. 2586.
Brady, Mrs Lucy Tracy CSB Hotel Chamberlain.
Delmege, Mrs Clara B. CS 718 School st.
Dissmore, Mrs Mollie CS 4319 Ingersoll av. Tel Drake 1151.
Foster, Mrs Birdella G. CS 3-5 311 Securities blg. Tel Mar. 233. Res Victoria hotel. Tel Mar. 1460.
Hirsch, Mrs Leah J. CS 322 Lincoln court. Tel Drake 4087.
Lawson, Mrs Nannie S. CS 206 K P blk. Tel Market 1381.
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Lobingier, Mrs Cora C. CS Brown hotel. Tel Mark. 1348.
Marks, Mrs Gertrude CS Victoria hotel. Tel Mar. 1460.
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Miller, Mrs Martha Kyle CS 1215 31st st.
Moore, Mrs Susan I. CS 3301 Ingersoll av. Tel Drake 6027.
Moorman, Miss Hope A. CS Victoria hotel. Tel Mark. 1460.
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Gosselin, Mrs Clara Cornish CS postal address 316 Vine st.
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McKinstry, Willis D. CSB (teacher) 716 Mills blg. Tels 6611 and 6661.
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Zimmerman, Mrs Helen G. CS 702 Mills blg.
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Light, Miss Belle M. CS 510 E 8th av. Tel 409.

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Hunter, Mrs Lee CS 54 Eastover pk. Tels Crescent 328; E. 683 W.
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Forschler, Herbert H. CS 11-4 522 Whitney Central blg. Tel M. 1838; res Hem. 4111.
Fowler, Mrs Gertrude H. CS 10-4 636 Whitney blg. Tels Main 115; res Up. 903.
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Foss, Mrs Alice Greenleaf CS 278 Spring st. Tel 2287.
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Foster, George W. CS 9-1 509 Press blg, Monument sq. Tels 8937 R; res 4045.
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Jefferson, Mrs Carolyn S. CS 9-1 301 Shwartz blk. Tels 7326; res 4296X.
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Carroll, Mrs Ella Trego CS Cambridge apt. Tel Home. 6100.
Cross, Miss Ellen E. CSD (teacher) 10-1 114 E 24th st. Tel.
Cullom, Mrs Maud S. CS 3618 Springdale av, Forest Park. Tel Lib. 2612.
de Girauta, Mrs Eleanor Harding CS 109 E Lafayette av.
Farren, Mrs Ida Gilbert CS Homestead apts. Tel Home. 5567.
Gawthrop, Mrs Annie E. CS 1-5 2313 Harlem av. Tel.
Gilbreath, Miss Etta M. CSB (teacher) 1807 St Paul st.
Gilpin, Mrs Olive R. CS mornings except Sat Stony Run lane near 39th st. Tel Home. 1126.
Gover, Miss Mary G. CSB (teacher) 109 W Monument st.
Graham, Mrs E. Ellen CS 1624 Eutaw pl. Tel Mad. 0946.
Hill, Mrs Olive U. CS 1304 Fidelity blg. Tels Cal. 3174; res Vern. 6352.
Klunk, Louis W. CS mornings 2301 W North av.
Lange, Mrs Marie CS 2500 N Calvert st.
Lyon, Miss Sara L. CS 2008 St Paul st. Tel Home. 4211.
Marshall, Albert CS 2.30-5.30 1606 N Calvert st. Tel Vern. 5189.
McGrath, Mrs Mary Shuter CS 10-2 except Mon Thurs Fidelity blg. Tels Cal. 3023, res Cockeysville 119.
Miller, Miss Mary L. CS The Arundel, 1320 N Charles st. Tel Vern. 2653.
Porter, Mrs Alina M. B. CS The Kenilworth. 339 Bloom st.
Quarngeser, Mrs Maggie M. CS 10-1 2734 Guilford av. Tel Home. 3428 W.
Reiser, Mrs Alice W. CS 10-1 Astor apts, 25th and St Paul sts. Tel Home. 4247.
Reitz, Mrs Mabel Darby CS 449 Title blg.
Ringsdorf, C. Millard CS 1835 W Lombard st. Tel Gil. 1669 J.
Scheu, Miss Emma J. CS 1853 W North av. Tel Mad. 6548.
Schmidt, Miss Louise CS 1817 St Paul st.
Sonneborn, Miss Clara B. CS 2239 Linden av. Tel Mad. 6371.
Towne, Mrs Etta Ballman CS 9-1 except Sat Euclid av. Tuxedo Park. Tel Tuxedo 0872
Troxell, Miss Mary CS 10-1 2506 N Charles st.
Tull, Miss Annie R. CS 1423 Fidelity blg. Tels Plaza 2636; res Forest 7684.
Verleger, Miss Anna Elizabeth CS University apts.
Weaver, Mrs Florence Stratton CS 109 W Monument st.
West, Miss Katharine E. CSB (teacher) 10-1 The Arundel. 1320 N Charles st.
Ziegler, Mrs Ida E. CS 3503 Garrison blv.
CUMBERLAND—McArdle, Mrs Ola E. CS 646 Fayette st. Tel 1825.
Thomas, Mrs Bruce Waugh CS 650 Fayette st. Tel 2774.
HAGERSTOWN—Cox, Mrs Lola E. S. 28 E Washington st. Tel 128 W.
Shafer, Mrs Elizabeth F. CS The Negley apt, 120 W. Washington st. Tel 729.
ROLAND PARK—Joyce, Mrs Annie M. CS 405 Edgevale rd. Tel Tux. 1294.

MASSACHUSETTS

ABINGTON—Thackleberry, Mrs Annie T. CS 176 Chapel st. Tel Rock. 496 R.
ADAMS—Harrington, Mrs Fannie W. CS afternoons except Wed Sat 25 Crandall st. Tel 140.
ALLSTON—Bartlett, Miss Julia S. CSD (teacher) 9.30-12 24 Idlewild st. Tel.
Dorr, Mrs Florence I. CS 1259 Commonwealth av.
Hunt, Harry I. CS by appointment 14 Park Vale av. Tel Bright. 4541.
ARLINGTON—Glidden, Mrs May Orange CS 60 Oxford st. Tel 1939
Torrey, Mrs Gertrude R. CS 215 Pleasant st. Tel 0193.
ATHOL—Gary, Miss Charlotte M. CS Thurs 404 Exchange st. Res Erving. Tel.
ATLANTIC—Krauthoff, Mrs Daisy Lovering CS 62 Henry st.
ATTLEBORO—Hyde, Mrs Ida M. CS 12½ Fourth st. Tel.
AUBURNDALE—Baker, Mrs Anna B. White CSB Islington rd. Tel.
Smith, Mrs Ella N. CS 10-4 except Wed Sat 1875 Commonwealth av. Tel W. Newt. 0148.
BELMONT—Norcott, Mrs Ada L. CS 76 Chester rd. Tel summer months Hull 931 M.
Thomas, Mrs Nellie S. CS 3 Trapelo rd. Tel 1403 J.
BERNARDSTON—Magoon, Mrs Edith Gast CS West rd. Tel 11
BOSTON—See also ALLSTON, ARLINGTON, BROOKLINE, CAMBRIDGE, DORCHESTER, JAMAICA PLAIN, ROSLINDALE, SOMERVILLE, SOMERVILLE (WEST), WATERTOWN, WEST ROXBURY.
Adams, George Wendell CSB (teacher) 1.30-4 except Sat 140 Boylston st. Tels Beach 1424; res Jam. 2690.
Adams, Mrs Jessie C. CS 9.30-2 except Sat 80 Boylston st. Tels Beach 6307; res Reg. 4489.
Armstrong, Mrs Mary E. CSD postal address Box 83, Back Bay Station.
Arnold, Mrs Addie CS 124 Wilmington av, Dorchester. Tel Milton 3265 W.
Ashley, Edwin Hartwell CS 1-4.30 except Sat 1117 Little blg, 80 Boylston st. Tels Beach 283; res Bright. 1692.
Bailey, Mrs Hilda R. W. CS by appointment 157 Hemenway st. Tel B. B. 54753.
Bailey, Mrs Katharine B. CS 378 Newbury st. Tel Cop. 2253 J.
Bangs, Mrs Elizabeth S. CSD postal address 346 Commonwealth av.
Bartholomew, Mrs Mary Selene CS 10-3 Tues Thurs Sat 45 Milk st. Tels Main 709; res Reg. 0946. Cable Selene.
Beck, Herbert W. CS evenings 820 Little blg. Res 20 St Lukes rd.
Beebe, Mrs Katherine S. CS 10-1 except Sat 1254 Commonwealth av. Tel Aspinwall 2213.
Belcher, Miss Mary E. CS evenings 207 Audubon rd. Tel Ken. 2249.
Blackley, Mrs Ethel May CS 1-5 Mon Thurs 927 Colonial blg. Tel Beach 4614. Res 1340 Commonwealth av, 34. Tel Aspinwall 3018.
Bonner, Mrs Fannie Baker CS 64 Charlesgate East. Tel B. B. 8030.
Brown, Miss Alice Seward CSB (teacher) mornings except Sat 14 Westland av. Tel Cop. 9745 W.
Brown, Miss Geneva H. CS 1-4 Wed 927 Colonial blg. Tels Beach 4614; res B. B. 10736.
Browning, Miss Evelyn G. CS mornings except Sat 505 Huntington av. Tel Rox. 3394 J.
Buck, Mrs Kate W. CS 10-3 Mon Wed Fri 45 Milk st. Tels Main 709; res Ctr. Newt. 493.
Bullard, Cabot L. CS 1-4 except Sat 248 Boylston st. Tels B. B. 2555; res Ken. 3279.
Byrne, Mrs Helen S CS 64 Charlesgate, East. Tel Ken. 4139.
Caldwell, Mrs Mary CS 9-1 Mon Wed Fri 1 Beacon st. Tels Hay. 4997; res Dor. 9339.
Charles, Guillaume E. CS 98 Appleton st.
Clark, Mrs Cora B. CS See St Petersburg, Fla.
Clark, Miss Lalia Hastings CS 10-1 111 Audubon rd. Tel Ken. 3752.
Cleary, Mrs Mary Whitney CS 2-4 10 Cumberland st. Tel Cop. 3894 R.
Clough, Mrs Alice Sherman (Mrs Harry M.) CS 1-4 except Fri Sat 220 Clarendon st. Tel B. B. 1524.
Clough, George M. CS mornings 376 Boylston st. Tel.
Colby, Frank C. CS 9-1 1038 Little blg. Tel Beach 91. Res Hotel Puritan.
Colby, Mrs Mary Bayrd CS Hotel Puritan. Tel Ken. 1480.
Collins, Miss Grace E. CSB (teacher) 10-1 Mon Wed Fri 375 Marlborough st. Tel B. B. 5345.
Conniers, Norman 9-4 except Sat; Sat until 1 828 Colonial blg, 100 Boylston st. Tel Beach 2833. Res Wadsworth hotel. Tel B. B. 2790.
Cooley, R. Howard CS 2.30-5 except Sat 100 Boylston st. Tel Beach 0272.
Cooley, Mrs Reata Child CS 12-2.30 except Sat 100 Boylston st. Res 65 Pleasant st, Brookline. Tel Reg. 0545 W.
Coulson, Miss Lucia C. CS postal address 236 Huntington av.
Craige, Mrs Ella G. CS 1.30-6 Tues Thurs Sat 917 Little blg.
Crawley, Miss D. Lillian CS 2-5 27 Wrentham st, 24. Tel Tal. 4856.
Crawley, Mrs Lida N. CS 10-1 34 Medfield st. Tel B. B. 2742.
Cudworth, Mrs Grace F. CS 9-3 Mon Wed Fri 1156 Little blg. Tels Beach 5682; res Hay. 4010; summer months Marshfield 23-14.
Cudworth, Luther Phillips CS 9-2 Mon Wed Fri 1156 Little blg. Tels Beach 5682; res Hay. 4010; summer months Marshfield 23-14.
Daniels, Mrs Emma N. CS 10-1 Mon Thurs 927 Colonial blg. Res tel Bright. 116.
Day, Mrs Agnes B. CS mornings except Sat 32 River st. Tel Hay. 2530.
Dayton, Miss Mary Alice CSD (teacher) Mon Wed Fri afternoons. 84 Gainsboro st, suite 1. Res 95 Sutherland rd. Tel Reg. 0353.
De Cew, Ross K. CS 60 Fenway. Tel Ken. 0436.
Dickey, Adam H. CSD (teacher) 236 Huntington av.
Dittemore, Mrs Edith B. CSB 68 Commonwealth av. Tel Bac. 5430.
Dittemore, John V. CSB (teacher) by appointment. 68 Commonwealth av. Tel Back Bay 5430.
Dolliver, Mrs Annie E. F. CS 9-1 Tues Thurs Sat; 1-5 Mon Wed Fri 1 Beacon st. Tels Hay. 4997; res Dorchester 9339.
Dunbar, Mrs Mary E. CSD (teacher) 2-5 except Sat 93 Mass. av. Res tel Asp. 1990.
Dunn, John Randall CSB (teacher) postal address Hotel Puritan. Summer months Centerville.
Dunn, Mrs Katherine Wasson CS postal address Hotel Puritan. Summer months Centerville.
Eaton, Miss Mary E. CSB (teacher) Hotel Hemenway. Tel Ken. 1225.
Edgett, Frederic W. CS 9-1 45 Milk st. Tel Main 1606.
Ewald, Miss Ann CS 18 Batavia st. Tel B. B. 6318.
Farr, Mrs Grace Tenney CS 12 Arundel st. Tel Cop. 4345 R.
Farrington, Mrs Lucia E. CS 9-12 Mon Thurs Fri 220 Clarendon st. Tels B. B. 1524; res W. Newt. 372.
Fletcher, Mrs Ada Margaret CS 1-4 except Wed 194 Boylston st. Tels B. B. 6993; res Brighton 5593 W.
Fletcher, Mrs Emma Willcutt CS 9.30-1.30 Mon Wed Fri 535 Little blg. Tels Beach 6718; res Rox. 3291.
Forman, Mrs Ella E. CS 191 Huntington av, suite 2. Tel Cop. 1287 J.
Gale, Burt S. CSB 9.30-2 248 Boylston st. Tels B. B. 7239; res Ken. 968.
Gale, Mrs Hattie S. CSB 514 Audubon rd. Tel Ken. 968.
Gilmore, Albert F. CSB see Watertown.
Glenn, Miss Margaret Murney CSB (teacher) postal address 236 Huntington av.
Gongaware, Mrs Mary W. CS 180 Huntington av. Tel Copley 4025 M.

BOSTON (continued)

Goodwin, Mrs Enid CS 3-5.30 except Sat 80 Boylston st. Tels Bea. 6307; res Bac. 1086.
Gorham, Miss Jessie C. H. CS 10-2 Hotel Minerva. Tel B. B. 6350.
Graham, Andrew J. CSB (teacher) by appointment 236 Huntington av.
Green, Mrs Sarah V. CSB (teacher) 10-1 Mon Wed Fri 100 Boylston st. Tels Beach 406; res Reg. 5042.
Griffin, Mrs Florence Morse CS 10-2 Tues Thurs Sat 535 Little blg. Tels Beach 6718; res W. Newt. 0654.
Griswold, William B. CS 10-4 except Sat 1005 Colonial blg, 100 Boylston st. Tels Beach 8827; res Reg. 6554 M.
Gross, Mrs Mary A. CSB 960 Little blg.
Gross, Willis F. CSB (teacher) 960 Little blg.

Hackett, Charles F. CSB (teacher) 58 Fenway. Tel Ken. 2572.
Hackett, Mrs Rosemary Baum CS 58 Fenway. Tel Ken. 2572.
Haddock, George Silas 9 Crawford st, 21. Tel Rox. 1600.
Hall, Miss Lena M. CS 9.30-12.30 Tues Sat 220 Clarendon st. Tels B. B. 1524; res Newt. N. 481 M.
Hann, Mrs Annie S. CS Hotel Lenox. Summer months W. Yarmouth. Tel.
Haslett, Mrs Alice L. CS by appointment. 452 Audubon rd. Tel Cop. 3104 W.
Hathaway, Miss Evangeline CS 9-12.30 except Mon Sat 420 Boylston st. Tel B. B. 1917. Res 15 Norway st. Tel B. B. 6599.
Hayes, Mrs Neal Heely CS Trinity ct, 175 Dartmouth st. Tel B. B. 4030.
Haywood, Miss Grace W. CS 9-12 Mon Sat; 1-4 Tues Thurs 420 Boylston st. Tel B. B. 1917. Res 68 Stedman st, Brookline. Tel Asp. 0254.
Heidelberg, Mrs Bettie Ellerbe CS 87 St Stephen st. Tel Cop. 6013 J.
Hendrickson, Mrs Alice D. CS 10-4 Mon Wed Fri 501 Little blg. Tel Beach 6567. Res 54 Falmouth st. Tel Cop. 5584 W.
Hepworth, Mrs Alma CS 8.30-1 Little blg. Tels Beach 4664; res Cop. 5591 J.
Hering, Hermann S. CSB (teacher) Postal address P. O. Box 22, Back Bay. Cable Hermhering, Boston.
Hering, Mrs Marian White CSB 1127 Commonwealth av. Tel Brighton 3057.
Hill, Calvin C. CSB (teacher) 9-12 310 Pierce blg, Copley sq. Tel B. B. 1429. Res 466 Audubon rd. Tel Ken. 4426.
Hinsdell, Mrs Cora A. CS except Sat 128 Hemenway st. Tel Cop. 7024 W.
Hoag, Mrs Ella W. CSD (teacher) Hotel Puritan. Class and Association held in Toledo, O.
Hollis, Arthur S. CS by appointment 215 Huntington av. Tel B. B. 1963.
Hooper, Mrs Lina M. CS 10-1 Tues Thurs Sat 100 Boylston st. Tel Beach 406. Cable Linahooper.
Horstman, Miss Elise CS by appointment 28 Wabon st. Tel Rox. 4239.
Houghton, Mrs Florence Henry CS 10-12.30 Tues Thurs Sat 1117 Little blg. Tels Beach 283; res Jam. 397-R.
Howard, Mrs Bessie Lee CS 132 St Mary st. Tel Ken. 1080.
Howe, Mrs Alice Pyke CS 1-4 except Wed Sat 80 Boylston st. Tels Beach 7123; res Hay. 493.
Howe, Mrs Edna H. CS 2-5 Mon Tues Thurs Fri 6 Acorn st. Tel Hay. 2095.
Hume, Mrs Janet CS 1-5 except Wed 513, 149 Tremont st. Tels Beach 1190; res Weymouth 177.

Jarvis, Mrs Jennie H. CS 10-2 except Sat Hotel Hemenway. Tel Ken. 2754.
Jones, Mrs Myrtle D. CS 394 Riverway. Tel Reg. 4836.

Keach, Edward H. CSB (teacher) 9-12.30 817 Little blg. Tels Beach 4378; res Newt. N. 1284.
Keith, Mrs Mary Irving CS 2-4 Tues Thurs 551 Boylston st. Tels B. B. 4185; res Bright. 4032 W.
Kilby, Mrs Irma G. CS 10-1 except Sat 2 Westland av. Tel B. B. 1501.
King, Miss Ida M. CS 2-4 43 Hemenway st. Tel Cop. 2621 W.
King, Mrs Marguerite Bradbury CS 1-6 80 Boylston st. Tel Beach 6921.
Kitchin, Miss Mary P. CS 104 Gainsboro st. Tel.
Knapp, Bliss CSB (teacher) for mail only, 385 Commonwealth av.
Knott, Mrs Annie M. CSD (teacher) 106 Gainsboro st, 17. Class and Association held in Detroit, Mich.
Knox, Mrs Madie R. CS 220 Clarendon st. Tel B. B. 579.
Knox, William R. CSB mornings 220 Clarendon st. Tel B. B. 579.

Landy, Mrs Mary E. CSB (teacher) 10-1 except Wed Sat 248 Boylston st. Tels B. B. 8689; res Ken. 0894.
Lane, Benjamin L. CS 108 Jersey st, suite 6. Tel Cop. 4382 M.
Leighton, Benjamin H. CS 9-1 Little blg. Tels Beach 4909; W. Newt. 205.
Leighton, Miss Margaret E. CS 1-4. Little blg. Tels Beach 4909; W. Newt. 205.
Le Page, Mrs Adela CS 9-1 108 Hemenway st. Tels Ken. 0844; B. B. 3320.
Lewis, Mrs Adeline E. CS 2-5 Tues Thurs Sat 535 Little blg. Tels Beach 6718; res Reg. 0913.
Lewis, Miss Hortense W. CS postal address 408, 236 Huntington av.
Linnell, Mrs Alice E. CS 76 Alban st, 24. Tel Talbot 0132.
Lloyd, Mrs Annette CS 10-12 22 Medfield st. Tel Ken. 3007.
Lloyd, William CS 9-12 except Sat 22 Medfield st, 17. Tel Ken. 3007.
Lucas, Mrs Mabel C. CS 10-3 Mon Wed Fri 820 Little blg. Tel Beach 495. Res Hotel Hemenway. Tel Ken. 3085.
Lucy, Mrs Archie Della CS 25 Queensberry st. Tel Cop. 4539 M.
Lutz, Miss Alma CS 9-12 Tues Thurs Sat 551 Boylston st. Tels B. B. 0619; res Hay. 6143. Summer months Jamestown, N. D.

Macdonald, Miss Margaret CS 1-5 644 Little blg. Tels Beach 0472; res Ken. 2722.
Magee, Mrs Helen L. CS 9-1 Mon Wed Fri 1 Beacon st. Tel Hay. 4997. Res 83 Sumner st, Dorchester. Tel Col. 8539 R.
Mann, Frederick CSB 448 Beacon st.
Marble, Mrs Mary Flowers CS 1-4 except Sat 42 Mt Vernon st. Tel Hay. 0302.
Marsh, Miss Harriette S. CS evenings 31 Audubon rd. Tel Ken. 2515.
McAllister, Miss Harriet L. CS Tues Thurs Sat mornings 1247 Little blg. Tels Beach 7123; res Ken. 0895.
McFarland, Mrs Carrie A. CS 45 Elm Hill av, 21. Tel Rox. 4895.
McKee, Mrs Clara Knox CS 2-4 except Thurs Sat 372 Boylston st. Tels B. B. 5163; res Reg. 6337.
McKee, David Newton CSB (teacher) 10-1 372 Boylston st. Tels B. B. 5163; res Reg. 6337.
McLennan, Roderick CS 9.30-12.30 12 Huntington av. Tel B. B. 6124. Res 37 Norway st. Tel B. B. 8313.
McMullin, Mrs Jeannette W. CS 4 Walnut st. Tel Hay. 1507.
Merritt, Edward A. CSB (teacher) 236 Huntington av.
Miller, Mrs Printhia T. CSB Sce Newton Center.
Mortimer, Miss Louise CS 12.30-5 316 Berkeley blg. Tel B. B. 587.

Nash, Mrs Mary A. CS 237 Berkeley st. Tel B. B. 1251.
Nilson, Mrs Lorina Josephine CS 77 Audubon rd. Tel Cop. 7662 W.
Nixon, Mrs Helen Andrews CSD (teacher) 48 Englewood av. Tel Reg. 6635.
Norton, Mrs Elizabeth CSB (teacher) by appointment 375 Marlborough st. Tel B. B. 5345.
Norwood, Mrs Elisabeth F. CSB (teacher) 10-12 Mon Thurs 927 Colonial blg. Tel Beach 4614. Res 11 Hawes st, Brookline. Tel Reg. 5767.
Nunn, Mrs Cora Reeves CS 1-4 except Sat 400 Boylston st. Tel B. B. 3113.

Owen, Mrs Dora Hale CS Hotel Puritan. Tel Ken. 1480.

Patch, Mrs Ella Bosworth CS 146 Massachusetts av. Tel B. B. 3040.
Patton, Mrs Margaret Stokes CS 1-4 except Wed Sat 705 Little blg. Tel Beach 6871. Res 33 Powell st, Brookline. Summer months Harwichport.
Pearce, Mrs Beatrice CS Hotel Savoy, Columbus av. Tel B. B. 8043.
Plumer, Mrs Ruth CS 29 Norway st. Tel Cop. 3634 W.
Pree, Mrs Adelaide M. CS 45 Elm Hill av, 21. Tel Rox. 3590.
Prescott, Mrs Effie D. CS 9-5 except Sat 2 Westland av. Tels B. B. 5192; Granite 3030.
Prescott, Mrs Luella Vivian CS 108 Hemenway st. Tel Ken. 0276.
Prescott, Sherburne Usher CS 9-12.30 except Sat 100 Boylston st. Tel Beach 3438. Res Lexington. Tel 0858.
Putnam, Mrs Grace M. CS 32 Queensberry st. Tel Ken. 1667.

Rathbun, Mrs Saidee B. CS 2 Westland av. Tel B. B. 9580.
Rathvon, William R. CSB (teacher) 236 Huntington av. Class and Association held in Denver, Colo.
Rice, Miss Bertha L. CS Hotel Hemenway. Tel Ken. 4330.
Rider, Mrs Lelia Yates CS 87 St Stephen st. Tel Copley 7899 W.
Robinson, Mrs Helen Friend CS 10-1 Mon Thurs 929 Colonial blg. Tel Bea. 3857. Res Hotel Minerva, 214 Huntington av. Tel B. B. 6350.
Rockefeller, Mrs Susan T. CS 26 Museum rd. Tel Rox. 8483.
Romery, Miss Ethel Claire CS 464 Commonwealth av. Tel B. B. 9010.

Sargent, Mrs Mattie A. 9-1 39 Huntington av. Tel B. B. 1840.
Sargent, Mrs Myra B. CS 9-1 except Sat 15 Norway st. Tel B. B. 6882.
Sayles, Miss Emma H. CS 10-3 Tues Thurs Sat 501 Little blg. Tel Beach 6567. Res Hotel Beaconsfield, Brookline. Tel Reg. 1370.
Scheidecker, Mrs Margaret CS 2-4 187 Huntington av. Tel B. B. 3404.
Scholfield, Miss Margaret A. CS 10-1 705 Little blg. Tel Beach 6871. Res Hotel Beaconsfield, Brookline.
Scott, Mrs. Minnie A. CS 10-1 Mon Wed Fri 28 Wabon st, 21. Tel Rox. 4239.
Seeley, Elisha B. CSB (teacher) by appointment 1117 Little blg. Tels Beach 283; res Ctr. Newt. 905.
Seeley, Mrs Lillie E. CS 10.30-12.30 Mon Wed Fri 1117 Little blg. Tels Beach 283; res Ctr. Newt. 905.
Shipman, Miss Emma C. CSB (teacher) 9.30-12.30 Mon Wed Fri 551 Boylston st. Tels B. B. 169; res B. B. 3328.
Shipman, Miss Helena B. CS 64 Charlesgate East. Tel B. B. 8030.
Sinclair, Duncan CSB (teacher) by appointment Hotel Hemenway. Class and Association held in Glasgow, Scotland.
Slocomb, William W. CS 1.30-4.30 959 Little blg. Tels Beach 5290; res Ocean 1490.
Smith, Clifford P. CSB (teacher) The Braemore, 466 Commonwealth av.
Smith, Mrs Myrtle Holm CSB 466 Commonwealth av. Tel B. B. 9010.
Smith, Mrs Nellie Laura CS 104 Hemenway st. Tel Cop. 7804 W.
Snyder, Mrs Ida Zoe Burr CS 390 Riverway. Tel Reg. 7692 W.
Stall, Mrs Maude C. CS 10-12.30 except Sat 644 Little blg. Tels Beach 472; res Cop. 1499 W.
Stewart, Mrs Elsie M. CS 10-4 507 Little blg. Tel Beach 420. Res Hotel Hemenway.
Stewart, Mrs Nellie G. CS mornings except Sat 15 Norway st. Tel B.B. 0918.
Stilson, Miss Nancy CSB Tues Thurs Sat 30 St Stephen st. Tel Cop. 3319 W.
Stone, Mrs Marcia CS 2 Westland av. Tel Cop. 9514 R.
Stow, Mrs Leslie Taylor CS 1-4.30 Mon Thurs 100 Boylston st. Tels Beach 3857; res Reg. 5431 R. Summer months Townsend. Tel 42-12.
Strang, Lewis C. CSB (teacher) mornings except Wed 551 Boylston st. Tels B. B. 4185; res Weymouth 110.
Strang, Mrs Martha L. CS 9.30-12.30 551 Boylston st. Tel.
Strathern, Miss Olivia E. G. CS 10-1 Mon Wed Fri 15 Norway st. Tel B. B. 0476.
Sutton, Miss Ruth CS 9-11 46 Westland av. Tel Cop. 2959 R.

Thompson, John H. CSB (teacher) 11-5 376 Boylston st. Tels B. B. 3273; res Franklin 191-12.

BOSTON (continued)
Till, Mrs Marguerite Scott CS by appointment 191 Audubon rd, suite 33. Tel Ken. 0839.
Tomlinson, Mrs Elizabeth Cadwell CS Mon Wed afternoons; Fri mornings 1247 Little blg. Tel Beach 7123.
Tomlinson, Irving C. CSB (teacher) Mon Wed Fri 1249 Little blg, 80 Boylston st. Tel Beach 7123. Cable Irvtom.
Tournier, Miss Alice B. CS 2 Westland av. Tel B. B. 8760.
Townsend, Mrs Mabel M. CS 10-3 Tues Thurs Sat 820 Little blg. Res 38 Everett av, Winchester. Tels Beach 495; Win. 880.
Treat, Miss Esther E. CS 2-4 Fri 927 Colonial blg. Tels Beach 4614; res Win. 1472.
Turner, William Bradford CS 1-4 except Thurs Sat 619, 100 Boylston st. Tels Beach 1933; res Hay. 4950.
Van Patten, Mrs Grace White CS 1127 Commonwealth av. Tel Brighton 1676.
Wallander, Miss Emma A. CS Tues Fri morning 927 Colonial blg Res 14 Rockville Park, Roxbury. Tel Rox. 683 W.
Waterman, Charles Dyer CS 10-2 45 Milk st. Tel Main 1606. Res 61 Frost st, Cambridge. Tel Uni. 10354.
Welch, Mrs Carolyn S. CS 2-5 except Sat 96 Gainsboro st. Tel B. B 6605. Cable Gainswelch.
Welch, Charles H. CS evenings except Wed Sat 96 Gainsboro st. Tel B. B. 6605.
Weschkolofsky, Herman CS 2-5 9 Elm Hill pk, 21. Tel Roxbury 183.
Weston, Amos CS by appointment 49 St Stephen st. Tel Cop. 5452 W.
Whitcomb, Miss H. May CSB 34 Maple st, 21. Tel Rox. 598.
Whitcomb, Miss M. Ethel CSB (teacher) 34 Maple st, 21. Tel Rox. 598
White, Miss Bessie CS evenings 46 Westland av. Tel B. B. 6188.
Willard, Mrs Florence L. CS 1-5 Tues Fri 929 Colonial blg, 100 Boylston st. Tels Beach 3857; res Lex. 786.
Woods, Mrs Bertha H. CS 386 Commonwealth av. Tels Ken. 2263. Summer months Sagamore 67-2.
Wright, Mrs Aurilla Allyn CS 2-4 Mon Thurs Sat 100 Boylston st. Tels Beach 406; res Dorchester 4218 R.
Wright, Mrs Mabel Rogers CS 551 Boylston st. Tel B. B. 3406.
Young, Mrs Millie F. CSB Hotel Hemenway, Westland av. Tel B. B. 3180.
Young, Walter E. CS by appointment 1038 Little blg. Tels Beach 91; res B. B. 3180. Cable Walyoung.
Zahler, Miss Rosanne H. CS evenings 1175 Boylston st. Tel Cop. 9201 W.

BRAINTREE—Kohler, Mrs Mary Lovinia CS 375 Washington st. Tel 620.

BRIGHTON—Hashaw, Mrs Marie CS 9-12 6 Colon st.
Hogg, Mrs Lillian R. CS 54 Lake st. Tel Brighton 1962.

BROCKTON—Doe, Mrs Lucy E. CS 2-4 except Sat 8 White av. Tel 1843
Hoyt, Mrs Margaret CS 55 Belcher av. Tel 1946.
Tannatt, Mrs Jessie B. CS 221 Spring st. Tel 6786.
Winner, Mrs Mary N. CS 2-5 except Sat 310 Kenney blg. Tel 3240 W. Res 28 Allen st. Tel 3240 R.

BROOKLINE—Allen, Miss M. Frances CS mornings 1651 Beacon st. Tel Reg. 6747 W.
Allen, Mrs Mary W. CS 215 Winchester st. Tel Reg. 5915 R.
Amsden, Franklin D. CS 1249 Beacon st. Tel Reg. 8335.
Bacon, Mrs Elizabeth A. CS mornings Brandon Hall. Tel Reg. 1480.
Bailey, Mrs Edith Drew CSD 144 Cypress st. Tel Reg. 1269 W.
Ball, Mrs Lucy Riggs CS 1571 Beacon st. Tel Reg. 3594.
Barr, Mrs Gertrude CS mornings Hotel Coolidge. Tel Reg. 6956.
Beasley, Mrs Mary CS mornings 204 Babcock st. Tel Reg. 0867.
Benner, Mrs May Winchester CS 18 Englewood av. Tel Reg. 3905.
Binley, Mrs Sallie Lee CS mornings 145 Aspinwall av. Tel Reg. 3690.
Bradish, Mrs Fannie L. CS 31 Cypress st.
Brock, Mrs R. Lillian CS 1470 Beacon st. Tel Reg. 5656.
Bruce, Mrs Sarah Aimee Mon Tues Thurs Fri mornings 160 Clark rd. Tel Reg. 3567 J.
DeVold, Mrs Bertha Rhodes CS 1248 Beacon st. Tel Reg. 3220.
Dewey, Mrs Frances Lovejoy CS 8 Cypress pl.
Dickey, Mrs Lillian S. CSB 9.30-1 Mon Wed Fri 1180 Beacon st. Tel Reg. 5520. Summer months Cohasset.
Driscoll, Mrs E. Fredericka 9 Corey rd. Tel Reg. 4057 W.
Furbeck, Mrs Lillian Keller CS 9-1 31 Westbourne ter. Tel Reg. 3958 M.
Grover, Mrs Linnie H. 10-12 134 Davis av. Tel Reg. 6834 W.
Hamilton, Mrs Kate C. CS 1680 Beacon st.
Harvie, Miss Edith CS 9-12 1352 Beacon st. Tel Asp. 0659. Res 327 Nehoiden st, Needham. Tel 1131.
Hatten, Thomas W. CSD 112 Fuller st.
Hornbeck, Miss Edith M. CS 194 Rawson rd. Tel Reg. 7385 W.
House, Mrs Annie Wheeler CS 101 St Paul st. Tel Reg. 5440.
Johnstone, Mrs Gertrude Hardee CSB 16 Brewster ter. Tel Asp. 0395.
Judd, Mrs Estelle D. CS mail Hotel Beaconsfield.
Lathrop, John C. CSB (teacher) postal address 87 Colchester st. Tel Reg. 0253.
Leckie, Mrs Sara CS 1247 Beacon st. Tel Reg. 2877.
Linnell, Miss Vesta N. CS 239 Rawson rd. Tel.
Lord, James F. CS 281 St Paul st. Tel Reg. 6860.
Merritt, Mrs Elizabeth D. CSB 1080 Beacon st. Tels Reg. 8314; res Concord 411.
Miller, Mrs Grace Kingsbury Marsh CS Mon Wed Fri 514 Harvard st. Tel Asp. 0312.
Neal, James A. CSD (teacher) by appointment 1080 Beacon st.
Newhall, Mrs Minnie L. CS mornings 109 Winchester st. Tel Reg. 3197.
Norwood, Mrs Elisabeth F. CSB See Boston.
Patton, James E. CS by appointment 33 Powell st. Tel Reg. 2463.
Phelps, Mrs Lucy Dayton CS 95 Sutherland rd. Tel Reg. 0353.
Potter, Mrs Grace Bradley CS 61 Westbourne ter. Tel Reg. 1516 M.
Puffer, Miss Katherine CS 5 Irving st. Tel Reg. 7794 M.
Remington, Mrs Pauline CS 47 Garrison rd. Tel Reg. 8827.
Robertson, Mrs Annie Louise CSB (teacher) mornings except Sat 74 Amory st. Tel Reg. 1920.
Stewart, Mrs Ida G. CSB (teacher) Hotel Beaconsfield. Tel Reg. 1370. Nov. to May Miami Beach, Fla.
Wilde, Miss Grace CS 9-1 except Thurs 171 Thorndike st. Tel Asp. 3445.
Willis, Mrs Ella Lance CSB (teacher) 2-5 Mon Wed Fri 53 Marion st. Tel Asp. 0416.
Willis, John B. CSB 9-12 Mon Wed Fri 53 Marion st. Tel Asp. 0416.
Winans, Mrs Maude A. CS 106 Strathmore rd.
Wood, Miss Daisy Cynthia CS Hotel Beaconsfield. Tel Reg. 1370.

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Davis, Mrs Frances M. CS 10 Dana st. Tel Univ. 2820.
Harlow, Mrs Carrie E. CS 1-5 except Sat 10 Sacramento st. Tel 4272 R.
McKenzie, Mrs Daisette D. S. CSB Mon afternoons 10 Concord av. Tel Univ. 1585.
McKenzie, William P. CSB (teacher) by appointment 10 Concord av, Arsenal sq.
Sedman, John Ellis CS 2-5 Mon Wed Fri 5 Boylston st. Tel Univ. 0650.
Syer, Miss Julia Alberta CS 10-1 except Mon Fri 146 Lexington av. Tel Univ. 4880.
Turner, Mrs Sara B. CS 379 Harvard st. Tel Univ. 7118.
Tuttle, Mrs Annie Dugdale CS 10 Remington st. Tel 4683 W.
Wright, Miss M. Rosamond CS 6-8 Tues Thurs Fri 50 Mass. av. Tel.

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Williams, Mrs Ella E. CSD 70 Waban Hill rd. Tel Ctr Newt. 178.

CLINTON—Field, Mrs Hattie M. CS 91 Water st. Tel 87.

COHASSET—Dickey, Mrs Lillian S. CSB See Brookline.

CONCORD—Wheeler, Miss Mary CS 9 A M-12 M Colonial Inn. Tel 395.

COTUIT—Coleman, Mrs Ellen L. CS.
Dottridge, Mrs Lizzie A. CS Main st. Tel 128-3.

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Carlisle, Mrs Millie V. CS 20 Mt Bowdoin ter. Tel Dor. 0290.
Crosby, Mrs Eva M. CS 22 Spaulding st. Tel Dor. 3823 R.
Parker, Mrs Caroline A. CS 11 Trescott st. Tel Col. 9482.
Rice, Mrs Addie E. CS 40 Aspinwall rd. Tel 3789.
Smith, Mrs Clara M. CS 2-5 1 Aspinwall rd. Tel Dor. 1377 W.
Stephens, Mrs Alice E. CS 147 Ashmont st.
Stephens, Miss Dora W. CS 147 Ashmont st. Tel Tal. 0609.
Wilde, Mrs Annie M. CS 22 Upland av. Tel Dor. 840.

EVERETT—Corbin, Mrs Mary E. CS 108 Chestnut st.
Johnson, Mrs Mertina H. CS 42 Liberty st. Tel 960.
Smith, Mrs Maud M. CS 241 Belmont st. Tel 2787 M.
Weeks, Mrs Susan A. CS 14 Orchard st. Tel 325.

FAIRHAVEN—Hillman, Mrs Ella F. CS 49 Walnut st.

FALL RIVER—Anthony, Mrs Mary P. CS 594 Walnut st. Tel 2677 R.
Hover, Mrs Nellie B. CS 236 Grove st. Tel 4097 M.

FITCHBURG—Cross, Mrs Ruth Crosby CS 242 Blossom st.
Cross, Walter S. CS 323 Safety Fund blg.
Holt, Mrs Kilmeny B. CS postal address The Phoenix.

FRAMINGHAM—Portmore, Miss Elizabeth N. CS 1.30-5 Mon Thurs Fri 8 Richardson ct. Tels 1667 W; res Wellesley 0962 M.

GLOUCESTER—Perkins, Mrs Emma F. CSD (teacher) 26 Washington sq. Tel.
Smith, Miss Effie Pearl CS 8 Centennial av. Tel.

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Cornell, Mrs Julia E. CS 53 High st. Tel 82.
Wright, Mrs Jane Atherton CS 2-5 Mon Wed Sheldon blk, 277 Main st. Res tel 687 W.

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HAMILTON—Davidson, Mrs Grace Tolman CS Highland st. Tel Ipswich 330.

HARWICH—Johnson, Mrs Sara F. P. CS.

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Atherton, Mrs Katie B. CS 316 High st. Tel 299.

HUDSON—Wetherbee, Mrs Lucy Ella CSB 102 Lincoln st. Tel.

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St. Clair, Mrs Lettie M. CS 114 Gordon av. Tel 360.

IPSWICH—Johnson, Mrs Nettie A. Richardson CS.

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Burda, Mrs Louise M. 10-1 213 Lamartine st. Tel 3833.

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Honig, Mrs Lillian E. CS 405 Westford st. Tel 1861.
Kimball, Mrs Lillian J. CS 78 Appleton st. Tel 3941.
Marshall, Mrs Florence D. CS 35 Varnum av. Tel 2235 M.
Perkins, Mrs Joséphine L. CS 15 Oliver st. Tel 4606.
Pierce, Mrs Mareia Nichols CS 88 Tyler park. Tel 6127 M.
LYNN—Dillon, Miss Annie Merrill CS 1-5 except Sat Security Trust blg, 23 Central av. Tels 3544; res 8178-2.
Nazro, Mrs Ella M. CS 26 Chestnut st. Tel 4379 M.
Winchester, Mrs Nellie L. CS 23 Timson st. Tel 6282 R.
MALDEN—Bemis, Mrs Nellie A. CS 40 Spruce st. Tel.
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Cooper, Mrs Grace Knox CS 275 Fellsway, E. Tel 865.
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Hawke, Mrs Rosetta CS 10-5 53 Gould av. Tel 2140.
Kennedy, Mrs Mary E. CS 34 Spruce st.
Müller, Louis R. CS 21 Vista st. Tels 2080, 2661 M.
Turner, Mrs Elizabeth B. CS 1 Main st. Tel 1776.
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MEDFORD HILLSIDE—Sewall, Mrs Harriet CS 2-4 303 Boston av. Tel.
Stevens, Mrs Clara B. CS 87 North st. Tel Mystic 850. Office 927 Colonial blg, Boston. 2-4 Mon Thurs. Tel Beach 4614.
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Coxson, Mrs Marjorie A. CS 74 Myrtle st. Tel 2248.
Fenton, Mrs Minnie F. CS 40 Wyoming av, E. Tel 820.
Gould, Mrs Clara A. CS Tues Wed Fri 32 Adams st. Tel 199.
Potter, Mrs Maud G. CS mornings except Wed Sat 294 Upham st.
Rosenbaum, Mrs Ruth CS 12 Fairmount st. Tel 1082 W.
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Knox, Mrs Alice Roberts CS 19 Webster st.
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Wood, Mrs Jessie F. CS Tel 778.
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Taber, Mrs Alice B. CS 93 Ash st. Tel 595.
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Ferrin, William F. CS 16 Walker st. Tel W. Newt. 1207.
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Crosier, Mrs Helen E. CS 65 New South st. Tel 520.
Farnum, Marlin D. CS 12-4 211, 78 Main st. Tel 348.
Kinney, Mrs Harriet L. CS 23 Massasoit st. Tel 1005.
St. John, Mrs Mabel S. CS 55 Washington av. Tel 791 M.
Tucker, Miss Mary P. CS 9.30-12.30 2 West st. Tel 805.
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ORANGE—Davis, Mrs Henrietta M. CS 30 Summer st. Tel.
PEABODY—Sturgeon, Mrs Rosa Adelia CS 42 Washington st. Tel 587 M.
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Van Ostrand, Mrs Ellen N. CSB 9.30-12.30 Sav bnk blg, 24 North st. Tel 2635. Res 426 South st. Tel 78.
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Jackson, Mrs Abbie Estelle CS 35 Copeland av. Tel 720.
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Newcombe, Mrs Minnie C. CS 120 Florence av. Tel.
ROCKLAND—Hood, Mrs Laura W. CS Tel 514 R. Fri 10-1 927 Colonial blg, Boston. Tel Beach 4614.
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SALEM—Bonney, George Peck CS 9-6 except Mon 221 Essex st. Tels.
Creesy, Mrs Emily F. CS 30 Grove st. Tel 1588 W. Summer months Tel Beverly 854.
Miles, Leon G. CS 187 North st. Tel 305.
Perkins, Mrs Elizabeth B. CS 25 Beach av. Tel 56. Office Little blg, Boston 1-5 Mon Wed Fri. Tel Beach 4664.
Stoddard, Hatherley Alonzo CS 20 Loring av. Tel 480.
SHARON—Wyman, Mrs Violet R. CS Tel 98. Office 927 Colonial blg, Boston 10-12.30 Wed.
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Collins, Mrs Minnie Marion CS 318 Main st. Tels River 1812; res River 6200.
Eaton, Mrs Fannie M. CS 91 Sumner av. Tel W. 4443.
Ferris, Mrs Mary E. CS 1.30-4.30 508, 318 Main st. Tels River 1812; res Wal. 2852.
Gardner, Mrs Elizabeth Hayward CS 424 Besse blg, Besse pl.
Loar, William C. CS 317 Besse blg.
McCord, Mrs Anna B. CS 103 Florida st. Tel Wal. 6649 M.
McIntire, Mrs Alberta H. CS 512 Besse blg.
Perkins, Guy S. CSB (teacher) 320 Besse blg, Besse pl.
Perkins, Mrs Lillian Foss CS 320 Besse blg, Besse pl.
Powell, Mrs Henrietta J. CS 222 Besse blg.
Powell, Thomas D. CS 222 Besse blg. Tel River 1321.
Richmond, Mrs Hattie M CS 318 Besse blg. Tel River 1096.
Robinson, Mrs C. Veronica CS 9-12 Mon Sat; 1-5 Wed 505, 318 Main st. Tels River 6297; res Wal. 5392 R.
Scott, Mrs Florence Snow CS 318 Main st. Tels River 6297; res River 7725.
Smith, Harry C. N. CS 10-4 211 Besse blg. Tel River 1213 W.
Stilson, Mrs Linnie Dana CS 10-1 318 Main st. Tel Wal. 994.
Stocker, Mrs Ethel L. CS 424 Besse blg, Besse pl.
Taylor, Henry Church CS 205 Besse blg.
Terry, Mrs Emogene H. CS 20 Scott st. Tel Wal. 4306 W.
Walbridge, Mrs Evangeline P. CS mornings 318 Main st, room 505.
Way, Mrs Alice E. CS 216 Besse blg. Res tel Wal. 2232.
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Woodworth, Mrs Jennie A. CS 30 Claremont ter. Tel Lynn 3654.
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McKenney, Mrs Alma R. CS 18 Jefferson st. Tel 1698 W.
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Everett, Mrs Lottie D. CS 189 Ash st. Tel 0331 M.
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Walker, Mrs Fannie L. CS 40 Vassall st. Tel.
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Bush, Mrs Nellie Blodgett CS 32 Maplewood rd. Tel Cedar 2600.
Cather, Herbert E. CS mornings except Tues Fri; Tues afternoon 1006 Park blg. Tels Park 522; res Park 5060.
Cooke, Mrs Alice C. CS 5 La Grange st. Tel.
Crossman, Mrs Flora E. CS 22 Channing st.
Cummins, Mrs Mary H. CS 23 Hollywood st. Tel Park 7333 W.
Hassard, Miss M. Lillibridge CS CS 26 Shattuck st. Tel Cedar 1789 J.
Irvine, Mrs Anna G. CS 2-5 Thurs 29 West st. Tel Cedar 5684.
King, Miss Helen M. CS 11 Montague st. Tel Cedar 4122.
Knowles, Mrs Evelyn Sylvester CS 1.30-5 Mon Wed Fri 1006 Park blg. Tel Park 522. Res The Bancroft. Tel Park 2147.
Merritt, Mrs Stella T. CS 2-5 Tues Fri 444 Chandler st. Tel Park 6807 J.
Miller, Mrs Dorathy McTaggart CS 19 Schussler rd. Tel Park 3150.
Putnam, Mrs Louise F. CS 1 Dix st. Tel Cedar 1638.
Render, Mrs Bertha Johnson CS 13 Beaver st. Tel.
Rich, Mrs Elizabeth C. CS 56 Howland ter. Tel Cedar 963.
Smith, Miss Louise E. CS 55 Channing st. Tel Cedar 2624.
Torrey, Mrs Edith Newton CS 10-2 Mon Sat; 2-6 Wed 805 Park blg. Tels Park 4344; res Cedar 2879.
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Walker, Miss Kate M. CS 25 William st. Tel Cedar 4186 W.

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Cash, Mrs Laura E. CS 221 N Van Buren st. Tel Madison 1662.
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Cunningham, Mrs Emily H. CS 441 Maple st. Tel 1028.
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Wood, Albert A. CS 460 Maple st. Tel 1670.
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Ball, Mrs Lotta B. CS 151 Winona av. Tel Arlington 1172.
Ball, Mrs Lula CS 42 Elmhurst av. Tel Hem. 2908.
Berns, Mrs Ella C. CS 15201 E Jefferson av, E Grosse Pointe pk. Tel Hick. 2153.
Bland, Mrs Jean B. CS 8900 Dexter blv. Tel Gar. 6326.
Boggis, Mrs Cora E. CS 9-1 49 E Willis av. Tel Glendale 2742.
Bogue, Mrs Martha Harris CSD (teacher) 8-11 873 Virginia pk.
Boucher, Mrs Grace CS 1428 Hubbard av. Tel West 2062.
Boyle, Mrs Martha Renner CS 81 Lothrop av. Tel Northway 2474.
Brown, Mrs Retta CS 240 Chandler av. Tel Mark. 1659.
Burt, Miss Jennie CS 8-11, 2-5 2560 Woodward av. Tel Cadillac 2797.
Callahan, Miss Grace W. CS 3000 E Grand blv. Tel Market 4911.
Campbell, Francis C. CS 1532 Dime bnk blg. Tel Cherry 5251.
Casey, Mrs Lillian V. CS 4730 McGraw st. Tel Wal. 5373.
Church, Mrs Alice A. CS 1959 Cortland av. Tel Hem. 488.
Clarkson, Charles H. CS 1449 Hotel Tuller. Tel Cherry 6712.
Colton, Mrs Jessie W. CS 91 Gladstone av. Tel Empire 5142.
Dagg, Miss Lena CS 1320 Cadillac av. Tel Hick. 1683.
D'Eathe, Mrs Alice CS 1234 Book blg. Tel Main 8089.
Dinning, Mrs Mae L. CS 9-12 644 Calvert av. Tel Hem. 2125.
Doty, Mrs Ella H. CSB (teacher) 49 Willis av, E. Tel Glen. 1329.
Downs, Mrs Minnabelle J. CS 8-12 10334 2d blv. Tel Hem. 4289.
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Elder, Mrs Ada Jane CS 8-12 19 Harmon av. Tel Hem. 8968.
Emmons, Mrs Lottie C. CS 8-11 90 Melbourne av. Tel Empire 1323
Eyre, Mrs Clara E. CS 3021 W Grand blv. Tel Mark. 3716.
Fay, Miss Mary Root CS 901 Boston blv, W. Tel Hem. 5504.
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Griggs, Mrs Priscilla W. CS 313 Piper blv. Tel Hick. 2633 R
Hawkins, Mrs Anna G. CS 4030 Columbus av. Tel Garfield 795
Hawkins, Herbert J. CS 656 Book blg. Tel Cad. 2007.
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Houghton, Mrs Susie W. CS 2976 Montclair av. Tel Hick. 0081.
Hovey, Mrs Lydia MacKenzie CS 9-4 1835 Dime bnk blg. Tel Che. 7624.
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Johnson, Mrs Lillian Carter CS 2576 Bewick av. Tel Hick. 2393.
Kelkenney, Arthur Allen CS 9-3 Tues Thurs Sat 1159 Book blg. Tel Cherry 3983.
Kelkenney, Mrs Mary Weeks CS 3272 Gladstone av. Tel Gar. 2349.
Kempthorne, Mrs Rose A. Lilly CS 10-4 Mon Wed Fri 1356 Book blg. Tels Main 5949; res Hem. 1103.
Kilpatrick, Mrs Lucy Lee CS 2500 W Philadelphia av. Tel Gar. 6839 R.
Kilpatrick, William Duncan CSB (teacher) 833 Book blg. Tel Cad. 9238.
King, Miss Nona E. CS 10-4 Tues Thurs 1234 Book blg. Tel Main 8089. Res 4417 Second blv. Tel Glen 9200.
Kitto, Mrs Janie E. CS 1141 Pingree av. Tel Empire 3753.
Knapp, Mrs Hannah C. CS 2156 Cadillac av. Tel Hick. 5597.
Knapp, Mrs Nellie M. CS 4367 Allendale av. Tel Gar. 4069.
Latta, Mrs Jenne CS 5025 Brooklyn av. Tel Glen. 4585 W.
Leigh, Mrs Elizabeth L. CS 9-12 100 Blaine av. Tel North. 352.
Lilly, Vernon J. CS 9-4 1356 Book blg. Tel Cherry 4291.
Macklem, Miss Frances CS 1716 Dime bnk blg. Tels Cherry 1440; res Edgewood 3457.
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Martin, Miss Jeannette May CS 1407 Lafayette blg. Tels Cad. 8149; res Edge. 3457.
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Mayberry, Mrs Frances J. CS (colored) 250 Morrell st. Tel Laf. 3556.
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MacPhail, Mrs Jennie B. CS 805 Delaware av. Tel North. 2857.
Mead, Mrs Caroline L. CS 1228 25th st. Tel West. 2220.
Miller, Miss Agnes F. CS 2666 Woodward av. Tel Cad. 1662.
Miller, Mrs Lena S. CS 9-1 630 Glynn ct. Tel Hem. 7157.
Moore, Mrs Katherine Reynolds CS 19995 Yacoma av. Tel Hem. 0432 W.
Mulock, Mrs Marjorie C. CS 10-4 Tues Thurs Fri 2-112 General Motors blg. Tel Emp. 6254. Res 111 Moss av. Tel Hem. 4816.
Munson, Mrs Minnie S. CS 3361 Hogarth av. Tel Gar. 0850.
Murch, Miss Bessie E. CS 6-9 Mon Tues Thurs 2553 W Grand blv. Tel Gar. 3693
Nebe, Mrs Alice Thrall CSB (teacher) 731 Van Dyke av. Tel Edge. 1996.
Nichols, Mrs Nettie G. CS 610 Blaine av. Tel Mark. 2738.
O'Dell, Mrs Edna CS 8-12 1764 Calumet av. Tel Glen. 6623.
Paton, Henry W. CS Tues Thurs Sat 434 Book blg. Tel Main 0937. Res 2330 Virginia Park. Tel Gar. 6984.
Pease, Mrs Nellie E. CS 5011 Hillsboro av. Tel Gar. 2131 M.
Peck, Mrs Anna Allen CS 27 Willis av, E. Tel Glendale 3387.
Peck, Luzerne Hayden CS 27 E Willis av. Tel Glen. 3387.
Pellman, Mrs Pearl B. CS 8-12 4031 Scovel pl. Tel Gar. 2473.
Pellman, W. Baldwin CS 9-4 1233 Book blg. Tels Main 9170; res Gar. 2473.
Prophet, Mrs Magdalene M. CSB (teacher) 834 Book blg. Tel Cherry 2199.
Ray, Samuel A. CS 9-5 Tues Thurs Sat 1159 Book blg. Tels Cherry 1086; res Melrose 3833.
Rixford, Mrs Emma A. CS 190 E Grand blv. Tel Edge. 3809.
Schreiber, Mrs Hattie CS 1477 Hurlbut av. Tel Hick. 0630 J.
Schuster, Mrs Vivia Harvey CS 5332 Ivanhoe av. Tel.
Scott, Mrs Jennie Purcell CS Westfield apts. Tel Wal. 4690.
Seefred, Mrs Alice C. CS Hotel Tuller. Tels Cherry 5907 and 5200.
Seidel, Mrs Elizabeth CS 4529 Trumbull av. Tel Glen. 2083.
Simpson, Mrs Georgia A. CS 8-11 2747 Northwestern av. Tel Wal. 8751.
Smith, Mrs Mary L. CS 8-12 1703 Virginia Park. Tel Empire 2920.
Starr, Miss Bertha E. CS 1835 Dime bnk blg.
Starr, Miss Jessie Douglas CS 10-4 Mon Wed Fri Book blg. Tel Cherry 1086. Res 7409 2d blv. Tel Northway 0459.
Steel, Robert G. CS 1236 Book blg. Tel Cherry 5366.
Storm, Mrs Bertha Helena CS 323 Palmer Park blv. Tel Hem. 8563.
Stowe, Mrs Belle W. CS 3049 E Grand blv. Tel Market 3520.
Strunk, Mrs Carrie Goodrich CS 630 Seward av. Tel North. 4107.
Sutton, Mrs Ethel Morea CS 9-12 489 Peterboro st. Tel Glen. 2315M.
Thomas, Mrs Luetta Hilligos CS 8100 E Jefferson av. Tel Edge. 3633.
Toupalik, Mrs Marjorie C. CS 211 Frederick st. Tel North 647.
Tryon, Mrs Marion G. CS 123 W Canfield av. Tel Glen. 3165.
Vallade, Louis F. CS 933 Book blg. Tels Cad. 3418; res Clifford 2114 W.
Wallace, Miss Sue L. CS 57 Owen av. Tel Mark. 1338.

DETROIT (continued)
Webster, Mrs Florence Harris CS 10-4 Mon Wed Sat 2-112 General Motors blg. Tel Emp. 6254. Res 125 W Palmer Park blv. Tel Hem. 1146.
West, Mrs Alice CS 1159 Book blg. Tels Cherry 3983; res Linc. 2269.
West, Mrs Edith Kenyon CS 9-12 136 Elmhurst av, H. P. Tel Hem 0835 M.
Whitaker, Mrs Ella K. CS 73 Lothrop av. Tel North. 3850.
Wilcox, Mrs Elsie L. CS 876 Burlingame av. Tel Hem. 6466.
Wilk, Mrs Mabelle O. CS except Wed Fri 202 W Lewiston av, Ferndale. Tel R. O. 1381.
Wilson, Victor T. CS 1362 Book blg. Tels Cad. 4697; res Edge. 4420.
Woodall, Mrs Blanche G. CS 1652 Penobscot blg. Tel Main 4776.
Woodall, Charles J. CS 1652 Penobscot blg. Tels Main 4776; res Mt. Clemens 326 J.3.
Woods, Mrs Margaret CS 3317 Taylor av. Tel Gar. 8521.
Yokom, Mrs Bertha L. CS 2490 Helen av. Tel Melr. 1486.
Zahn, Mrs Annie M CS 4331 W Philadelphia av. Tel Gar. 6871.

DEXTER—Hessler, Mrs Clara V. CS 138 Ann Arbor st.

FLINT—Browning, Mrs Belle CS 111 Patterson blg. Tel 5475. Res 501 E 8th st. Tel 4328.
Dewstoe, Mrs Helen J. CS 627 Stone st. Tel 833.
Frise, Mrs Suzanna CS 225 Kearsley st, E, apt 6. Tel 3845.
Schouman, Mrs Martha Stoddard CS 203 E 9th st. Tel 6313.

GRAND HAVEN—Harris, Mrs Florence 508 Slayton st. Tel 767 J.

GRAND RAPIDS—Alden, Mrs Isabel CS 317 Washington st. Tel Cit. 51262.
Besancon, Mrs Lillian CS 305 N Division av. Cit. tel 62002.
Bliss, Mrs Bertha B. CS 1.30-4.30 802 G. R. Sav bnk blg. Tels 51744; res 21841.
Brower, Mrs Katherin Stiles CS 68 Ransom av. Tel 51376.
Burrows, Mrs Ada Clifford CS 4th Nat bnk blg.
Chalmers, Miss Agnes F. CSB (teacher) 11-5 903 G. R. Sav bnk blg. Both tels. Res 1222 Lake dr. Both tels. Cable Chalmers.
Cook, Mrs Alice J. CS 1817 Jefferson av, SE. Cit. tel 32091.
Cooper, Mrs Elsie CS 9-12 400 Union av, SE. Cit. tel 69188.
Dewey, Harlow H. CS 115 Waverly av. Both tels.
Field, Mrs Henrietta A. CS 520 The Loraine blg. Both tels.
Field, Luman A. CS 520 The Loraine blg. Both tels.
Garsed, Mrs Ethelyn Cherryman CS 230 E Fulton st. Both tels.
Johnson, Mrs Margaret CS 32 Rose st, SW. Tel 31990.
Keasey, Mrs Helena C. CS mornings 16 Jefferson av. Tel Cit. 62728.
Keeney, Mrs Anna R. CS 1-4 4th Nat bnk blg. Tels 66-959; res 365-87.
Robertson, Mrs Caroline M. CS 11 Union av, NE. Tel Cit. 68636.
Rock, Mrs Alice CS 318 Washington st. Cit. tel 65393.
Studley, Miss Helen E. CS 10-1 except Mon 802 G. R. Sav bnk blg. Tels Cit. 51744; res Cit. 21755.
Taylor, Mrs Cora J. CS 547 Union av, SE. Tel Cit. 65708.
Van Dam, Mrs Mina L. CS 617 Livingston av. Tel Cit. 69797.

HASTINGS—Goodyear, Mrs Effie P. CS 420 W Center st.

HOUGHTON—Hillegass, Mrs Josie CS postal address.
McRae, James CS 2-5 Rice blg. Tel 1110.

IRONWOOD—Cole, Mrs Maude E. CS 242 S Mansfield st.

JACKSON—Bolhuis, Jacob J. CS 9-11, 2-5 706 Greenwood av. Tel 1221.
Dilla, Mrs Edna M. CS postal address 1610 4th st.
Dowsett, William J. CS 110 2d st. Tel 4024.
Knickerbocker, Mrs Gladys I. CS 10-5 335 W Cortland st. Bell tel 3136.
McCain, Miss Helen CS Royal apts, Wash. av. Bell tel 1862.
Wesch, J. Frederick CS 306 Carter blg. Bell tel 361.
Wesch, Mrs Mary Knolls CS 201 4th st. Bell tel 1150.
Whaley, Mrs Frankie J. CS 10-3 700 N Blackstone st. Tel Bell 3029.

JONESVILLE—Wolcott, Miss Maud CS Chicago st. Rural tel 3103.

KALAMAZOO—Blood, Mrs Mary L. CS mornings 435 Woodward av. Tel 1178.
Cobb, Mrs Clara Y. CS 2-4 408 Hanselman blg. Tel 137.
Fair, Frank L. CS 9-12, 2-4 409 Hanselman blg. Tel 3767.
Loveland, Mrs Irene C. CS 812 Nat bnk blg. Tel 2528.
Ring, Charles H. CS 412 Kalamazoo Nat bnk blg.
Ring, Mrs Marion Capwell CS 2346 Plymouth lane.
Ross, Mrs Esther D. CS 123 Catherine st. Tel 4251.

LANSING—Chittenden, Mrs Ida F. CS 1222 Mich. av, E.
Field, Mrs Sarah C. CS 322 E Hillsdale st.
Harris, Mrs Anna B. CS 616 W Lapeer st.
Kuhns, George H. CS 506 American State bnk blg. Tel.
Trostel, Mrs Lucy L. CS 228½ N Washington av.

LESLIE—Layton, Mrs Pearl CS.

LOWELL—Walker, Miss Grace B. CS 2-4.30 Coon's blk. Cit. tel.

LUDINGTON—Treat, Miss Louise M. CS 9-4 305 E Filer st.

MARQUETTE—Mathews, Mrs Nellie L. CSB (teacher) Bluff st.

MARSHALL—Cortright, Mrs Alice A. C. CS 116 E Prospect st. Tel 215.

MASON—Lyon, Mrs Anna C. CS Box 210.

MONROE—Berg, Mrs Nellie CS 617 E Elm av. Tel 433 M.

MT CLEMENS—Klagge, Mrs Gertrude Shaw CS 460 Cass av. Tel 591 W.
Rutter, Mrs Harriett Skinner CS 172 Kibbie st. Tel 337 J.
Stewart, Arthur W. CS Tel 7063 F 22.

MT PLEASANT—Mosher, Mrs Annie E. CS 1016 S Normal av. Tel 520.

MUSKEGON—Barlow, Mrs Minnie G. CS 208 Sanford st. Tel 3381.
Creekbaum, Mrs Rebecca CS 60 Harrison st. Tel 5012.
Howden, Mrs Ethel Beath CS 191 Clay av. Tel 2274.
Merrifield, Mrs Lauretta CS 9-12 129 W Muskegon av. Tel 2315.

NILES—Knott, Mrs Lulu CS 309 Pokagon st. Tel 551.
Mitchell, Mrs Carrie CS (colored) 1419 Oak st. Tel 287 W.
Pierson, Mrs Jessica W. CS 198 N 4th st. Tel 267 J.

OTSEGO—McClellan, Mrs Margery B. CS 239 W Allegan st. Tel 39.

OWOSSO—Greenman, Mrs Frank H. CS 9-12 423 N Washington st. Tel 622.
Parker, Mrs Mae CS 625 N Ball st. Tel 790.
Woodard, Mrs Sadie Greenman CS 825 W Oliver st. Tel 690.

OXFORD—Bronson, Mrs Minnie L. CS Tel 55.

PENTWATER—Grant, Mrs Elizabeth CS.

PETOSKEY—Chichester, Mrs Jeanne A. CS 619 E Lake st. Tel 70.

PLYMOUTH—Baker, Mrs Hattie A. CS 363 Main st. Tel 206.
Lauffer, Mrs Sophia CS 620 Penniman av. Tel 34.

PORT HURON—Aiken, Mrs Edith Kenney CS 2833 Gratiot av. Tel 2601.
Lamkin, Mrs Ida B. CS 734 Pine st. Tel 2003.
Wilson, Lorenzo D. CS 10-4 615½ Pine st. Res 615 Pine st. Tel 45.

ROYAL OAK—Cawker, Wilfred E. CS. Tel 552.
Heck, Mrs Quinnie V. CS 128 Oakdale st. Tel 400.
Maneck, Mrs Ella L. CS N Main st and Potawatomi blv. Tel 294.

SAGINAW—Anderson, Miss Carrie E. CS 411 S Warren av.
Lepper, Myron E. CS 12 Mason blg. Tels River. 1134; res River. 621.
Luneburg, Mrs Frances L. W. CS 418 S 4th av.
Putnam, Miss Harriett CS 923 Thompson st. Tel River. 604.
Symons, Mrs Mary Smart CS 9-12 730 S Warren av. Tel River. 1229.

ST JOSEPH—Fashbaugh, Mrs Alice CS 1406 Lake View av. Tel 333.

SAULT STE MARIE—Kibby, Mrs M. Ida CS Mission rd. Tel 197.

SOUTH HAVEN—Chatfield, Mrs Florence W. CS Tel 240.

SPRINGPORT—Lyman, Mrs Clara F. CS.

TRAVERSE CITY—Albright, Mrs Mary E. CS 348 State st.

WATERVLIET—Ostrander, Mrs Eleanor CS. Tel 67 M.

WYANDOTTE—Clark, Mrs Nellie Canright CS 53 Vine st. Tel 530.
Wagar, Mrs Mary Gertrude CS 231 N Biddle av. Tel 189 M.

YPSILANTI—Brown, Mrs Bessie M. CS mornings 111 S Washington st. Tel 805.
Erdridge, Mrs Bertha M. CS 32 S Summit st. Tel 286 R.

MINNESOTA

ANOKA—Haverson, Miss Ella J. CS 1933 Branch av. Tel 151 J.

AUSTIN—Green, Mrs Mary E. CS 800 Oakland av.
Ohnesorge, Mrs Anna B. CS 310 S Main st. Tel 2744.
Ousley, Mrs Etta M. CS 606 N Lansing av.

DAWSON—Ruff, Mrs Evelina D. CS 9-3. Tel 75.

DULUTH—Gaskill, Mrs Carrie CS 602 E 3d st.
Hamilton, Mrs Helen E. CS 1926 E Superior st. Tel Hem. 1040.
Jones, Mrs Edith Stafford CS 9-12 731 E 1st st. Tel Hem. 3476.
Kennedy, Edward C. CS 9.30-12.15 208 Glencoe blg. Tels.
Klock, Mrs Elizabeth M. CS 223 11th av, E. Tel Hem. 3704.
La Vaque, Mrs Emma Williams CSB (teacher) 10-3 632 Manhattan blg. Tel Mel. 6923.
Moore, Mrs Jennie L. CS 9-12 31 S 17th av, E. Tel Hem. 4310.
Nelson, Mrs Amanda CS 1431 Jefferson st. Tel Hem. 912.
Peck, Mrs Harriet L. CS 2120 Woodland av. Tel Hem. 2215.
Roecker, Mrs Edith CS 2118 E 2d st.
Sanborn, Mrs May Ella CS 1-5 315 Glencoe blg, 26 3d av, W. Tels Mel. 867; res Hem. 1775.
Sherwood, Miss Marion R. CS mornings 2235 Woodland av.
Williams, Mrs Lucy A. CS 1-5 526 Manhattan blg.

EXCELSIOR—Wright, Mrs Hattie L. CS.

FERGUS FALLS—Loomer, Roy G. 427 W Lincoln av. Tel 528 W.

HIBBING—Joy, Mrs Kathryn A. CS 210½ Harvard st. Tel 1678.
Lippman, Mrs Anne Juliet CS 1st Nat bnk blg. Tel 609.
McIlhargey, Mrs Mary CS 204 Sellers st. Tel 730.
Ruprecht, Mrs Cornelia CS 2609 Roosevelt av. Tel 374.

MANKATO—Putnam, Mrs Addie Coleman CS Heinrich hotel. Tel 823.
Smith, Mrs Emily CS 3d st. Cit. tel 425.
Wigley, Mrs Helen CS 710 S 2d st. Tel 1466.

MINNEAPOLIS—Andrews, Mrs Helen CS 205 Barnam blg. Tel.
Atwood, Mrs Stella L. CS 3908 Aldrich av, S.
Baldwin, William L. CS 809 Palace blg.
Bell, Mrs Bertha Mills CS 2886 James av, S. Tel Ken. 1043.
Berryhill, Mrs Margaret Porter CS 306 Oak Grove st.
Blond, Mrs Inez Dayton CS mornings 2312 Girard av, S.
Bogert, William E. CS 706 Palace blg.
Butler, Miss Marietta CS 5045 2d av, S. Tel Col. 0873.
Cave, Mrs Rosette CS 3405 Calhoun av. Tel Wal. 2893.
Chapin, Mrs Nancy Brewster CS 538 Plymouth blg.
Chapman, Mrs Louise W. CS The Windsor, 2011 3d av, S.
Cleveland, Mrs Emma Harkness CS 2549 Clinton av.
Collier, Austin C. CS 315 W 15th st. Tel Gran. 6992.
Cranmer, Mrs Emma A. CS 2431 Hennepin av. Tel Ken. 3824.
Crisman, David C. CS 3105 Humboldt av, S. Tel Colfax 6857.
Cunningham, Miss E. Berta CS 306 Yeates blg, Nicollet av and 9th st.
Davis, Miss Emma Halleck CS 1786 Hennepin av. Tel Ken. 3106.
Day Miss Ada CS 1127 4th av, S. Tel Atl. 1414.
DeGroodt, Miss Mabel CS Plymouth blg.
Dickey, Mrs Anna C. CS 339 Plymouth blg.
Emerson, Mrs Amy CS 17 S 8th st. Tels Gen. 7928; res Ken. 2373.

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Fielder, Mrs Anna L. CS mornings 816 Nicollet av.
Foley, John Francis CS Palace blg.
Gibbs, Mrs Alice A. CS 2741 3d av, S. Tel South 0752.
Giddings, Mrs Laura E. CS 3644 Nicollet av. Tel Colfax 4919.
Gift, Miss Phoebe E. CS Hampshire Arms hotel. Tel Main 4103.
Gilbert, Miss Emilie W. CS 1300 W 27th st.
Gilbert, Miss Mary E. CS 1300 W 27th st. Tel Ken. 3401.
Goddard, Harry C. CS 840 Plymouth blg.
Grant, Mrs Clara I. CS 337 Plymouth blg.
Grant, William H. CS 337 Plymouth blg. Tel Atlantic 4395. Cable Grantley.
Graves, Mrs Mellie M. CS 10-1 except Sat 1822 10th av, S. Tel South 2458.
Green, Mrs Emma Johnston CS 706 W 26th st. Tel South 6372.
Greenwald, Mrs Emma D. CS 2870 Holmes av, S. Tel Ken. 5605.
Gujer, Mrs Orell E. CS 4410 Pleasant av, S. Tel Locust 4166.
Harrison, Mrs Alta Muse CS 520 5th av, SE.
Harvey, Mrs Myrtle Phelps CS 1805 W Lake st. Tel Ken. 3358.
Hewitt, Frank Woodruff CS 601 Plymouth blg.
Himmelrich, Mrs Belle CS 3340 3d av, S. Tel Colfax 4602.
Hollis, Mrs Florence McMillan CS 3035 Irving av, S.
Holton, Miss M. Adelaide CSB (teacher) 404 Hampshire Arms. Tel Atlantic 4168.
Howe, Miss Grace A. CS 404 Essex blg. Tel Main 9207.
Jones, Mrs Viola L. CS West hotel.
Keatley, Mrs Kate V. CS 3116 19th av, S.
Kivits, Mrs Grace Pease CS 410 Hampshire Arms, 9th st and 4th av, S. Tel Main 4103.
Kramer, Mrs Theresa CS 2525 5th av, S.
Krudop, Miss Anna Margarethe CS 351-352 Plymouth blg.
Leighton, Mrs Emma S. CSB (teacher) West hotel.
Lewis, Mrs Katharine G. C. CS 1930 Emerson av, S.
Linnell, Miss Caroline E. CS Meyers arcade.
Marquis, Mrs Bertha CS 2610 Central av, NE. Tel Dins. 3671.
McCray, Mrs Adele R. CS 538 Plymouth blg. Tels Geneva 3114; res Dins. 2494.
McIntyre, Mrs Mary E. CS 2201 Bryant av, S. Tel Ken. 2905.
McNeill, Mrs Margaret CS 10-5 4028 Lyndale av, S. Tel Colfax 3823.
Mixter, Mrs Lena Davis CS 3117 James av, S. Tel Locust 4795.
Niven, Miss Margaret J. I. Plymouth blg.
Nortvedt, Olaf T. CS 339 Plymouth blg. Tel Main 3241.
Page, Mrs Mina Holton CS 216 Windsor apts. Tel So. 3543.
Partridge, Miss Anna M. CS 350 Plymouth blg.
Pasko, Mrs Cora E. CS 3552 Colfax av, S. Tel Col. 0210.
Perkins, Mrs Maude A. CS 2448 1st av, S. Tel South 0274.
Reid, Mrs Daisy Chadwick CS mornings 1709 Irving av, S.
Robinson, Edward G. CS 537 Plymouth blg.
Robinson, Mrs Helen CS 2402 Nicollet av. Tel S. 1476.
Rose, Mrs Rebecca W. CS 512 Delaware st, SE. Tel Dins. 2494.
Seale, Mrs Emma S. CS 1465 W 33d st.
Shepard, Mrs Bertha L. CS 770 Curtis hotel.
Smith, Mrs Kittie L. CS 602 Palace blg. Tels Atlantic 7808; Colfax 0490
Smith, Mrs Mabel L. CS 10-4 123 Belmont apts. 1000 W Franklin st. Tel Ken. 7020.
Spring, Mrs Daisy C. CS 223 Walker blg, 803 Hennepin av. Tel Geneva 4474.
Stevens, James M. CS 337 Plymouth blg. Tel Atlantic 4395.
Taylor, Miss Anna R. CS 615 5th av, SE. Tel Dins. 2456.
Taylor, Miss Mary H. CS 615 5th av, SE.
Taylor, Mrs Nellie CS Meyers arcade, 920 Nicollet av.
Tenney, Mrs Maud A. CSB postal address 2100 1st av, S.
Thompson, Miss Abigail Dyer CSB (teacher) Plymouth blg.
Tollefson, Ingebrigt C. CS 4214 5th st, NE. Tel Dins. 0606.
Waldron, Mrs Grace E. CS 909 W Franklin av. Tel Dy. 2731.
Warner, Mrs Alice B. CS 404 Essex blg.
Wartenbe, Mrs Virginia Dixon CS The Leamington.
Welsh, Mrs Donna CS 339 Plymouth blg.
White, Miss Jennie CS Hampshire Arms.
Wilde, Mrs Melvina CS 3032 James av, S. Tel Ken. 7708.
Winter, Mrs Jane Becker CS 623 New York Life blg. Tel Atlantic 1138
Winter, John W. R. CS 623 N. Y. Life blg.
Young, Mrs Harriet T. CS 2708 Bryant av, S.
MONTEVIDEO—Starbeck, Mrs Henrietta A. CS 202 S 7th st. Tel 193.
MORGAN—Jackson, Mrs Nettie W. CS.
ORTONVILLE—Shumaker, Mrs Kate E. CS Shumaker blg. Tel 321.
RED WING—Thoburn, Miss Genie CS 411½ 3d st.
Thoburn, Miss Grace CS 10-5 411½ 3d st. Res 748 West av.
ROCHESTER—Johnson, Mrs Jennie CS 308½ S Broadway. Tel 2684.
ST CLOUD—Bennett, Mrs Rosalie Flournoy CS 300 3d av. Tel 109.
ST PAUL—Allen, Mrs Carrie M. CS 11-3 except Fri 409 Pittsburgh blg. Tels Cedar 8142; res Mid. 0373.
Baker, Mrs E. Dorothy CS 11-4 except Sat 583 Endicott blg. Tel Cedar 3407.
Beardslee, Miss Nelle B. CS 703 Fairmount av. Tel Dale 3165.
Coffers, Mrs Magdalena CS 69 N Milton st. Tel Elk. 4876.
Eurist, Mrs Rebecca J. CS 123 S Lexington av, apt. 1.
Fockens, Cornelius CS 10-5 582 Endicott arcade. Tel Cedar 2595.
Greaza, Albert E. CS 10-5 598 Endicott blg. Tel Gar. 3462.
Gunderson, Miss Mary S. CS postal address 617 Portland av.
Joslin, Mrs Laura R. CS 10-4 except Fri 516 Endicott blg. Tels Cedar 4564; res Mid. 0311.
Knoche, Henry W. CS 12-4; Sat 10-1 648 Endicott blg. Tel Gar. 1237. Res 762 N Hamline av. Tel Mid. 9549.
Konantz, Adolph CS 10-5 601 Pittsburgh blg.
Le Fevre, Mrs Anneeline CS 10-4 193 Mackubin st. Tel N. Dale 1279.
Logan, Mrs Anna B. CS 1453 Goodrich av.
Olin, Bent E. CS 1561 Lincoln av.
Oswald, Mrs Lillian CS 141 N Cretin av. Tel Mid. 8806.
Parnell, Mrs Edith H. CSB (teacher) 10-1 400 Pittsburgh blg. Res 1325 Goodrich av. Tel Emerson 1080.
Reed, Miss Agnes E. CS 33 S Avon st.
Schrader, Mrs Margaret CS 1163 Dayton av. Tel Dale 1959.
Stocker, Mrs Grace E. CS 705 Pittsburgh blg. Tel Cedar 6020.
Toltz, Mrs L. Elizabeth Argue CS 9-1 36 Kenwood Parkway. Tel Dale 8922.
STILLWATER—Skeels, Mrs Eva L. CS 322 W Churchill st.
VIRGINIA—Barton, Mrs Margaret Parthenia CS (colored) 323 8th st, S. Tel 622.
Biederman, Mrs Johanna CS 414 1st st, S. Tel 596.
WHITE BEAR LAKE—Binswanger, Mrs Amy G. CS except Mon Dellwood. Tel 531 J.

MISSISSIPPI

BILOXI—D'Alemberte, Mrs Carrie A. 1102 W Howard av. Tel 426.
Perkins, Miss Edith L. CS 419 E Howard av. Tel 596.
GULFPORT—De Waters, Mrs Lizzie S. CS.
HEIDELBERG—Gatlin, Mrs Nannie E. CS.
JACKSON—Evans, Mrs Julia B. CS 189 Minerva st. Tel 2323.
Rollins, Miss Mary A. CS 177 Minerva st. Tel 2644 W.
McCOMB—King, Mrs Bettie C. CS 127 Caston st. Tel 846.
MERIDIAN—Galarneau, Mrs Lilian CS 1810 10th st. Tel Cumb. 1087.
WEST POINT—Foster, Mrs Ella Roberts CS 9-12. Tel 481.
WINONA—Nabors, Miss Clyde CS. Tel 111.

MISSOURI

BOLIVAR—Melton, Mrs Lucy L. CS 321 College st. Tel 177.
BRANSON—Bonstecl, Mrs Minnie A. CS.
BROOKFIELD—Reams, Miss Carrie E. CS.
CARTHAGE—Blakeney, Mrs Frances M. CS 816 Clinton st.
Mitchell, Mrs Mary V. CS 1205 S Main st. Tel res 226.
CLAYTON—Piatt, Mrs Minnie K. CS 27 Polo drive. Tel Wydown 456.
COLUMBIA—Baumgartner, Mrs Bessie CS 1620 E Broadway. Tel 1070.
Scott, Mrs Mary A. CS 10-5 106 College av. Tel 2097.
HAMILTON—Glick, Mrs Alvin Lee CS.
HANNIBAL—Monckton, Mrs Sue M. CS I O O F blg. Tels 747; res 499.
Pew, Mrs Alta Pledge CS 8.30-1 410 Center st. Tel 1103.
Pledge, Mrs Elizabeth A. CS 410 Center st. Tel 1103.
INDEPENDENCE—Compton, Miss Mary E. CS 525 W Maple av. Tel Independence 402.
Izzard, Mrs Cora CS Englewood sta. Tel River. 795.
Wagner, Mrs Alice CS Bristol station. Tel River. 839.
JEFFERSON CITY—Asel, Mrs Barbara M. CS 210 E Ashley st.
McClanahan, Mrs Alice Eubank CS 404 E High st.
JOPLIN—Hungerford, Mrs Virginia CS Royal Heights. Tel 37 M 1.
Irwin, Mrs Edna CS 10-5 604 Frisco blg. Res 1621 Connor st. Tel 2397.
Kirkpatrick, John J. CS 217,530 Joplin st. Tel 116.
Kirkpatrick, Mrs Lillian CS 217,530 Joplin st. Tel 116.
Lipscomb, Mrs Mary A. CS 710 Moffet av. Tel 523.
Sergeant, Mrs Anna M. CS 10-4 117 N Byers av. Tel 3093.
Wilkins, Mrs Sadie E. CS 2002 Kentucky st. Tel 4106.
KANSAS CITY—Affleck, Mrs Emma V. CS 601a Commerce blg. Tel Main 3010.
Agnew, James S. CS 718 Bryant blg. Tels Grand 4494; Hiland 1246.
Allen, Mrs Virginia M. CS Hotel Cordray, 3930 Troost av.
Ault, Mrs Lottie B. CS 3514 Woodland av.
Bachman, Miss Helen S. CS 3429 Morrell av.
Bain, Miss Eleanor Bishop CS 9-4 3527 Main st. Tel H. P. 1056.
Bassar, Mrs Alice H. CS 212 Brush Creek blv.
Bendit, Mrs Emily Tupper CS 3324 Virginia av.
Biggar, Mrs Annie Elizabeth CS 6434 Penn. av. Tel Jack. 0373.
Black, Mrs Effie Merrill CS 5030 Walnut st. Tel Hiland 2246.
Borron, Mrs Hattie CS 1817 E 76th st ter. Tel.
Chandler, Mrs Sallie Nelson CSD (teacher) 4428 Norledge pl.
Chase, Mrs Nora W. CS 714 E 54th st ter. Tel Hiland 1668.
Clark, Mrs Martha Metzler CS 222 Bryant blg.
Cook, Mrs Louise Knight Wheatley CSB (teacher) mornings except Sat 603 Commerce blg. Tels Main 3768; res Westport 2474.
Cooper, Mrs Jessie B. CSB (teacher) 1-4 3527 Main st. Tel H. P. 1056.
Cunningham, Mrs Rebecca CS 3814 Flora av. Tel Wab. 0410.
Curl, Mrs Anna Alberta CS 940 W 33d st ter. Tel Westport 0460.
Dickey, Miss Florence M. CS Hotel Rochambeau. Tel West 0350.
Dixon, Mrs Emma E. CS 3441 Montgall av. Tel Elmridge 1049 M.
Dobbins, Fred E. CS 1-5 705 Sharp blg.
Edmondson, Mrs Alice R. CS 103 Rock Spring rd. Tel Hiland 2320.
Edwards, Mrs Annie CS 9-2 3606 Forest av. Tel H. P. 2130.
Eppstein, Miss Jennie E. CS 1113 Waldheim blg.
Espey, Albert CS 9-4 1206 Waldheim blg. Tel Del. 0695. Res Ricardo hotel.
French, Mrs Eunice M. CS 5707 Oak st. Tel Hiland 1767.
George, Francis C. CS 322 Bryant blg.
George, Mrs Lydia CS 4134 Montgall av. Tel Wabash 1325.

KANSAS CITY (continued)
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Goodnow, Mrs Cora A. CS 5103 Forest av. Tel H. P. 5963.
Greenwood, Mrs Josephine CS 2825 Troost av.
Halsey, Miss Mary Emma CS 501 Commerce blg.
Henderson, Mrs Ella M. CS 616 Bryant blg. Tel 0461.
Hendrickson, Mrs Mary B. CS Montrose hotel. Tel Westport 0798.
Herider, Mrs Zoe S. CS 3627 Wyandotte st. Tel H. P. 2138.
Hersh, Mrs Alma C. CS 3924 Warwick blv.
Hill, Mrs Mildred Barnes CS 9-12 611 W 63d st. Tel Jackson 1495.
Hinchman, Mrs Grace Sanger CS 419 E 36th st.
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Hunt, Miss Mayme Frances CS 1020 Olive st.
Hurley, Mrs Louise M. CS 3749 Washington st. Tel H. P. 5107.
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Ives, Robert F. CS 10-4 1122 Commerce blg. Tel Main 3987.
Jeserich, Mrs Carrie CS 9-12 2406 Bellfontaine av. Tel Benton 2579.
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Kinney, Mrs Jessie Knowles CS 4331 Tracy av. Tel H. P. 6923.
Kinney, Miss Julia Salome CS 6434 Penn. av. Tel Jack. 0373.
Lauer, Mrs Marie CS 520 Maple blv. Tels Clifton 2194; 2193.
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Metzler, Miss Elida CS 222 Bryant blg. Res tel.
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ASBURY PARK—Cresswell, Mrs Charlotte CS 615 Asbury av. Tel 2453 R.
Lusk, Mrs Elizabeth Stewart CS 209 Grassmere av. Tel 1886.
Reisdorff, Mrs Thekla Concord, 608 5th av.
Roe, Mrs Barbara C. CS 1-9 Tues Thurs Sat 700 Grand av at Sewell av. Tel 476.
ATLANTIC CITY—Anderson, Mrs Elvira Turner CS 9-2 The Sadonia, 624 Atlantie av. Tel Marine 1695 J.
Carey, Mrs Fannie M. CS 1925 Pacific av. Tel 6612 W.
Chappell, Mrs Sara CS 117 S Virginia av. Tel Marine 1450.
Clark, Mrs Elma S. CS 10-3 935 Boardwalk at Virginia av. Tel Marine 2090.
Clark, Hugh L. CS 935 Boardwalk at Virginia av. Tel Marine 2090 Cable Huclark.
Dimmock, Mrs Ellen CS 2-4 935 Boardwalk. Tel 2925. Res 6 N Bartram av. Tel 8315.
Kuppinger, Miss Amelia CS 204 Pacific av. Tel 4515 J.
McPherson, Mrs Katharine T. CS 11 S Iowa av. Tel.
Post, Mrs Bernice M. CS 3810 Ventnor av. Tel 4088 J.
Reed, Mrs Fannie M. CS 11-1; 2-4 935 Boardwalk. Tel 2925. Res 107 S Boston av. Tel 629.
Reimel, Mrs Ida McCombs CS 7 N Rumson av, Margate Park. Bell tel Neptune 1095.
Rogers, Mrs Etta S. CS Reed apt. Tel 312.
Samples, Mrs May Brownell CS 10.30-12.30 935 Boardwalk. Tel Marine 4800 J. Res 107 S Virginia av. Tel Marine 1317.
Sligo, Mrs Florence L. M. CS 2-6 Apt A2, 106 S Maryland av. Tel Marine 6647.
Svenson, Miss Elin M. CS postal address 116 N Vt. av.
Wootton, Mrs Mary D. CS 4401 Ventnor av. Tel.
BELLEVILLE—Cozzens, Mrs Margaret Ella CS 9-2 87 Overlook av at Bremond st. Tel 5371.
BLOOMFIELD—Whiting, Mrs Grace L. CS 10 Park av. Tel 4769.
BOONTON—Cotte, Mrs Annie Estelle CS 518 Main st. Tels 841; res 734.
CAMDEN—Bodine, Mrs Edith CS Hotel Camden.
Bodine, Vincent CS Hotel Camden.
Larsen, Mrs Lida S. CS 206 Cooper st. Bell tel 2672.
CRANFORD—Belden, Mrs Corinne C. CS 1 Hamilton av. Tel 524.
Peck, Mrs Ella W. CS 10 Pittsfield st. Tel 523.
DOVER—Brinkerhoff, Mrs Ella M. CS 64 King st.
EAST ORANGE—Bernard, Mrs Bergithe CS 107 Beach st. Tel 1733 J.
Bertschinger, Mrs Margareta CS 571 Central av. Tel Orange 5080.
Canfield, Mrs Elisabeth Lorenz CS 8 Grove pl. Tel 3390.
Cary, Mrs Anne Knox CS 68 Lenox av. Tel 576.
Hendrick, Mrs Lucy A. CS 2 S Maple av. Tel Orange 4319.
Holtzman, Miss Linda Hitchcock CS 62 Harrison. Tel Orange 2576.
Kates, Mrs Elisabeth CS 168 S Arlington av.
Mayno, Mrs Vivien A. CS 10-2.30 except Sat 77 S Munn av. Tel Orange 4986.
Richards, Miss Annette CS 1.30-5.30 16 Wilcox pl. Tel Orange 9864.
Sayre, Mrs Margaret S. CS mornings except Sat 310 Dodd st. Tel Orange 6605.
Severance, Mrs Hattie S. CS 33 S Grove st. Tel Orange 2953.
Starkweather, Mrs Mignonette C. CS 63 N Munn av. Tel Orange 7136.
Stewart, Mrs Helen A. CS exeept Sat 15 Nassau pl. Tel Orange 3769.
Wilkinson, Mrs Fannie S. CS 72 New st. Tel 4613.
EDGEWATER PARK—Fromhagen, Mrs Mary C. CS 2-5 Mon Thurs Summer rd. Tel Beverly 180 J.
Terry, Mrs Elizabeth G. CS Park lane. Tel Beverly 72.
ELIZABETH—Phillips, Mrs Margheret Agnes 622 Marshall st. Tel 8431 J.
Wedthoff, Mrs Margaret Louise CS 22 Sayre st. Tel 1414 R.
White, Mrs Ida Crary CS 1-4 310 Vine st. Tel 7823 W.
ENGLEWOOD—Cooley, Miss Agnes E. CS 27 Dean st.
Drake, Mrs F. Mae CS 122 Engle st. Tel 1116.
Thompson, Mrs Jessie W. CS 42 Central av. Tel 350.
GLASSBORO—Norlander, Mrs Dagmar A. CS 716 Union st. Tel 128 W.
GLEN RIDGE—Barlow, Mrs Lilian CS 336 Ridgewood av. Tel 1865.
GRANTWOOD—Carpenter, Mrs Marthana E. CS 66 Knox av. Tel Cliffside 61.
HACKENSACK—Lembeck, Mrs Mary A. CS Hackensack Trust blg. Tel Hasbrouck Heights 418.
HADDONFIELD—Wilson, Mrs Amelia M. CS 100 Washington av. Tel 216.
HADDON HEIGHTS—Mackintosh, Mrs Pearl Church CS 404 White Horse pike. Bell tel 792 R.
HAMMONTON—Wilson, Mrs Mildred Elder CS Bellevue av. Tels 736; Bell 18.
HAWTHORNE—Mason, John G. CS 9-2 543 Lafayette av. Tel Lambert 3091 W.
HOBOKEN—Nettleton, Miss May E. CS 12-4 95 River st. Tels 2677; res 2412.
Spitzer, Mrs Nellie Ward CS 909 Hudson st. Tel Hoboken 7198.
JERSEY CITY—Edwards, Mrs Helen F. R. CS mornings 27 Jones st. Tel Bergen 1401.
French, Mrs Gertrude Amelia CS 1-5 Trust blg, Bergen and Sip avs. Tels Bergen 8916; res Bergen 4233.
Gearhart, Mrs Pearl CS 10-12 21 Morton pl. Tel Bergen 5570.
Shaver, Miss Ora B. CS 3-5 328 Arlington av. Tel Bergen 5152.
LAKEWOOD—Dann, Mrs Mary W. CS 228 Main st. Tel 104 R.
MAHWAH—Tatham, Mrs Saidee B. CS Tatham av. Tel Suffern 52.
MAPLEWOOD—Mason, Mrs Eugenia L. CS 5 Maple st. Tel S Orange 478 R.
Weilert, Mrs Clara E. CS 413 Walton rd. Tel S Orange 384.
MERCHANTVILLE—Starn, Mrs A. Clara CS 8 W Walnut av. Bell tel 415 J.
MILLBURN—Duganne, Mrs Graee Evelyn CS Millburn av. Tel 613.
MONTCLAIR—See also UPPER MONTCLAIR.
Binning, Mrs Nellie Soule CS 10-4 460 Bloomfield av. Tel 5702. Res Hotel Montclair.
Coryell, Miss Lucy A. CS 27 Stanford pl. Tel 8448.
Gage, Mrs Eleanor B. CS mornings 12 Wilde pl. Tel 6025.
Jacobs, Mrs Grace C. CS 30 Gates av, apt 17. Tel 2715.
Lord, Mrs Mary CS 157 Alexander av. Tel Mont. 3284.
Raabe, Charles H. CS 40 Forest st. Tel 1423 M.
Whiting, Mrs Idene Mae CS 11 Seymour st. Tel 7442.
MORRIS PLAINS—Kahl, Mrs Elsie M. CS mornings Speedwell av. Tel Morristown 1363 R.
MORRISTOWN—Dean, Mrs Helen L. CS 54 Western av. Tel 327 J.
MOUNTAIN LAKES—Hirsch, Mrs Mildred CS Laurel Hill rd. Tel 499. Winter months 645 Madison av, New York. Tel Plaza 7483.
Schmalz, Mrs Julia Moody CS 153 Morris av, W. Tel 682 W. Cable Dusmal Boonton.

NEWARK—Brown, Mrs Clara Armitage CS 145 Delavan av. Tel B. B. 1581.
Cairns, Mrs Karoline Ruhland CS 445 Mt Prospect av. Tel B. B. 5236.
Eder, Mrs Maud V. CS 281 S 7th st. Tel Mulberry 5942.
Gillan, Mrs Helen M. CS 758 S 10th st. Tel Bigelow 0706.
Lacy, George Edgar CS 246 Broad st. Tel.
Lee, Mrs Rose B. CS 1007 Broad st. Tel Mark. 1632.
MacIntosh, Mrs Helen R. CS 765 De Graw av. Tel B. B. 5244.
Oneill, Mrs Emily CS 238 N 6th st. Tel B. B. 3371.
Osborne, Miss Bessie Parker CS See Los Angeles, Cal.
Potter, Mrs Mary CS 161 Shephard av.
Robinson, Miss Isobel Lillian CS 10-12, 2-5 168 Delavan av. Tel Branch Brook 0191.
Schuneman, Mrs Mary Sarber CS 210 Goldsmith av. Tel Bigelow 1383.
Sigler, Mrs Agnes Green CS 35 Broad st. Tel B. B. 7773.
Smith, Mrs Lillian Milton CS 5 Thomas st. Tel Mark. 5675.
Southworth, Miss Mary E. CSB 16 James st. Tel Mark. W 2301.
West, Mrs Alice Hynes CS 22 Camp st. Tel Market 0765.
NEW BRUNSWICK—Dunham, Mrs Emma B. CS 10-2 except Thurs 52 N 6th av, H. P. Tel 862.
OCEAN CITY—Blanchard, Mrs Eleanor CS 822 Plymouth pl. Tel.
OCEAN GROVE—Douglass, Miss Fannie CS 1-4 115 Asbury av. Tel Asbury Park 1937.
Faraday, Mrs Mabel B. CS 88 Lake av. Tel Asbury 2365.
ORADELL—Loucks, Mrs Elizabeth D. CS Midland rd. Tel 190.
ORANGE—Hening, Carrington CS by appointment 308 Main st. Tel 3899. Res 25 Trinity pl, Montclair. Tel 35.
Johnson, Miss Florence Josephine CS 209 Highland av. Tel 1071.
Robertson, Miss Nemi CSD (teacher) 209 Highland av. Tel Orange 1329.
PASSAIC—Lord, Mrs Lillian C. CS 108 Lincoln st.
PATERSON—Modemann, Mrs Catherine CS 285 W Broadway. Tel Lambert 2085.
Pierce, Miss Jennie E. CS 385 Ellison st. Tel Lambert 5922.
Turpan, Mrs Alice Ford CS 2-5.30 except Thurs 122 Market st. Tel Lambert 8718.
PITMAN—Kirby, Mrs Abbie S. 119 Wildwood av. Tel.
PLAINFIELD—Crawford, Miss Jean CS 9-12 except Fri 217 E 7th st. Tel 563.
French, Mrs Ernestine N. CS 1334 Watchung av. Tel 2539.
Mast, Miss Emily CS 36 Woodbine av. Tel 1839.
Zerega, Miss Bertha V. CS 447 W 7th st. Tel 1190.
PRINCETON—Barmore, George CS Cedar Grove rd. Tel 272 W.
Gearhart, Mrs Mildred Morrison CS 116 Nassau st.
RED BANK—Richardson, Mrs Lucy Stewart CS 25 Harding rd. Tel 856.
RIDGEFIELD PARK—Vrooman, Mrs Elizabeth N. CS 112 Union pl. Tel Hack. 2272.
RIDGEWOOD—Coyle, Mrs Della Munson CS 135 Prospect st. Tel 265.
Fairchild, Mrs Grace W. CS 135 Prospect st.
See, Mrs Annie CS 9 Woodside av. Tel.
Townsend, Mrs Georgiena D. CS 274 Prospect st. Tel 2095.
RIVERTON—See **EDGEWATER PARK.**
RUTHERFORD—Kahlstrom, Mrs Louise CS 42 Walnut st. Tel 766.
Phelps, Mrs Ella Prentiss CS 244 Montross av.
SOUTH ORANGE—Tracey, Mrs Idah E. CS 261 Turrell av. Tel 2115.
SUMMITT—Greene, Mrs Angenora S. CS 69 Hobart av. Tel 297 J.
Stephenson, Mrs Ethel R. CS 14 Franklin pl. Tel 444.
Tiffany, Mrs Helen Carter CS 2-5 except Thurs Sat Mantel blg. Res 43 Oak Ridge av. Tel.
TRENTON—Milne, Miss Saidee Vere CS 10-12, 1-4 137 E State st. Tels 1481; res 3440.
Truex, Miss Althea J. CS 215 Highland av. Tel 5287 W.
UNION HILL—Brown, Miss Charlotte L. CS 1-6 223 4th st. Tel Union 8698.
UPPER MONTCLAIR—Burbank, Mrs Fannie Yeomans CS 35 Warfield rd. Tel 491.
Smith, Mrs Alice B. CS 207 Cooper av. Tel 2082 W.
VINELAND—Hotchkiss, Mrs Emma Francis CS 421 Erin st. Tel 909 R 12.
WAYNE—Weyers, Mrs Susan P. CS mon and evenings. Tel Little Falls 3 F 23.
WEEHAWKEN—Guilbert, Mrs Elnora CS 95 Jefferson st. Tel Union 6977.
WENONAH—Wells, Mrs Florence Doane CS mornings Clinton and Cherry sts. Bell tel 16 R.
WESTFIELD—McGlasson, Mrs Lucy Potts CS 8 Elm st. Tel 341.
WEST HOBOKEN—Ruete, Miss Mary CS mornings; Tues evening 904 Malone st. Tel Union 545 R.
WEST NEW YORK—Eugster, Albert J. CS 12-4 13 Fairview ter. Tel Union 4580.
Eugster, Mrs Paulina 1-5 13 Fairview ter. Tel Union 4580.
WOODCLIFF-ON-HUDSON—Lange, Mrs Amelia Florence CS Broadway and 34th st. Tel Union 5267.

New Mexico

ALBUQUERQUE—Barnes, Mrs Fanny I. CS mornings by appointment 1801 E Silver av. Tel 381 J.
Michener, Mrs Cora M. CS 420 W Lead av. Tel 718.
Olson, Mrs Minnie CS 1419 W Central av. Tel 728 J.
Taylor, Miss Cora A. CS 8.30-11.30 except Sat 421 W Copper av. Tel 1709.
BAYARD—Robertson, Mrs Katharine CS 12-4 Tel 402 R 1.
GALLUP—Jarvis, Mrs Ingo Mary CS 300 E Coal av.
ROSWELL—Richardson, Mrs Nina T. CS mornings 612 N Richardson av. Tel 307.
Vickers, Mrs Ethel L. CS 305 W 3d st. Tel 465.
Williams, Mrs Lizzie CS 506 S Kentucky av. Tel 450.
SILVER CITY—Ashenfelter, Mrs Jennett A. CS 702 Bayard st. Tel 247.

New York

ALBANY—Haight, Mrs Anna Louise CS postal address R R 1.
Halsey, Miss Florence May CS 355 State st. Tel.
Halsey, Miss Jane CS 355 State st. Tel. Cable "Jansy," Albany, N. Y.
Lindheimer, Mrs Mary K. CS 24 Terrace av. Tel West 4074.
Ross, Mrs Mary Killip CS 664 Hudson av. Tel West 3520.
Turner, Mrs Jane Hall CS 10.30-4 Leslie blg, 99 Columbia st. Tels Main 7874; res West 2618.
Van Note, Mrs Clara Percy CS The Park Branch apts, 192 Lark st. Tel Main 6308.
Wainwright, Mrs Sara B. CS 392 Hamilton st. Tel Main 2732 R.
AMSTERDAM—Bunn, Mrs Kate R. R. CS 26 Pearl st.
AUBURN—Boulter, Mrs Bertha CS 9-1, 5-8 29 Hamilton av. Tel 1216.
Covert, Mrs Emily Bemis CS 17 Court st. Tel 634.
Morgan, Mrs Alice CS 9 South st. Tel 2299.
BATAVIA—Brockway, Mrs Mabel A. CS 108 W Main st. Tel 401.
Schaffer, Mrs Emma C. CS 12-2 Mon Wed Fri 24 Porter av. Tel 644.
BAY SHORE, L. I.—Dykstra, Mrs Hilda CS 10-4 76 Union st.
BAYSIDE, L. I.—Kirby, Mrs Louise B. CS Bell av. Tel Bayside 1142.
BELLEROSE, L. I.—Lohman, Mrs Isabella H. CS 1-5 20 Mich. rd. Tel 404 M.
BINGHAMTON—Collingwood, Miss Alice I. CS 10.30-1 Mon Thurs; 2-5 Tues Fri 1014 Press blg. Tel 1005. Res Endicott. Tel 57.
Davis, Mrs Lula S. CS 131 Murray st. Tel 4208 J.
Ferris, Mrs Mary E. CS 41 North st. Tel 4809.
Nash, Mrs Talitha E. CS 109 Oak st. Tel 438.
Post, Mrs Elizabeth S. CS 129 Oak st. Tel 3137 W.
Rudolph, Mrs Sarah Elizabeth CS 26 Howard av. Tel 2108.
Williams, Mrs Rose CS 12-5, Sat 12-8 27 Exchange blg. Tels 2123 W; res 2824.
BRONXVILLE—Aurada, Mrs Elise CS 44 De Witt av. Tel 3978 W.
Burt, Mrs Grace W. CS Sagamore Park. Tel 3548.
BROOKLYN—Adae, Mrs Clara S. CS Hotel Bossert.
Baker, Mrs Gertrude A. CS 325 E 21st st, Flatbush. Tel Flat. 7963.
Berwick, Miss Bessie CS mornings 62 Montague st. Tel Main 5318.
Bowker, Miss Carolyn T. CS 10-2 Tues Thurs 50 Court st. Res tel Pros. 4862.
Boyd, Mrs Maude F. CS 820 Nostrand av. Tel Lafayette 10483.
Burckett, Mrs Lillie Olin CS mornings 62 Pierrepont st. Tel Main 3498.
Calvin, Mrs Lois A. CS 2017 Caton av. Tel Flat. 5780.
Carr, Mrs Helen Fanshawe CSB (teacher) mornings except Sat 903 Sterling pl. Tel Laf. 0195.
Carter, Miss Isabelle D. CS 9-3 309 Temple Bar blg. Tel Main 1662. Res 13 Greene av. Tel Pros. 1941.
Collier, Mrs Clara G. CS 16 Kenmore pl. Tel Flat. 1460.
Dorsett, Miss Ida M. CS mornings except Sat 665 Westminster rd. Tel Mans. 3898.
Fanshawe, Mrs Mary CS mornings except Sat 903 Sterling pl. Tel Lafayette 0195.
Fay, Mrs Madge Stewart CS 430 E 16th st. Tel Buck. 8237.
Fletcher, Mrs Martha T. CS 102 Lincoln pl. Tel Sterling 3783.
Frank, Miss Florence Louise CS 1-4 except Mon 215 Montague st. Tels Main 2113; res Tri. 7436.
Fricke, Miss Louise CS 1-4 except Mon 164 Central av. Tel Stagg 2185.
Griffiths, Mrs Josephine L. CS 221 Putnam av. Tel Laf. 6669.
Grimes, Miss Agnes E. CS See New York.
Hammond, Miss Camilla F. CS 253 Parkside av. Tel Flat. 7424.
Hammond, Mrs Harriet R. CS 25 McDonough st. Tel Laf. 5690 W.
Hasbrouck, Miss Marion CS mornings 127 Hancock st. Tel Laf. 1419.
Hill, Miss Clara S. CS 2-5 50 Court st. Tels Tri. 6553; res Laf. 4098.
Holcombe, Mrs Alberta S. CS 1268 Pacific st. Tel Lafayette 7049.
Holcombe, Charles D. CS 1268 Pacific st. Tel Lafayette 7049.
Hotchkiss, Mrs Helen E. CS 1333 Pacific st. Tel Laf. 9476.
Hulin, Mrs Emilie B. CSD (teacher) mornings except Tues Fri 170 Prospect pl. Tels Sterling 8481; Long. 9786.
Iremonger, Mrs Carrie B. CS 5 Revere pl.
Jacobs, Miss Elizabeth A. CS 219 E 17th st. Tel Buck. 7814 W.
John, Miss Sarah Celesta CS 2-5 99 St Marks av. Tel Sterling 0561.
Kroger, Mrs Mary Philes CS 85 Clarkson av, Flatbush. Tel Flat. 8519.
Leffler, Mrs Wilhelmina CS mornings 79 Prospect pk, SW. Tel S. 4249.
Magill, Mrs Ida B. CS 356 Eastern pkway.
Moller, Mrs Mary C. CS 611 Ocean av. Tel Flat. 8569.
Nylund, Mrs Carrie Matilde CS 837 59th st. Tel Berk. 3373 R.
Phipps, Mrs Anna B. CS 407 E 18th st. Tel Flat. 4178.
Ployer, Mrs Elsie May CS 1267 Pacific st. Tel Laf. 3845.
Pool, Mrs Lydia H. CS mornings except Mon 6924 Ridge blv. Tel Shore Road 3494.
Ramsey, Mrs Margaret P. CS mornings 858 Prospect pl. Tel Laf. 4598.
Remington, Mrs Jessie L. CS 10-1 except Sat 215 Montague st. Tels Main 2113; res Decatur 9425.
Reynard, Miss Jane CS 788 President st. Tel South 4418.

BROOKLYN (continued)
Roe, Albert CS 426 75th st. Tel Shore Road 9752.
Roe, Mrs Lucy J. CS 426 75th st. Tel Shore Road 9752.
Schulz, Miss Elizabeth J. CS mornings 321 76th st. Tel Shore Road 1213 W.
Sellew, Mrs Fannie L. CS 3-6 44 Court st. Tels Main 1662; res Pros. 0216 M.
Sherman, Mrs Louise L. CS mornings 170 N. Y. av. Tel Laf. 5624 J
Shurtleff, Mrs Elizabeth C. CS 92 Marlborough rd. Tel Buck. 8686.
Sowden, Edmund CS 287 Kingston av. Tel Laf. 1490.
Spurge, Mrs Hettie Kern CS 1392 Bedford av. Tel Pros. 7248.
Striker, Mrs Christina A. CS mornings 2230 82d st. Tel Bensonhurst 1304.
Symes, Mrs Esther CS 423 Lincoln pl. Tel Pros. 3078 M.
Thomas, Joseph M. CS 164 Montague st. Tel Main 0020.
Turner, Miss Frances S. CSB mornings 1454 Av G. Tel Mans. 2548 M.
Vincent, Mrs Harriet S. CS 901 Sterling pl. Tel Laf. 7717.
Waessel, Mrs Ida Th. CS 1465 E 17th st. Tel Dewey 5241.
Walter, Mrs Caroline M. CS 734 Lincoln pl. Tel Laf. 3345 M.
Weichert, Mrs Betty CS 1494 Ocean av. Tel Mld. 0950.
West, Mrs Anna M. CS 216 Kingston av. Tel Dec. 2552.
White, Miss Annie C. M. CS 134 Monroe st. Tel Laf. 7472.
Wiggins, Miss Mary Ida CS 168 Winthrop st. Tel Flat. 4985.
Wood, Miss Jessie CS 10-5 44 Court st. Tel Main 1662. Res 96 Hicks st. Tel Main 8723.
Wood, Miss Melvina CS 1205a Bergen st.
Worthington, Mrs Margaret A. CSB 366 E 28th st. Tel Flat. 4923.
BUFFALO—Abrams, Mrs Annie E. CS 12-8 424 Herkimer st. Tel. Bidwell 3425.
Allingham, Mrs Ida C. CS 400 Elmwood av. Tel.
Arend, Mrs Mary L. CS 388 Elmwood av. Tel Tup. 5165.
Armstrong, William E. CS 2-5 except Sat 688 Auburn av. Tel Bidwell 2501.
Blanchard, Mrs Lucy D. CS 377 Elmwood av.
Boal, Mrs Lena D. CS 9.30-4 707 Brisbane blg. Tels Sen. 8329; res Tup. 8751.
Crawford, Miss A. Myrtilla CS 228 Summer st. Tel Tup. 1189 R.
Dance, Joseph H. CS 9.30-4.30 724 Brisbane blg. Tels Sen. 2345; res Bid. 4272.
Dayton, Mrs Elena R. CS 572 Potomac av.
Dimmick, Mrs Grace V. CS 9-1 349 Crescent av. Tel Cres. 2907.
Dudley, Mrs Edith Bullard CS 187 Hodge av. Tel Tup. 8148 J.
Erland, Miss Hilda T. CS 12 Colonial circle.
Fay, Miss Adella F. CS 270 Highland av. Tel.
Field, Malcolm Sherwood CS 9-3 408 Jackson blg. Tel Tup. 8947. Res Lyndhaven apt, 49 Johnson park. Tel Tup. 5059.
Forrester, Mrs Annie E. CS 9-3 314 Jackson blg. Res 373 Bryant st.. Tels.
Franklin, Mrs Bertha D. CS 198 Berkshire av.
Haas, Christian CS 28 Brown st.
Hagarty, Miss Laura Dunbar CSB (teacher) The Stuyvesant, 245 Elmwood av.
Hardy, Mrs Mary E. CSD (teacher) 47 Ketchum pl.
Hodgson, George L. CS 10-2 408 Iroquois blg. Tel.
Hodgson, Mrs Myra W. CS 542 Bird av. Tel.
Hunt, Mrs Carrie E. CS 10-4 707 Brisbane blg. Res 103 Lancaster av. Tels.
Johnston, Peter S. CS 457 W Delavan av.
Larsen, Mrs Anna S. CS 1-5 202 Auburn av. Tel Bid. 3100 J.
More, Mrs Nettie Newell CS 83 14th st.
Ransley, Mrs Addie L. CS 2-6 except Sat Lyndhaven apts, 49 Johnson pk. Tel Tup. 2910.
Read, Charles G. CS 9-3 B5 Carlton ct.
Roberts, Mrs Arelene Palmer CS Stuyvesant apts.
Roesser, Charles J. CSB (teacher) 9-2 408 Iroquois blg. Tel Seneca 3507.
Savage, Mrs Nettie CS 9-1 93 Bedford av. Tel Bid. 2994 W.
Scanlan, Mrs Maud Ross CS 9-1 24 Cleveburn pl. Tel Bid. 3047.
Schuler, Christian CS 182 Woodlawn av.
Snyder, Miss Jean M. CS 9-3 616 Jackson blg. Res 35 Norwood av. Tels.
Tanner, Mrs Mary W. CS 219 Ashland av. Tel Tup. 6135.
Tompkins, Mrs Julia B. CS 28 Hodge av. Tel Tup. 6571 J.
Trow, Mrs Alice M. CS 368 Norwood av. Tel Tup. 1577.
Trow, Charles C. CS 368 Norwood av. Tel Tup. 1577.
Voorhees, Mrs Grace S. CS 572 Elmwood av, apt 16. Tel Tup. 6608.
Wade, Burton H. CS 10-3 1826 Hotel Statler. Tel Sen. 5625. Res 228 Summer st. Tel Tup. 1137.
Wade, Mrs Minnie Norton CS 1-5 1826 Hotel Statler. Tel Sen. 5625. Res 228 Summer st. Tel Tup. 1137.
Will, Mrs Lillie C. CS 274 North st. Tel Tup. 1547.
Will, William E. CS 274 North st. Tel Tup. 1547.
Williamson, Eli S. CS 293 Hoyt st. Tel Bidwell 0433 W.
CANAJOHARIE—Shaper, Miss Helena Lenora CS 14 Walnut st. Tel 180 M.
CATSKILL—Plusch, Mrs Christine CS See New York.
Saxe, Mrs Georgiana CS Allen st. Tel 325 F 21.
CORTLAND—Hayes, Mrs Cora B. CS see Syracuse.
Hollister, Mrs Cora D. CS 2-5 5 E Main st. Tel 1454.
DUNKIRK—Main, William C. CS 426 Swan st. Tel 5413.
Schulenberg, Mrs Julia CS 767 Park av. Tel 2486.
ELMHURST—Robinson, Mrs Edith CS 10 Ithaca st. Tel Have. 1646.
ELMIRA—Bally, Mrs Mary CS Pinehurst, 610 Maple av. Tel 2141.
Beardsley, Mrs Grace P. CS 517 W Church st. Tel 78.
Nichols, Mrs Anna Waggett CS 408 W 2d st. Tel 3310.

FAR ROCKAWAY—Ayers, Mrs Minny M. H. CS 1324 Broadway. Tel 4834.
Franken, Mrs Hannah M. CS 1089 Gipson pl. Tel 3545.
Freedlander, Mrs Jean S. CS 1219 Greenport rd. Tel 3468.
Palow, Miss Celia CS Tel Cedarhurst 3868.
FLUSHING—Dunk, Mrs Rose CS 33-51 N 22d st. Tel 781.
Rowland, Mrs Edna Vose CS 110 N 13th st. Tel 0233 W.
Thompson, Mrs Olive May CS 47 Bowne av. Tel 1026.
FOREST HILLS, L. I.—Elder, Mrs Emma Aydelotte CS Forest Hills inn. Tel 6290.
Nachman, Mrs Nettye CS 9-4 34 Harvest st. Tel Boul. 6402.
Schiffer, Mrs Marie C. CS 10-2 52 Ibis st. Tel Boul. 6209.
FREDONIA—Steinheuser, Mrs Augusta CS 101 Water st.
FREEPORT—Turner, Mrs Maude Henly CS afternoons except Sat Masonic temple, S Grove st. Tels 1956; res 1796.
FULTON—Braun, Mrs Bertha S. CS 366 S 5th st. Tel 291 M.
Thayer, Miss Ada Frances CS 240 Cayuga st. Tel 585 W.
GENEVA—Gates, Mrs Ida M. CSB 52 Hamilton st.
GLENS FALLS—Richards, Miss M. Catherine CS 10 Madison st. Tel 1550.
GLOVERSVILLE—Olzendam, Mrs Mary B. CS 38 E Fulton st. Tel 2077.
Van Brocklin, Mrs Emma CS 36 Beaver st. Tel 2818 J.
GRANVILLE—Staples, Mrs Jennie CS 10 Irving av. Tel 271 W.
HAMBURG—Babcock, Mrs Mary Judson CS 102 Prospect av. Tel 308.
Burt, Mrs Mary E. CS 42 S Lake st. Tel 707.
HANCOCK—Myers, Mrs Elizabeth S. CS Tel 108.
HEMPSTEAD, L. I.—Effinger, Mrs Barbara CS 10-1 18 Clowes av. Tel 739.
Geer, Mrs Bertha D. CS 9-12, 1-3 except Sat 45 Hilton av. Tel 285.
O'Hara, Mrs Anna CS mornings except Sat 1 Prospect pl. Tel Hemp. 672.
Smith, Mrs Gertrude S. CS 243 Washington st. Tel 2453.
HERKIMER—Crandall, Mrs Nellie CS 425 E German st. Tel 320 R.
HOLLIS L. I.—Browne, Mrs Sara Harris CS 10-2 except Mon 197—23 90th av. Tel Hollis 8512.
HORNELL—Orr, Mrs Allie H. CS 109 E Main st. Tel 1266 W.
ITHACA—Dennis, Mrs Ethel Wasgatt CS 506 Mitchell st. Tel 7705.
Gibb, Mrs Henrietta Collins CS 1024 Stewart av.
Gowling, Mrs Phebe A. CS 209 W State st.
Hitchcock, Miss Mary CS 211 Eddy st.
Todd, Mrs Garrie N. CS 301 Elm st. Tel 4120.
JACKSON HEIGHTS—Middleton, Mrs Ella P. CS 147 25th st.
JAMAICA, L. I.—Brown, Mrs Bertha H. CS 31 Alsop st.. Tel Jam. 5878 M.
Gibson, Mrs Marie A. CS 10-4 Mon Thurs 177 Shelton av. Tel Jam. 3026.
Goodman, Mrs Ethel CS 10-5 except Wed Sat 43 163d st. Tel Jam. 3165.
Sondheim, Mrs Helen CS 43 Alsop st. Tel Jam. 2311.
JAMESTOWN—Cadwell, Mrs Jeanette H. CS 11-4 Wellman blg. Tels 749; res Lakewood 61 W.
Herpst, Miss Emily Katrina CS 138 Fulton st. Tel 1252.
Price, Mrs A. Mae CS 415 Wellman blg. Tels 819; res 2412 R.
Vernon, Frank S. CS 413 Wellman blg. Tel 1359.
Woodard, Mrs Helen Keeler CS Hotel Humphrey. Tel 1235.
JOHNSTOWN—Burt, Mrs Emma J. CS 100 2d av. Tel 250.
KENMORE—Dake, Mrs Alice I. CS 25 Warren av.
KINGSTON—Shaw, Mrs Elizabeth W. CS 2-5 165 Fair st. Tel 1107.
LEVANNA—Rolfe, Miss Jessie E. CS Jane Bryant cottage. Tel Aurora 49 F. 3
LITTLE FALLS—Broughton, Mrs Julia E. CS 35 Arthur st. Tel 193 J.
LOCKPORT—Johnson, Mrs Jennie CS 6 Wilson parkway.
LONG ISLAND CITY—Larsen, Mrs Beth CS 710 8th av. Tel Astoria 0770.
Paxton, Mrs Lillie S. CS 229 Bragaw st. Tel Hunters Point 8037.
LOWVILLE—Abell, Mrs Sarah C. CS 350 State st.
MAMARONECK—Garvin, Miss Addie E. CS 11 Heathcote av. Tel 100.
Harvier, Mrs Dora CS 10-1 123 Beach av. Tel 294.
MANHATTAN BEACH—Smith, Mrs Mabel Prentice CS 115 Dover st. Tel Coney Island 3150.
MASSAPEQUA, L. I.—Bush, Mrs May H. CS. Tel 410.
Staats, Mrs Eleanor Burnap CS postal address.
MIDDLETOWN—Hill, Ellsworth O. CS 78 Grand av. Tel 534 J.
Waddell, Holmes L. CS 64 East av. Tel 880 W.
MT VERNON—Brown, Mrs Eva Steen CS 34 S High st. Tel 2210.
Brown, Mrs Grace Lamkin CS 1.30-4.30 Tues Wed Thurs 302 Proctor blg. Tels Hillc. 3780; res 3618.
Conner, Mrs Alice B. CS 47 Mersereau av. Tel Hillc. 2132.
Marquand, Edwin CS 392 S Columbus av. Tel 2748.
Meding, Mrs Alice C. CS 129 S 8th av. Tel Hillc. 5803 J.
NEWBURGH—Easman, Mrs Estella CS 9 Central av. Tel 1417.
FitzGerald, Mrs Sara CS 2-4 except Fri 70 Carson av. Tel 2071.
NEW ROCHELLE—Barnard, Mrs Nina N. CS 170 Elm st. Tel 489.
Confield, Mrs Lulu Parsons CS 96 Locust av.
Erkins, Mrs Mary P. CS 27 Hanford av. Tel 4173.
Halsted, A. Merwin CS 498 Main st. Tels 2816; res 5589.
Hutton, Mrs Milly CS 4 Trinity pl. Tel 360 J.
Palmer, Lyman R. CS 45 Meadow lane. Tel 3827.
Twohey, Mrs Lula C. CS 10-4 Mon Wed Fri 542 Main st. Tels 4434 N. R.; res 4953.
Weller, Mrs Marie Alexander CS 96 Locust av. Tel 6238. Cable Hope.
Wood, Mrs Jennie M. CS 40 Willow drive. Tel 2589.

NEW YORK—Adams, Mrs Marie Jenks CS 29 E 83d st. Tel Rhine. 1660.
Adler, Mrs Charlotte CS 925 West End av at 105th st. Tel Academy 3207.
Allen, Mrs Kathryn W. CS 10-1, 7-10 25 St Nicholas ter. Tel Morn. 7059.
Amory, Mrs Minna R. CS 728 W 181st st. Tel Wash. Hts. 1013.
Andruss, Mrs Bessie Edmond CS 250 W 85th st. Tel Schuy. 9091.
Armstrong, Mrs Blanche G. CS 10-1 617 W 113th st. Tel Cath. 9639.
Ashcom, Miss Ada A. CS evenings except Mon Wed 629 W 115th st. Tel Cath. 2535.

Bach, Mrs Lillie CS 610 W 116th st. Tel Cath. 4367.
Bailey, Mrs Margaret L. CS 8 W 92d st. Tel River. 3704.
Bain, Mrs Abbie J. CS 44 W 96th st. Tel River. 6464.
Baker, Miss Ella M. CS 511 W 112th st. Tel Cath. 5097.
Baldwin, Miss Kathryn CS 1-5 33 W 42d st. Tel Long. 9175.
Bandman, Mrs Helen CS 250 W 103d st. Tel River. 2171.
Barras, Mrs Madeleine Duncan CS 17 E 42d st. Tels M. H. 0493; res Cir. 4708.
Barrett, Mrs Fanny T. CS 416 Ft. Wash. av. Tel Wads. 8940.
Barris, J. Allen CS 610 W 152d st. Tel Aud. 6782.
Bartlett, Frank Sargent CS 10-4 Hudson Terminal blgs, 30 Church st. Tels Cort. 1021; Buck. 9022. Cable Teltrab, Newyork.
Basye, Mrs Vie H. CS 1-5 Mon Wed Fri 68 E 88th st. Tel Lenox 9454.
Beckert, Mrs Susan Elizabeth CS 9-11 530 West End av. Tel Schuy. 6863.
Bell, Mrs Josephine CS 9.30-1 Tues Thurs Sat 1148 Aeolian hall, 33 W 42d st. Tels Long. 9081; res Ossining 324.
Benedict, Miss Lulu Estelle CS 200 Claremont av. Tel Morn. 211.
Benjamin, Mrs Amelia F. CS 10-3 26 W 75th st. Tel End. 9526.
Benson, Joel Harry CS (Chaplain U. S. N.) U. S. S. Denebola, care of Postmaster.
Bergquist, Mrs Grace C. CS 11-3 except Wed Sat 512 5th av. Tel Long. 8723. Res 290 Park av. Tel Vandb. 1438.
Best, William R. CS 204 W 81st st. Tel Schuy. 4452.
Bird, Miss Carro A. CS 1-5 Aeolian hall, 33 W 42d st. Tels Long. 8852; res Lenox 8302.
Blackmar, Mrs Bertha M. CS 10-2 22 E 177th st. Tel Bingham 0872.
Blake, Mrs Drusilla P. CS P O Box 243, Grand Central station.
Blaschke, Mrs Anna CS 402 E 136th st. Tel Mott Haven 5438.
Bond. Mrs Lora A. CS 9.30-1 1740 Aeolian hall, 33 W 42d st. Tel Long. 8117.
Bonnekamp, Miss Carolyn CS Mon Wed Fri 33 W 42d st. Tel Long. 7598. Res 71 Central Park, W. Tel Col. 9395.
Bookstaver, Mrs Louisa E. CS 10-1 except Sat 30 E 128th st. Tel Harlem 1283.
Bourke, Mrs Nenda DeLacy CS Hotel Seymour, 50 W 45th st. Tel Vandb. 2610.
Bourke, Thomas DeLacy CS 350 Madison av. Tel Vandb. 7380.
Bowen, Mrs Florence K. CS 215 W 92d st. Tel River. 5308.
Boyce, Mrs Carolyn D. CS 160 Wadsworth av at W 181st st. Tel Washington Heights 3700.
Boyce, Mrs Mary E. CS 1-5.30 17 E 42d st. Tels M. H. 7792; res Chel. 5785.
Brittingham, Mrs Sarah E. CS 508 W 114th st. Tel Cath. 7650.
Brown, Charles F. CS 9-6 320 5th av at 32d st. Tel Penn. 1455. Res Hotel Netherland.
Brown, Miss Georgien Hill CS 10-6 406 Flatiron blg. Tel Ash. 7684.
Burdell, Miss Julia A. CS 9-6 1 W 34th st. Tel Fitz Roy 1618.

Caldwell, Mrs Mary CS See Boston, Mass.
Campbell, Mrs Anna M. CS 1-5 1148, 33 W 42d st. Tel Long. 9081.
Carmody, Mrs Lucy Baird CS 25 W 42d st. Tel Long. 8904.
Cassidy, Mrs Elizabeth Cooley 159 W 80th st. Tel Schuy. 9224.
Catchings, Mrs Fermine B. CS 10-2 except Sat 507 Fifth av. Tel Vandb. 8136.
Chamberlain, Miss Alice F. CS 33 W 42d st. Tels Long. 8496; res Schuy. 0823.
Chapin Mrs May Sealy CS Fisk blg, 250 W 57th st. Tels Cir. 2965; res Wads. 6032.
Chappell, Mrs Sara CS See Atlantic City, N. J.
Chase, Dwight D. CS 12-3 1443 Aeolian hall, 33 W 42d st. Tels Long. 8593; res Circle 6181 and 8690.
Christie, Mrs Elizabeth P. Noonan CS postal address Hotel McAlpin. Cable Noontide.
Clark, Miss Anna E. CS 1-6 30 E 42d st. Tels M. H. 8269; res Wads. 7592 or Bil. 2800.
Clarkson, Mrs Hilah Reeder CS Hotel Biltmore.
Clinton, Laurence J. CS 1-5.30 530, 47 W 42d st. Tel Long. 8209.
Clymer, Mrs Mildred H. CS 59 E 87th st. Tel Lenox 9920.
Colby, Mrs Grace Merwin 10-1 390 West End av. Tel End. 7600.
Cole, Mrs Agnes Young CS 9-5 1844 Aeolian hall, 33 W 42d st. Tel Long. 8219.
Cole, Miss Grace CS 251 W 81st st. Tel End. 5789.
Cole, Montague Berkeley CS postal address 507 5th av.
Commoss, Mrs Jennie H. CS 9-1 609 W 177th st. Tel Wash. Hts. 2759.
Conwell, Mrs Ella M. CS 2-5 33 W 42d st. Tels Long. 9164; res Havemeyer 2676.
Cook, Mrs Eliza J. CS 9.30-3.30 except Sat 417 Hudson Terminal blg, 30 Church st. Tels Cort. 3941; res Orange 7615.
Cooper-Cushman, Mrs Florence CS 33 W 42d st. Tel Long. 8077.
Coryell, Mrs Grace E. CS mornings except Wed Sat 1457 Broadway at 42d st. Res East Orange, N. J. Tels.
Cross, Mrs Nellie Hall CS 206 W 99th st. Tel River. 8105.
Crowninshield, Mrs Margaret CS 10-5 Mon Wed Fri 19 E 48th st. Tels M. H. 2176; res Plaza 8841.
Curry, Mrs Sarah J. CS 47 W 42d st. Tels Long. 7578; res Morn. 5060.

Dame, Mrs Lorna Maude CS 47 W 42d st. Tels Long. 8058; res Circle 6030.
Daum, Mrs Grace M. CS 9-1 except Sat 1097 Wash. av, Bronx. Tel Mel. 6975.
Davis, Miss Margaret Jane CS 10-4 33 W 42d st. Tels Long. 9020; res Morsemere 561. Cable Davigaret New York.
Deas, Mrs Frances Swainson CS Aeolian hall, 33 W 42d st. Tel Long. 8124.
de Festetics, Countess Elsie H. CS 46 W 92d st. Tel River. 7980.
Deming, Miss Eva B. CS Aeolian hall, 33 W 42d st. Tels Longacre 8326; res M. H. 3800; Darien 510.
Dewey, Mrs Linna S. CS 11-4 St James hotel, 109 W 45th st. Tel Bry. 3247.
Dickson, Mrs Clara B. CS 342 Madison av. Tels M. H. 8996; Res Plaza 9648.
Dixon, George CS 10-5 Hotel Majestic. Tels Col. 1900 and 4753. Cable Perdiman, New York.
Dixon, Mrs May Perry CS 10-5 Hotel Majestic. Tels Col. 1900 and 4753.
Doty, Mrs Louise M. CSB Hotel Chelsea. Tel Watkins 6200.
Draeger, Miss Ella Marie CS 9-1 501 Fifth av. Tel Vandb. 2619.
Drake, Mrs Almeda CS Hotel Majestic. Tel End. 6449. Cable Aldrake.
Dreyer, Mrs Ada Revere CS 10-5 66 Broadway. Tels Bowling Green 1953; res Cir. 2490.
DuBois, Louis J. CS 2-5 Tribune blg, 154 Nassau st. Tel Beck. 7081.
Dunn, Mrs Cora May CS 535 Cathedral Parkway, 110th st at Broadway. Tel Cath. 3764.

Ehrich, Mrs Ida CS 60 W 68th st. Tel Col. 7760.
Eichengreen, Mrs Minnie H. CS 10-2 except Wed 708 E 175th st. Tel Trem. 3627.
Elkins, Mrs Ellen J. CS 489 5th av. Tel.
Emery, Mrs Ora Carle CS mornings 51 E 42d st. Tel M. H. 2430.
Emmons, Miss Myra CS 10-3 56 Pine st. Tels John 5335; res Wads. 8624.
Emmons, Miss Zelle CS 9-1 804 W 180th st. Tel Wads. 8624.
Estes, Guy Parkhurst CS 342 Madison av at 43d st. Tels M. H. 0550; res Plaza 8990.

Fabricant, Myron CS 502 W 143d st. Tels Aud. 9947 and 1180.
Farnsworth, Mrs Mary King CS 10-5 except Wed Aeolian hall, 33 W 42d st. Tels Long. 8324; res Col. 7760.
Fehrmann, Mrs Cecilia CS 321 W 118th st. Tel Uni. 2449.
Fine, Mrs May Zuck CS 215 W 145th st. Tel Brad. 1393.
Fischer, Emil CS 220 Mt Hope place. Tel Bingham 8032.
Forsyth, Mrs Mary V. CS 1014, 135 Broadway. Tels Rector 3378; res Aud. 9300.
Foss, Miss Harriet C. CS 51 E 42d st. Tels Vandb. 0083; res River. 0290.
Foster, Mrs Alma J. CS 2-7 342 Madison av. Tels Vandb. 5223; res Stuy. 4974 and 6171.
Frames, John H. CS 12-4.30 10 E 43d st. Tel Vandb. 2387. Res 4241 Broadway. Tel Wads. 8918.
Francis, Mrs Sally C. CS 11-5 10 E 43d st. Tel M. H. 1618.
Fraser, Miss Matilda A. CS 1-5 33 W 42d st. Tels Long. 8325 res Vandb. 8395. Cable Matfra.
Freund, Frederick Theodore CS 10-6 303 Fifth av. Tel Lex. 3393 Res Hotel Netherland.

Gale, William Henry CS Gotham blg, 1819 Broadway. Tels Col. 8865; res Aud. 0142.
Gans, Nathan CS 102 W 80th st. Tels Endicott 3782 and 2900. Cable Natangans.
Garland, Mrs Viola H. CS 8 W 64th st. Tel Columbus 3181.
Gartner, Mrs Minna C. CS 3-8 10 W 102d st. Tel Clark. 1318.
Gignilliat, Mrs Floy S. CS mornings 423 W 120th st. Tel Morn. 8070.
Glanville, Mrs Evelyn R. CS 508 W 112th st. Tel Cath. 5479.
Goldsmith, Mrs Bertha CS 700 W 179th st. Tel Wads. 3130.
Goldstein, Mrs Bertha CS 102 W 80th st. Tel End. 2900.
Gordon, Mrs Mildred CSB 9-12 except Wed 30 E 42d st. Res Lowerre Summit. Tel Yonkers 3722.
Goulston, Mrs Maizie C. CS Hotel Spencer Arms, 69th st and Broadway. Tels Col. 0186; Col. 3996.
Gray, Mrs Eva C. CS 9-2 342 Madison av. Tel Vandb. 8453. Res 309 W 86th st. Tel Schuy. 8280.
Griffin, Mrs Agnes Hopkins CS 9.30-1 except Wed Sat 342 Madison av. Tels M. H. 0212; res Plaza 5663 and 6070.
Grimes, Miss Agnes E. CS 10-4 15 Park row. Tels Barc. 8467; res Ster. 0864.
Groesbeck, Mrs Helen F. CS Mon Wed Fri mornings 845 Aeolian hall. Tels Long. 8153; res Morn. 6280.
Gwalter, Miss L. Ivimy CS 10-1 except Mon 431 Riverside drive at 115th st. Tel Cath. 9984.
Gyger, Mrs Caroline Foss CSB (teacher) 51 E 42d st. Tels M. H. 2430; res Butterfield 0643.
Gyger, Edgar Grant CS 342 Madison av. Tels Vandb. 0076; Butterfield 0643. Cable Gyger, N. Y.

Harbeck, Mrs Emma Grey CS 417 Park av.
Harney, Mrs Theodora CS 9-1 Aeolian hall, 33 W 42d st. Tels Long. 8598; res Aud. 5532.
Harris, Mrs Elizabeth G. CS 742 St Nicholas av. Tel Aud. 2670.
Harstedt, Mrs Mary F. CS 9-4 461 Ft. Wash. av. Tel Wads. 4879.

NEW YORK (continued)

Hart, Mrs Elsa Timm CS 600 W 192d st. Tels Bil. 3632; Wads. 2423.
Hatch, Mrs Elizabeth CS 10-4 except Sat 22 W 43d st, room 236. Tels Long. 9048; res Yonkers 6383 R.
Haviland, Howard Ross CS 1-5 838 Aeolian hall, 33 W 42d st. Tels Long. 9128; res Pros. 7332.
Haviland, Miss Mary E. CS 540 Manhattan av.
Heitman, Mrs Bessie CS Sherman Square hotel. Tel End. 8317.
Heitman, Charles E. CSB (teacher) Sherman Square hotel, 71st st and Broadway. Tel End. 8317.
Hensler, Mrs Alice CS 11-4 10 E 43d st. Tel Vandb. 4287.
Hertz, Mrs Jessie CS 255 W 84th st. Tel Schuy. 8726.
Hesse, Mrs Caroline Laura CS 10.30-2.30 except Sat Hotel Bretton Hall. Tel Schuy. 3443.
Hickey, Mrs Emma Betty CS 1133 Aeolian hall, 33 W 42d st. Tels Penn. 6791; res Flushing 2096.
Hickman, Adair CS 1-5 except Sat 33 W 42d st. Tels Long. 8958; res River. 7541.
Hirsch, Mrs Mildred CS See Mountain Lakes, N. J.
Hoffman, Mrs S. Estelle CS 10-5 7 W 108th st. Tel Acad. 1240.
Holem, Miss Emma E. CS 813 Faile st, Bronx.
Hooper, Mrs Elizabeth CS 9-5 Mon; 9-1 Tues 33 W 42d st. Tel Pa. 6791.
Hopkins, Mrs Gertrude CS 2481 Creston av. Tel Kellog 7782.
House, Mrs Helen CS 41 St Nicholas ter.
House, Mrs Laura J. CS 4-7; Sat 12-5 17 W 42d st. Tel Long. 9048. Res 718 W 178th st. Tel Bil. 4641.
Howe, Mrs Anna CS 11 W 88th st. Tel Schuy. 8317.
Hulin, Mrs Emilie B. CSD See Brooklyn.

Jackson, Martin F. CSB (teacher) 501 5th av.
Jacobson, Mrs Hattie S. CS 511 W 186th st. Tels Wads. 9456.
Jenkins, Horace C. CS 9-1 except Wed 33 W 42d st. Tels Long. 9128; res Watkins 1338 J.
Jennings, Mrs Elizabeth D. 2-9 704 W 180th st. Tel Wads. 9827.
John, Miss Mary Eva CS 1138 Aeolian hall, 33 W 42d st. Tels Longacre 8453; res Sterling 0561.
John, Mrs May Burns CSB 1138 Aeolian hall.
John. Norman E CSB (teacher) Aeolian hall, 35 W 42d st. Tel Long. 8453. Cable Nejohn.
Johnston, Charles Maywood 9-5 342 Madison av at 43d st. Tel M. H. 10462. Res 26 E 49th st. Tel Vandb. 2818. Cable Stonjon, N. Y.
Johnston, Mrs Julia M. CSB (teacher) 10-4 except Mon Sat 512 5th av. Tels Long. 3746; res Len. 5177 J. Cable Instrument.
Jonsen, Mrs Frances Ellery CS 350 Madison av. Tel Vandb. 4430.

Kempner, Mrs Elizabeth CS 1-5 Aeolian hall, 33 W 42d st. Tel Long. 9033.
Keogh, Mrs Jane Ford CS 10-1 582 Lexington av. Tel Plaza 1173.
Kibble, Mrs Alice Mary CS 10-2 15 E 35th st. Tel Cal. 9024.
Kitchen, John R. CS 10-4 33 W 42d st. Tels Long. 9773; res Schuy. 10494.
Klein, Mrs Eudora Jandrew CS 409 Edgecombe av. Tel Aud. 9300.
Klein, Warren Charles CS 9-5 33 W 42d st. Tel Long. 7372; res Vandb. 7272. Cable Kleiwaren, New York.
Knowles, Mrs Anna C. CS 22 W 77th st. Tel End. 3155.
Knowles, Mrs Eloise B. CS evenings 251 W 100th st. Tels River. 0902; res River. 5439.
Koch, Mrs Ella J. CS mornings 6133 Tyndale av. Tel Yonkers 202.
Kyd, Miss Elizabeth CS 9-4 226 W 97th st. Tel River. 7753.

Lamberson, Mrs Ella Vance CS Hotel Majestic, West 72d st at Central Park. Tel Col. 1900.
Larkin, Mrs Charlotte Burnett CS Fisk blg, 57th st and Broadway. Tel Circle 4350.
Leavitt, Cecil K. CS 412 W 115th st. Tel Cath. 7052.
Leavitt, Mrs Evelyn G. CS 412 W 115th st. Tel Cath. 7052.
Lee, Mrs M. Eleanor CS Tues Thurs Sat evenings 305 Gotham blg. 1819 Broadway. Tels Col. 0779; res Long. 2997.
Leffell, Mrs Adelaide CS 1 E 45th st at 5th av. Tel M. H. 2222.
Leonard, Mrs Margaret CS 11-5 600 W 142d st. Tel Aud. 3096.
Leonard, Miss Winifred CS 150 E 35th st. Tel M. H. 6262.
Lewis, Benjamin Palmer CS 1819 Broadway. Tels Col. 5112; res Cath. 4423.
Lewis, Mrs Phyllis Ashcom CS 1-5 except Sat 33 W 42d st. Tels Long. 9610; res Cath. 4423.
Link, Robert CS 545 W 148th st. Tel Aud. 7615.
Lyeth, Mrs Dollie Richardson CS 250 Riverside drive. Tel River. 7547.
Lyon, Mrs Francese C. CS 10-2 except Sat 1031 Tribune blg, 154 Nassau st. Tels Beek. 7081; res Main 1342. Cable Fanlyon, N. Y.

Macdonell, Mrs Loraine Hayes CS 332 W 56th st. Tel Col. 5287.
MacLean, Mrs Minnie Tilton CS Hotel Cadillac, Broadway at 43d st. Tel Bry. 7100
Malden, Mrs Anna G. CS 2040 7th av. Tel Morn. 1962.
Marshall, Miss Anna E. CS Hotel Martha Washington. Tel M. Sq. 6500.
Mawe, Miss Anne M. CS 1-5.30 342 Madison av. Tels Vandb. 9960; res Plaza 2211.
McAdow, Mrs Lillian M. CSB (teacher) 1819 Broadway. Tels Col. 0779; res Cath. 7477.
McLean, Mrs Frances B. CS 9-6 1136 Aeolian hall, 33 W 42d st. Tel Long. 8927.
Meeker, John A. CS 9-1 19 E 48th st. Tels Vandb. 3917; res Rhinelander 8744.
Meeker, Mrs May Wilson CS 2-5 19 E 48th st. Tels Vandb. 3917; res Rhinelander 8744.
Mehlinger, Mrs May CS 10-4 except Sat 204 W 55th st. Tel Cir. 2000.
Merkel, Mrs Fannie CS 937 Faile st, Bronx. Tel Inter. 6829.
Millar, Mrs Minnie S. CS 718 W 178th st. Tel Wash. Hts. 2856.
Mokrejs, Mrs Lillian P. CS 880 W 181st st. Tel Wads. 9212.
Morrison, William A. CS 1-5.30 except Wed Sat 33 W 42d st. Tels Long. 3594; res Morn. 0589 and 0211.
Mowbray, Mrs Isabelle P. CS 9-1 Fisk blg, 250 W 57th st. Tels Cir. 2965; res Schuy. 4902.
Mustin, Miss Fannie A. CS 9-1 33 W 42d st. Tel Long. 9765. Res 629 W 115th st.

Nichols, William A. CS 9-1 Aeolian hall, 33 W 42d st. Tels Longacre 9054, res Flatbush 6132.
Niles, Mrs Jeannette Hatch CS 2-5 except Sat 139 E 30th st. Tel Lex. 0750.
Nolte, Mrs Evelyn White CS 374 Wadsworth av. Tel Wads. 10153.
Northcroft, Mrs Margaret CS 9.30-1.30 except Sat 125 W 16th st. Tel Chelsea 6600.

Orgain, Mrs Alice L. CS 9-3 1202 Aeolian hall 33 W 42d st. Tels Longacre 5317; res River. 9891.
Orrill, Mrs Clara A. CS 9-1 33 W 42d st. Tels Long. 3594; res Plaza 5308.
Osborne, Mrs Harriet F. CS 512 5th av. Tel Long. 8933.
Ostrander, Mrs Clara A. CSB 170 W 74th st. Tel End. 9800.

Parke, Mrs Annie C. CS 11-5 200 W 72d st at Broadway. Tel End. 8024.
Parke, William H. CS 200 W 72d st at Broadway. Tel End. 8024.
Parker, Mrs Agnes CS 219 W 80th st. Tel Schuy. 8473.
Peckerman, Mrs Saidee W. CS 241 W 108th st. Tel Academy 0782.
Peters, Miss Elizabeth W. CS 1-5 200 W 57th st, suite S-H. Tels Cir. 6335 and 3560.
Plusch, Mrs Christine CS 9-5 except Mon Tues 205 W 57th st. Tel Cir. 8395.
Porter, Mrs Lillian M. CS by appointment 33 W 42d st. Tel Long. 8729.
Porter, William W. CSB (teacher) Postal address 33 W 42d st. Tel Long. 8729. Cable Wilport, New York.
Post, Mrs Helen Watson CS 1-5 except Sat 300 Central Park, W. at 90th st. Tels River. 0879 and 0534.
Pouder, Stewart M. CS 9-1 842 Aeolian blg. Tels Long. 8578; res Cath. 3994.

Ramseyer, Samuel E. CS 1445 Aeolian hall, 33 W 42d st. Tel Long. 9004.
Reichstadt, Miss Louise CS 1-4 203 W 19th st. Tel Chel. 3091.
Rice, Miss Clara CS 10-1.30 Mon Wed Fri 843 Aeolian hall. Tel Long. 8932. Res 12 W 47th st. Tel Bry. 8625.
Richter, Elmer A. CS 1-5 501 5th av at 42d st. Tels Vandb. 2619; res Vandb. 9693
Rideing, Mrs Ella Berry CS 10-2 33 W 42d st. Tel Long. 8077.
Roberts, Ephraim K. CS 10-2 72 E 190th st. Tel Kellogg 5361.
Roberts, Mrs Henrietta CS 10-1 727 St Nicholas av, at 146th st. Tel Aud. 1790.
Roberts, Mrs Marie A. CS 10-2 72 E 190th st. Tel Kellogg 5361.
Robinson, Mrs Carrie Martin CS 11-5 Great Northern hotel. Tel Cir. 1900. Cable Camarson, N. Y.
Robinson, Miss Lillian G. CS The Grosvenor, 5th av at 10th st. Tels Stuy. 0979 and 6171. Cable Robinor, N. Y.
Robinson, Mrs Thora L. CS 3482 Cannon pl. Tel Kings. 3954.
Rockel, Mrs Sue CS 10-4 15 E 40th st. Tels Vandb. 3887; res Cir. 1019.
Roe, Albert James CS 507 Fifth av at 42d st. Tels M. H. 0211; res Asbury Park 476.
Rose, Mrs Julia A. CS 9-12 except Sat Hotel Lucerne, 201 W 79th st. Tel End. 3254.
Rosenfeld, Mrs Genie H. CS 2-5 438 W 116th st. Tels Cath. 7914 and 7550.
Ross, Miss Emma Nichols CSB (teacher) Tues Thurs Sat 19 E 48th st. Tels M. H. 2176; res Plaza 4368.
Ross, Mrs Katherine CS 10-5 33 W 42d st. Tels Long. 9040; res Butterfield 0260.
Ross, Mrs Mary CS Hotel Spencer Arms, Broadway at 69th st. Tels Col. 9857 and 3996. Cable Rosemary.
Ross, Robert Stanley CS 9-5 33 W 42d st. Tels Long. 9040; res Butterfield 0260. Cable Rostanros, N. Y.
Rowley, Mrs Maude A. R. C. W. CS 9-4 90 Pinehurst av. Tel Wads. 6761.

Schaefer, Mrs Lillian C. CS 9-1 33 W 42d st. Tels Long. 6510; res River. 4817.
Schmitz, Mrs Nora CS 345 W 70th st. Tel End. 2223.
Schofeld, Mrs Sophia CS 316 W 95th st. Tel River. 5400.
Scribner, Miss Nina Ely CS 507 5th av. Tels Vandb. 3253; res Bayonne 92 R.
Seal, Mrs Frances Thurber CSB (teacher) 10-2 33 W 42d st. Tel Long. 8066. Cable Thurseal.
Sessions, Mrs Beatrice CS 109 W 82d st.
Seton, Mrs Sara CS 1.30-5.30 Aeolian hall. Tel Long. 8932.
Sheldon, Mrs Lucy L. CS See Pelham.
Simmonds, Mrs Mae Steen CS 550 W 172d st. Tel Wads. 8874.
Simon, Miss Estelle V. CS afternoons except Wed Sat Canadian Pacific blg. Tel M. H. 0212. Res Forest Hills. Tel Blv. 8153.
Skinner, Mrs Elizabeth P. CSD (teacher) 314 W 76th st. Tel End. 3340.
Smith, Mrs Florence CS 661 W 179th st. Tel Bil. 1751.
Smith, Mrs Mary Young CS 1-5 1819 Broadway and Columbus circle. Tels Col. 6695; res River. 0534.
Smith, Mrs Nellie Cooper CS 342 Madison av. Tels M. H. 5822; res Academy 0406.
Smith, Mrs Verona CS Aeolian hall, 33 W 42d st. Tels Long. 8597; res Havemeyer 5231 and 3520.
Sommer, Mrs Verna Lee CS 9-1 except Wed 210 Riverside drive. Tel River. 7658.

NEW YORK (continued)
Sparks, Mrs Nannie R. CS Haven court, 4241 Broadway at 180th st. Tel Wads. 4207.
Spaulding, Claude M. CS 130 E 64th st. Tel Rhine. 4875.
Spaulding, Mrs Marie L. CS 130 E 64th st. Tel Rhine. 4875.
Stanhope, Mrs Estelle F. CS 33 W 42d st. Tels Long. 9051; res River. 3349.
Stephenson, Mrs Jean B. CS 35 E 30th st. Tel M. Sq. 2774.
Steul, Mrs Mary E. CS 1-5 except Sat 1121 Woodycrest av. Tel Jerome 0831.
Stewart, Mrs Ada CS 816 Carnegie hall, 57th st and 7th av. Tels Circle 1350; Extension 111.
Stilson, Mrs Blanche CS 370 Wadsworth av. Tel Wads. 9037.
Strom, Miss Ingrid W. CS Hotel Latham, 28th st and 5th av. Tel.
Taber, Miss Hannah K. CS Hotel St. Andrew, Broadway at 72d st. Tel Endicott 4933.
Taliaferro, Mrs Ella T. CS 511 5th av. Tels M. H. 2189; res Plaza 6785.
Taylor, Mrs Hattie L. CS 215 W 34th st.
Thompson, Mrs Clara Willson CS Hotel Thorndyke, 208 W 56th st. Tel Circle 2121.
Thompson, Mrs Ella M. CS Hotel Lucerne, 201 W 79th st. Tel End. 7100. Cable Faith, N. Y.
Thompson, Frank Stayton CS 33 W 42d st. Tels Long. 8367; res End. 5000. Cable Stayfran New York.
Thompson, Mrs Ione Revenaugh CSB (teacher) Hotel Somerset, 150 W 47th st Tel Bry. 947.
Thompson, Joseph Lowes CS 1-5 33 W 42d st. Tels Long. 6510; res Bronxville 1179 J.
Thompson, Mrs Mabel S. CS 33 W 42d st. Tels Long. 0083; res End. 5000.
Tillotson, John Beach CS 1-5 except Sat 33 W 42d st. Tel Long. 8117.
Titus, Miss Ida M. CS afternoons 27 W 46th st. Tel Bry. 3581.
Tooker, Mrs Coral Armin CS 11-6 except Sat 25 St. Nicholas ter. Tel Morn. 8420.
Towner, Mrs Jessie L. CS 10-2 2588 Creston av, Bronx. Tel Kel. 0685.
Turner, James Richard CS 9-5 33 W 42d st. Tels Long. 8076; res Flat. 7952 W.
Tweedy, Hugh H. CS 200 W 72d st at Broadway. Tels Endicott 8229; res Acad. 2530.
Valentine, Mrs Laura Isabelle CS 10-5 33 W 42d st. Tel Long. 4016.
van Voorhies, Mrs Olive H. CS 33 W 42d st. Tel Long. 8153.
Verrall, Mrs Gertrude Morris CS 507 Madison av at 53d st. Tels Plaza 3447; Plaza 6070.
Verrall, Richard P. CS 10-5 except Sat 928, 342 Madison av. Tels Vandb. 4688; res Plaza 3447 and 6070.
Vesey, Miss Minnie C. CS 1-5 except Sat 342 Madison av at 43d st. Tels Vand. 8754; res Plaza 7506.
Warendorff, Alexander CS 9.30-5.30 33 W 42d st. Tel Long. 9104.
Warner, Mrs Clara CS postal address 35 Fort Washington av.
Weamer, Clinton B. CS See Bethlehem, Pa.
Weamer, Mrs Emma Z. CS See Bethlehem, Pa.
Whyte, Miss Margaret Weir CS mornings Aeolian hall, 33 W 42d st. Res 823 W End av. Tels Long. 8593; res River. 2340.
Windell, Mrs Matilda N. CS 10-3 Mon Wed Fri 15 Park row. Tels Barc. 8467; res Yonkers 3803.
Winslow, Mrs Estelle B. CS 225 5th av. Tel.
Winslow, Mrs Mary E. CS 490 Riverside dr.
Winslow, Wentworth Byron 16 E 43d st.
Wood, Mrs Clara Wilson CS Hotel Broadway-Claridge, Broadway at 44th st. Tels Bry. 0346 and 7982
Wood, Franklyn W. CS Hotel Broadway-Claridge. Cable Woodfully.
Woodruff, Mrs Laura C. CS 10-2 737 Aeolian hall, 33 W 42d st. Tel Long. 9126
Wright, Mrs Agnes CS 515 W 187th st. Tel Wads. 9280.
Wurster, Mrs Amy C. CS 2-5.30 737, 33 W 42d st. Tels Long. 8975; res Watkins 2375. Cable Terwurs.
Young, Mrs Ada CS 381 Central Park, W. Tel Clark. 1440.
Young, Mrs Bessie Leonard CS 981 Madison av at 76th st. Tel Butterfield 4971.
Young, Miss Ella Garrison CS 1 W 85th st. Tel Schuy. 8500.
Young, Mrs Helen L. CS 9-5 Hotel Spencer Arms, 69th st and Broadway. Tel Col. 6148.

NIAGARA FALLS—Barber, Mrs Adah CS mornings 1112 Ferry av. Tel 636 J.
Berkinshaw, Mrs Emma C. CS 154 Buffalo av. Tel 818.
Bly, Mrs Carrie A. CS 1358 Michigan av. Bell tel 631.
Schley, Mrs Lucy J. CS Lochiel apts.
Shirley, Mrs Mary E. CS 1653 Whirlpool st. Tel 1422.
Thibaudeau, Mrs May A. CSB postal address 714 Buffalo av.

NORTHPORT, L. I.—Little, Mrs M. Belle Toof CS Tel 138. Office 342 Madison av, New York. 11-2 Sat Tel M. H. 0212.

NORWICH—Chambers, Mrs Estelle I. CS 5a Silver st. Tel 424.

NYACK—Crosier, Mrs Florence CS Hillside av, S. Tel 1197.
Patterson, Miss Bessie D. CS 58 Summit st. Tel 853.

OLEAN—Weaver, Miss Frances S. CS 205 N 4th st. Tel 1323.

ONEIDA—Wilson, Mrs Kate E. CS 252 W Walnut st. Tel 770.

ONEONTA—Stevens, Mrs Hattie Jenette CS 23 Elm st. Tel 1151.
Tillinghast, Mrs Evangeline H. CS 14 Tilton av. Tel 324 W.

OSSINING—Nourse, Mrs Agnes Whitlock CS 27 Linden av. Tel 155 R.
Reynolds, Mrs May CS 15 Tompkins av. Tel 825.

OSWEGO—Bush, Mrs Cora E. CS 2-5 30 E Oneida st. Tel 743.
Parr, Miss Ida Marie CS 10-6 except Wed 154 W 5th st. Tel 1642.

PATCHOGUE—Koerner, Mrs Florence Marie CS 1-5 except Wed Sat Mills blg. Tel 664.

PEEKSKILL—Button, Mrs Sadie C. CS 900 Constant av. Tel 1165.
McCoy, Mrs Nellie CS 2-5 except Sat 1028 Howard st. Tel 547 J-2.

PELHAM—Sheldon, Mrs Lucy L. CS 242 Eastland av. Tel 5157. Office 33 W 42d st, New York City 1-6 Wed. Tel Long. 9773.

PIERREPONT MANOR—Bradway, Miss Alice H. CS 10-2.

PLEASANTVILLE—Welsh, Mrs Alma Sager CS Ossining rd. Tel 418 M.

PORT CHESTER—Hallenbeck, Mrs Eloise CS 10-2 125 N Main st. Tel 1304.

PORT JERVIS—Morris, Mrs Laura CS 8 Center st. Tel 633 W.

POTSDAM—Fuller, Miss Frances Gracia CS 5 Chestnut st. Tel 159

POUGHKEEPSIE—Briggs, Miss Florence M. CS 10-12 46 S Hamilton st. Tel 502.
Emery, Mrs Christina CS 106 Thompson st. Tel 1979 M.
Hodge, Mrs Rebecca G. CS 59 Montgomery st. Tel 951.
Slee, Miss Lina G. CS 10 Hanscom av. Tel 2345.

QUEENS, L. I.—Butler, Mrs Eugenia CS Paulding st. Tel 6366 W. Hollis.

RICHFIELD SPRINGS—Countryman, Mrs Florence Lake st. Tel 102 P. W.

RICHMOND HILL, L. I.—French, Miss Daisy E. CS 8505 120th st. Tel 7549.
Haring, Mrs Mary W. CS 8411 112th st. Tel Virginia 1432.
Mohr, Mrs Emilie 8512 124th st. Tel 844.
Siegler, Mrs Elizabeth CS 9-11 10439 117th st. Tel 5058.
Stenson, Henry A. CS mornings 9138 111th st. Tel R. H. 5338.

ROCHESTER—Bostwick, Mrs Margaret K. CS 10 Upton Park. Tel Chase 4117.
Brower, Mrs Virginia E. CS 9-2 except Mon Sat 1003 Granite blg. Tel Main 5135. Res 274 Rosedale st. Tel Park 40.
Burdick, Mrs Luella Cass CS 68 Woodlawn st. Tel Chase 2368.
Burdick, Willis Reed CS 68 Woodlawn st. Tel Chase 2368.
Chase, Mrs Anna M. CS 1345 Highland av. Tel Chase 2984.
Clute, Mrs Charlotte A. CS 138 N Union st. Tel Stone 4873.
Coger, William I. CS 126 Sibley blg. Tel Main 1172.
Frickey, Charles R. CSB (teacher) 126 Sibley blg. Tel Main 1172.
Gillard, Arthur J. L. CS 273 Alexander st. Tel Stone 5432.
Gillard, Mrs Ethel Nagle CS 273 Alexander st.
Husted, Mrs Ruth T. CS 11-5 56 Chestnut st.
Jeffers, Herbert C. CS 11-5 1 Plymouth court, 84 Plymouth av, S. Tel Stone 3022.
MacKercher, Mrs Nettie B. CS 191 S Goodman st.
Naramore, Charles C. CS 2-5 449 Meigs st. Tel.
Norton, Mrs Myra B. CS 10-5 except Wed 326 Mercantile blg. Tel Main 4258. Res 470 Alexander st.
Pine, Miss Mary A. CS 77 Manhattan st.
Reed, Otis D. CS 901 Commerce blg. Tel Stone 328.
Stetzenmeyer, Mrs Anna CS 100 Jewel st.
Stowe, Mrs Marcia Eddy CS mornings 211 Edgerton st. Tel Park 403.
Vickery, Mrs Anna E. CS 11-4 623 Mercantile blg. Tel Stone 442. Res 26 Rowley st. Tel Stone 733.
Wesson, Mrs Edith K. CS 11-4; Sat 10-1 1225 Commerce blg. Tels.
Wilson, Mrs Luella CS mornings 426 Rockingham st. Tel Chase 2808.
Young, Mrs Carrie CS 435 E Main st. Tel Stone 4303.
Young, Miss Sara C. CS 12-5 417 Central blg. Tel M. 7872.

ROCKVILLE CENTER—Bearse, Mrs Annie R. CS 21 Milford pl. Tel 298.
Wisner, Mrs Diantha Adell 10-3 24 Lenox rd. Tel 72 J.

RYE—Billipp, Mrs Pauline F. CS North st. Tel Rye 487.

ST ALBANS, L. I.—Dellano, Mrs Jennie M. CS Central and Fern avs, Addisleigh. Tel Jamaica 5147.

SARATOGA SPRINGS—Bailey, Mrs Katherine Blanchard CS 132 Spring st. Tel 1299 J.
Harrison, Mrs S. Isabella CS 125 Phila st. Tel 843 M.

SCHENECTADY—Boldt, Mrs Ella Freeman CS 101 Wright av. Tel 3269.
Boldt, George F. CS 101 Wright av. Tel 3269.
Brooke, Mrs Mary Davis CS The Alexandra. Tel 3184.
Carpenter, Mrs Elizabeth Baker CS evenings 101 N McClellan st. Tel 3333 W.
Gorton, Miss Mabel A. CS 2-5 Mon Wed Fri 326, 277 State st. Tels 1794; res 7071.
MacRae, Mrs Katherine E. CS 9-1 546 Rugby rd. Tel 3368.
Peterson, Mrs Edith A. CS 9-12 except Sat 326, 277 State st. Tel 1794.
Woodin, Mrs Pearl M. CS 644 Rugby rd. Tel 2357.

SILVER CREEK—Settzo, Mrs Lillie E. CS. Tel 56.

SOUTHAMPTON, L. I.—Drew, Mrs Anna J. CS Hill st. Tels 669; winter months But. 7066.
Howell, Mrs Mary A. CS Culver st. Tel 542.

SPRING VALLEY—Clark, Mrs Eliza L. CS. Tel 168 F2.

STATEN ISLAND—Brant, Mrs Harriet W. CS 76 Harrison av, Port Richmond. Tel P. R. 1320.
DeGroff, Mrs Mary Isabel CS 9-5 42 Bay View av, Rosebank. Tel W. Tompk 197.
Kammerer, Mrs Adelaide E. CS 433 Bement av. Tel Pt. Richmond 2752.

SYRACUSE—Briscoe, Mrs Nellie R. CS 945 E Genesee st. Tel War. 2969.
Fox, Mrs Nettie Church CS 11-5 319 Seitz blg. Tel War. 9070. Res 420 Stolp av. Tel War. 5381.

SYRACUSE (continued)
Hayes, Mrs Cora B. CS 1-4 219 Kirk av. Tel War. 0383.
Herring, Mrs Marian D. CS 123 Westminster av. Tel James 2409.
Hoyt, Mrs Ella Helen CS 1-5 except Fri 502 Daniel blg, 433 S Salina st. Tel War. 8774. Res 722 Ackerman av. Tel James 4904.
Loomis, Mrs Sarah L. CS 226 Coolidge av. Tel War. 1567.
Lyon, Mrs Cassie A. CS 540 Cedar st.
Morrison, Miss Elizabeth W. CS 11-5 433 S Salina st. Tel War. 5888.
Noblin, Mrs Irma L. CS 10-4 123 Sedgwick st. Tel James 3242.
Ohrenstein, Charles I. CSB (teacher) mail 722 Ackerman av.
Ohrenstein, Mrs Lily A. CS 1-4 except Fri 722 Ackerman av. Tel James 4904.
Snyder, Mrs Flora E. CS 433 S Salina st. Tel War. 5888.
Williams, Miss Grace C. CS 713 University av. Tel 2-4948.
TONAWANDA—Decklar, Mrs Caroline CS 53 Simson st.
TROY—Betts, Mrs Harriet L. CSD (teacher) 116th st. Tel N. 650.
Boughton, Mrs Wilhelmina A. CS 801 2d av. Tel N. 188 W.
Ray, Mrs M. Louise E. CS 3-5 120 2d av, N. Tel N. 350.
TUCKAHOE—Fertig, Mrs Alice C. CS 41 Sylvan rd, Westchester park. Tel 1764.
Waixel, Mrs Bertha CS 9-1. Tel 3716 W.
UTICA—Balch, Mrs Ida L. CS 1025 Mathews av. Tel 4861.
Hicks, Mrs Emma N. CS 1926 Baker av. Tel 1484.
Kirkland, Mrs Lona C. CS 10-4 88 Utica City Nat bnk blg. Tel 7534. Res The Olbiston, apt. 207. Tel 6640.
Lancaster, Mrs F. Lillian CS 1002 Miller st. Tel 674.
Leppart, Mrs Charlotte B. CS 1802 Storrs av. Tel 613.
Nelson, Mrs Jennie S. CS 125 Proctor blv. Tel 3952.
Newland, Miss Emma C. CS 321 Court st. Tel 2129.
O'Connor, Mrs Fannie S. CS 10-12 The Florence, 1412 Oneida st. Tel 1065.
Richards, Mrs Jessie S. CS 9.30-1 Utica City Nat bnk blg. Tel 7564. Res 300 Herkimer rd. Tel 2988.
Son, Miss Sara Forrester CS 1125 Park av. Tel 2568.
Watt, I. George CS 9-1; 2-3 118 Mayro blg. Tel 2831 W. Res 1010 Steuben st. Tel 5315 J.
Weston, Mrs Charlotte Mary CS 1642 Seymour av. Tel 4831 J.
Williams, Miss Edna B. CS 1-5 82 Utica City Nat bnk blg. Tel 7564. Res 51 The Kanatenah. Tel 1545 M.
WALDEN—Cameron, Mrs Rachel Palen CS 2-5 155 Walnut st. Tel 156.
WATERTOWN—Flower, Mrs Hilda Clark CS 10-1 Woolworth blg. Tels 1839; res 1386 J.
Purnell, Miss Gertrude O. CS 313 Solar blg. Tel 1279.
Reese, John A. CS 10-4 The Abingdon, 327 Holcomb st. Tel 1353.
WESTFIELD—Hall, Miss Jessie E. CS 45 S Water st. Tel 174 J.
WHITE PLAINS—Carter, Mrs Nancy Jane CS 2 Cromwell pl. Tel 804.
Hawkins, Mrs Enna P. CS 10-3 308 Miles blg, 15 Court st. Tel 2100.
Hayden, Mrs Mary F. CS 192 Main st. Tel 3396.
Helms, Mrs Georgia Clark CS Georgia Farm, Dobbs Ferry rd. Tel Elmsford 1770.
Hovey, Mrs Eva F. CS Crane av. Tel 1154.
WHITESTONE, L. I.—Beck, Miss Adele Leslie CS. Tel Flush. 2941.
Dunn, Mrs Laura Ella CS 15th av near 27th st, Beechhurst. Tel Flush. 3498.
WOODHAVEN—Wearer, Mrs Sarah CS mornings 8731 77th st. Tel Richmond Hill 4877.
YONKERS—Bennett, Mrs Frances Alice CS mornings except Sat 104 St Andrews pl. Tel 7340.
Coale, Mrs Nana Edmunds CS 97 McLean av. Tel 2729.
Conover, Mrs Henrietta Bristol CS 94 Radford st. Tel 1736.
Hatheway, Mrs May N. CS Nepperhan hts. Tel 2938.
Miller, Mrs Clara E. Bickford CS mornings 260 Valentine lane. Tel 2427.
Rice, Mrs Grace Feltus CS mornings except Sat 117 Radford st. Tel 3788.
Wenzel, Mrs Katharine E. CS 332 Hawthorne av. Tel 2136.
Whitney, Mrs Louise Y. CS 54 Elliott av. Tel 1707.

North Carolina

ASHEVILLE—Brown, Mrs Ruth V. CS 47 Orange st. Tel 3479 W.
Gay, Fred C. CS 9-2 420 Drhumor blg. Tel 3251.
Jones, Miss Campbell Iredell CS 47 Orange st. Tel 3479.
Jones, Miss Elizabeth Earl CS mornings except Sat 47 Orange st. Tel 3479.
Jones, Miss Emily Johnson CS 10-1 47 Orange st. Tel 3479 W.
McKee, Mrs Nellie H. CS 1-5 except Sat 30 Montford av. Tel 4160 J.
CHARLOTTE—Fowler, Mrs Jessie L. CS 404 Queens rd. Tel 1997 W.
Frye, Mrs Octavia I. CS 515 Independence Trust blg. Tel 1070.
Peebles, Mrs Bessie J. CS 9-2 315 Worthington av. Tel 1974.
Richardson, Mrs Margaret C. CS 10-1 515 Realty blg. Tel 1070.
Templeton, Mrs Mary Lou CS 1-4 6 Loraine apts. Tel 1070.
GOLDSBORO—Borden, Mrs Ella B. CS 10-12 205 N George st. Tel 324 J.
GREENSBORO—Thorburn, Mrs Harriet Muse CS Arcade blg. Tels.
HIGH POINT—Carr, Mrs Florence Lee CS. Tel 2950.
NEW BERN—Harrison, Miss Mary Hatch CSB (teacher) 9-11 17 New st.
RALEIGH—Bridgers, Mrs Annie C. CS Tucker blg. Tel.
Redford, Miss Minnie L. CS 311 Tucker blg.
REIDSVILLE—Pugh, Mrs Mary L. CS 16 Lindsey st. Tel 15 W.
SALISBURY—Reed, Ernest C. CS Wallace blg.
WILMINGTON—Bryan, Mrs Irene CS 9.30-12 410 N 5th av. Tel 846 W.
Reid, Mrs Julia M. CS 712 Murchison bnk blg. Tels 1251; res 1893.
WILSON—Wade, Mrs Emma Redd S 402 W Vance st. Tel 1092.
WINSTON-SALEM—Frazier, Mrs Harriet CS Phoenix hotel. Tel 1653.

North Dakota

BISMARCK—Faber, Mrs Alice C. CS 316 W Rosser st. Tel 979 J.
Newton, Mrs Alma N. CS 512 9th st. Tel 477 M.
CATHAY—Garvin, Mrs Isabel CS Pleasant View Farm.
DEVILS LAKE—Dahl, Mrs Alice J. CS 10-12, 2-4 Hotel Alis. Tel 94-2.
ELLENDALE—Townsend, Mrs Celeste L. CS Box 273.
ENDERLIN—Croonquist, Mrs Cora G. CS 33 Cleveland st. Tel 67.
FARGO—Barnes, Mrs Nelle F. CS 3 Park flats. Tel 3978.
Edlund, Mrs Bertha CS 623 5th st, N. Tel 1886 J.
Marshall, Mrs Luella M. CS Equity blg.
GRAFTON—Gray, Mrs Laura Egleston CS mornings. Tel 291 J.
GRAND FORKS—Tibbals, Mrs Ida E. CS 2216 University av. Tel 1075.
Williams, Mrs Louise P. CS 815 University av. Tel 2308.
JAMESTOWN—Allen, Miss Helen J. CS postal address.
MINOT—Stewart, Mrs Alice E. CS 29 1st st, SE. Tel 1132.
WILLISTON—Else, Mrs Ida A. CS 523 2d av, W. Tel 563 W. Mail P O Box 136.

Ohio

AKRON—Alger, Mrs Vena CS 31 N Valley st. Bell tel.
Grover, Mrs Susie A. CS afternoons except Wed 525 2d Nat blg. Bell tel. Res 283 E Buchtel av. Bell tel.
Hilton, Mrs Leora CS 2-5 Tues Wed Thurs 324 Torrey st. Bell tel.
Jerger, Mrs Emilie R. CS Hill Chateau, apt 300. Tel Main 2693.
Kuenzli, Mrs Vivian M. CS mornings except Sat 525 2d Nat bnk blg. Bell tel M. 4848. Res 543 Hudson av. Tel M. 6835.
Pearsall, Mrs Chessie G. CS 301 E Buchtel av. Tel Main 6504.
Roberts, Mrs Cora G. CS 5 Neal ct. Bell tel.
Sophy, Mrs Frances B. CS postal address 233 W Market st.
Vandegrift, Harry CS 9.30-1 709 2d Nat blg. Tels.
Wolcott, Mrs Annette L. CS 890 Stadleman av. Tel Portage 2129 W.
Wolcott, Mrs Metta E. CS 1-5 709 2d National blg. Tels M. 3160; res P. 3494 J.
Wortley, Mrs Mabel M. CS afternoons except Wed 103 N Portage Path. Tel M. 3108.
ALLIANCE—Van Winkle, Mrs Ethel CS 1446 S Linden av. Tel 5118.
AMELIA—Smith, Mrs Sylvesta CS RR 1, Box 116.
ASHLAND—Hecker, Mrs Martha E. CS 9-2 327 Union st. Tel.
ASHTABULA—Goldsmith, Mrs Bertha M. 153 Prospect st. Tel Main 1293.
Seymour, Mrs Alta L. 33 Kingsville av. Tel Main 2053.
ATHENS—Gist, Mrs Mary P. CS 13 Mound st. Tel 868.
Warren, Mrs Josephine Campbell CS mornings 165 E State st. Tel 902.
BELLEVUE—Mason, Mrs Lucile CS 222 W Main st. Tel 175.
BLUFFTON—Studler, Mrs Emma CS 224 S Jackson st. Tel 31.
BUCYRUS—Lichtenwalter, Mrs Mary M. CS 725 Walnut st.
Newman, Mrs Carrie CS 301 Southern av. Tel 5542.
Shawaker, Mrs Maude K. CS 423 E Warren st. Tel 4528.
CALIFORNIA—Brandhorst, Mrs Alma CS 133 Penn av. Tel.
CANTON—Blake, Mrs Elsie Hollinger CS 705 13th st, NW. Tel Hem. 551.
Holmes, Mrs Grace Hammond CS 129 13th st, NE. Tel Hem. 4295.
Kimbark, Mrs Besse B. CS 10-1 except Wed Sat 813 13th st, NW. Tel Main 831 J.
Koch, Mrs Bertie L. CS 1230 Cleveland av, NW.
Numan, Mrs Christie MacLean, CS 9-11, 1-5 812 Harter bnk blg. Bell tel 2746.
Wise, Miss Elsie C. CS 134 4th st, SW.
CHILLICOTHE—Ritter, John D. CS 363 S Paint st. Tel 1185 Y.
CINCINNATI—Abraham, Miss Clara CS 4726 Hamilton av. Tel Park 404.
Barnes, Mrs Bessie CS 2235 Kemper lane, W Hills. Tel Wood. 552 R.
Beinkamp, Mrs Clara E. CSB (teacher) 2514 Ritchie av, E. W. H.
Bender, Miss Emma Jane CS 731 Mt. Hope av, Price Hill. Tel Warsaw 1568.
Berg, Mrs Pauline CS 434 Hickory st, Avondale. Tel Avon. 7742.
Cunningham, Mrs Caroline CS 1830 Clarion av, Evanston. Tel Woodburn 2729 X.
Estes, Miss Emma A. CSD (teacher) 218 McGregor av, Mt. Auburn.
Gray, Mrs Millie CS 1548 Addingham pl. Tel Park 2504 Y.
Hadley, Miss Jessie F. CS 9-2 1810 Kinney av, E. W. H. Tel Wood. 3272.
Harris, Mrs Kate J. CS 3134 Tunnel st, W. H.
Hoffmeister, Mrs Emilie V. CS 272 McCormick pl, Mt Auburn. Tel.
Isgrig, Mrs Belva L. CS 2766 Minot av. Tel Ridge. 4440.
Jones, J. Franklin CS Tues Thurs Sat 2601 Union Cent. blg.
Kinney, Miss Emma CS 418 1st Nat bnk blg. Tel M. 236.
Knapp, Mrs Lillian M. CS 7 The Verona, W. H. Tel Wood 3353 R.
Lockard, Mrs Bessie Marz CS 3630 Bevis av. Tel Wood. 114.
Marshall, Mrs Rachel F. CS mornings 1 Lee Court, Lee pl, Avondale. Tel Avon. 652.
McDowell, Mrs Elizabeth C. CS 9-4 2527 Melrose av, W. H. Tel Wood 6088.
McQueety, Mrs Amanda CS 3226 Gilbert av.
Miller, Miss Flora E. CSB Mercantile Library blg. Tel Main 1086.
Nelson, Miss Mabel CS 10-1 Tues Thurs Sat 609 Union Central blg

CINCINNATI (continued)
Newton, Miss Mary E. CS 218 McGregor av. Tel Avon. 1219 Y.
Parker, Miss Stella M. CS 120 Mitchell av.
Pendery, Dewey C. CS 2601 Union Central blg. Tel Main 2722.
Phares, Mrs Christine E. CS 844 Lincoln av. Tel Wood. 3405 J.
Pierson, Mrs Carrie Bell CS 4117 28th av, Oakley pk. Tel Ridg. 4764.
Raper, Mrs Kate CS Mon Wed 601 Mercantile Library blg. Tel Main 1086.
Rastert, Miss Edna CS 901 Mercantile Library blg.
Rastert, Miss Louise K. CS 901 Mercantile Library blg. Tel Main 2216.
Renneker, Mrs Cora B. S. CS 3561 Paxton rd.
Richardson, Horace M. CS 510 Provident bnk blg.
Roff, Miss Ida Mitchell CS 2-4 601 Mercantile Library blg. Tel.
Schroer, Mrs Margaret CS Hartwell. Tel Val. 1115 Y.
Schwinn, Miss Sophia CS 31 The Alexandra, W. H. Tel.
Shockley, Mrs Adelaide Z. CS 2423 Ingleside pl. Tel Wood. 117.
Thomas, Mrs Anna M. CS 1545 Dixmont av. Tel Wood. 1019 Y.
Tshudy, Mrs Bertha Estep CS 70 Ehrman av. Tel Avon. 7771.
Voigt, Mrs Louise H. CS 3433 St John pl, Hyde Park. Tel East 2452.
Wellman, Mrs Eva G. CS postal address 30 The Alexandra.

CLEVELAND—Arnold, Mrs Lizzie A. R. CS Tues Thurs Sat 228 Osborn blg. Tel Pros. 809.
Bauer, Mrs Louella CS 1515 Eddington rd, E. C. Tel Fair. 2735 R.
Belford, Mrs Anna S. CS 10-4 Tues Thurs Sat 832 Schofield blg. Res 2029 E 40th st. Bell tel Rose. 4548 W.
Brannon, John A. CS 9-1 632 Osborn blg. Tel Pros. 1203.
Brooks, Miss Anna CS 405 C. A. C. blg.
Burr, Mrs Ida E. B. CS 515 Scofield blg. Tel Main 5050.
Carroll, Mrs Burnetta D. CS 9-1 Mon Wed Fri 228 Osborn blg. Tels Pros. 809; res Broad 2646.
Christy, Mrs Jane B. CS 1-4 229 Osborn blg. Tels Pros. 682; res Rand. 2390 J.
Church, Mrs Emma CS 739 Guardian blg.
Clark, Mrs Marie CS 409 Fidelity Mortgage blg.
Clarke, Mrs Winifrede B. Thomas CS 364 Colonial arcade. Tels Cherry 1669; res Rand. 3946.
Cline, Miss Anna CS 9.30-12.30 524 Bulkley blg. Tel Main 5974.
Cook, Mrs Jennie M. CS mornings except Thurs 307 C. A. C. blg. Res 4142 E 136th st. Bell tel.
Cottle, Miss Fanny M. CS Fidelity Mortgage blg, 1940 E 6th st. Tels Cherry 1118; res Gar. 5259 J.
Crawford, Mrs Georgina CS 513 Schofield blg.
DeLloyd, Mrs Anna Tracy CS 1658 E 71st st. Tel Rand. 5992.
Deming, Mrs Helen R. CS Wade Park manor. Tel Cedar 3300.
Dow, Mrs Mona E. CS 2909 Mayfield rd, Cleveland Heights. Tel Fairmont 367 J.
Drach, Henry CS 525 Fidelity Mortgage blg.
Duer, Mrs Clara Craig CS 519 Schofield blg.
Eiseman, Mrs Minnie L. CS 1717 Glenmont rd. Bell tel Fair. 1818 M.
Ely, Daniel M. CSB (teacher) 9-1 632 Osborn blg. Tel Pros. 1246.
Fitzpatrick, Mrs Lida CSD (teacher) mornings except Thurs 309 C. A. C. blg, Euclid av. Res 6801 Euclid av.
Gage, Mrs Harriet E. CS 10-4 Tues Thurs Sat 1115 Schofield blg. Tel M. 1613.
Geis, Mrs Harriett Phillips CS 1-4.30 Thurs Sat 632 Osborn blg. Tels Pros. 1246; res Cedar 2171.
Hackathorn, Mrs Emma J. CS 1867 Rosemont rd, E Cleveland. Tel Eddy 3471.
Hamlin, Mrs Stella J. CS 9-1 Mon Wed Fri 708 Fidelity Mortgage blg. Tel Main 1149.
Heller, Louis A. CS 530 Bulkley blg. Tel Main 5419.
Heller, Miss M'Liss H. CS 530 Bulkley blg.
Heller, Miss Olive A. CS 12-4 530 Bulkley blg. Cable Heller.
Herman, Mrs Mary Clark CS 9-1 229 Osborn blg. Tels Pros. 682; res Cedar 2300.
Hilts, Mrs Addie CS 14243 Superior rd, Cleveland Heights. Bell tel Fair. 1350.
Hosmer, Mrs Edith C. CS 2128 E 100th st. Tel Gar. 1428 W.
Huston, Miss Kathryn L. CS 10-4 852 Rose blg.
Johnson, Stuart E. CS 601 Osborn blg. Tel Pros. 1084.
Jones, Mrs Lillian Foote CS 1-4 Wed Fri Osborn blg. Tel Pros. 1203. Res 2905 Edgehill rd. Tel F. 1253.
Jones, Wayne C. CS 1107 Schofield blg.
Kloth, Mrs Esther Packard CS 521 Schofield blg.
Krause, Mrs Caroline E. CS 405 C. A. C. blg.
Kuehn, Mrs Louise CS 1646 Belmar rd. Bell tel Fair. 4102.
La Vack, Mrs Sadie V. CS 1891 E 101st st. Tel Cedar 372.
Lehman, Miss Ella CS afternoons 524 Bulkley blg. Tel Main 5974.
Libbey, Miss Vinnietta J. CS mornings 721 Osborn blg. Tel Pros. 1437.
Marriott, Arthur W., 2d CS 9-4 708 Fidelity Mortgage blg.
Messersmith, Mrs Maryette CS 1749 Hartshorn rd. Tel Eddy 295 W.
Miller, Miss Edith Hart CS Thurs Sat 513 Scofield blg. Res tel Penn. 1323.
Moore, Mrs Mabel L. CS mornings 326 Bulkley blg. Tel Main 1352.
Moore, Mrs Margaret CS Tues Thurs afternoons 632 Osborn blg. Tels Pros. 1203; res Eddy 8463.
Mumford, Mrs Nancy A. CS 12717 Superior av, E. Tel Eddy 5205 R.
Murawsky, Miss Johanna A. CS 10.30-4 except Thurs Fidelity Mortgage blg. 1940 E 6th st. Tel Main 1588.
Nebhut, Mrs M. Frances CS 920 Hanna blg.
Nitschke, Alfred E. CS 9-1 722 Osborn blg. Tel Pros. 971.
Parker, Mrs Grace D. CS 2669 Euclid blv, Cleveland Heights. Tel Fair. 3540.
Peebles, Mrs Clara M. CS Tues Thurs Sat afternoons 326 Bulkley blg. Tel Main 1352.
Pumphrey, Mrs Eva L. CS 739 Guardian blg.
Rahming, Mrs Rosella N. CS 9-4 Mon Thurs 1240 E 111th st. Tel Cedar 1837.
Rehburg, Mrs Jessie T. CS 2714 Marvin av. Tel Linc. 2662.
Rossiter, Mrs Gertrude Ely CS Mon Wed Fri 725 Osborn blg. Tel Prospect 1146.
Sadler, Mrs Fannie M. CS 409 Fidelity Mortgage blg. Bell tel.
Sanborn, Mrs May B. CS 2-4.30 Mon Wed Fri 1117 Schofield blg. Tel Main 3854.
Scherer, Mrs Lena CS 4112 Raible av. Tel Linc. 3101 W.
Scotland, Miss Bird Stewart CS 1-4 433 Osborn blg.
Seiders, Mrs Lodicie L. CS 490 Colonial arcade.
Seiders, William B. CS 490 Colonial arcade.
Shield, Miss Hattie CS 1.30-4 Mon Thurs; 9.30-3 Wed Sat 830 National City blg. Res 1539 Hillcrest rd. Tel Fairmount 32.
Sigler, Mrs Orpha G. CS 10807 Ashbury av. Tel Cedar 1893.
Smith, John Thomas CS (colored) 8807 Blaine av. Tel Gar. 1755.
Stahler, Mrs Beulah CS 9511 Euclid av. Tel Gar. 4240 M.
Stees, Mrs Jessie M. CS 1921 E 83d st. Tel Gar. 7984.
Stone, Mrs Lida S. CSD (teacher) 9.30-12.30 Mon Tues Thurs Fri 830 Nat City blg. Res 2341 Roxboro rd. Tel Fair. 4229.
Swift, Mrs Katherine E. CS 2248 Bellfield av, Cleveland Heights.
Tenny, Mrs Ella E. CS 10-4.30 Mon Wed Fri Schofield blg. Tel M. 1613.
Thomas, Mrs Nettie Kline CS 1821 Lampson rd.
Totheroh, William W. CS 560 Hippodrome annex.
Turner, Burton Benns CS 850 Rose blg.
Van Deusen, Mrs Elda R. CS 1821 E 93d st. Tel Cedar 2524.
Vaughn, Mrs Harriet Humbert B. CS mornings 433 Osborn blg.
Webster, Mrs Clara E. Reed CS 9.30-12.30 except Wed Sat 830 National City blg. Res 1800 Wilton rd.
Webster, Mrs Lulu G. CS 1-4 except Wed 309 C. A. C. blg.
Webster, Mrs Minerva M. CS 436 Bulkley blg.
Weidenthal, Mrs Rachel CS 3778 W 33d st. Tel Lincoln 222.
Weil, Mrs Edna Thompson CS 7014 Cleveland hotel.
Whiteman, Mrs Gertrude CS 5902 Quinby st. Tel Rand. 7588.
Wilson, Mrs Nellie C. CS 10-4 12570 Euclid av. Tel Gar. 4873 J.
Wolcott, Mrs Clara F. CS 3008 Riverside av. Tel Lincoln 3400.
Worden, Mrs Mae B. CS 307 C. A. C. blg.

COLUMBUS—Beitel, Mrs Emma K. CS 206 Oak st. Tels Main 7839; Cit. 7495.
Booth, Mrs Bertha J. CS 315 Majestic blg. Both tels.
Brill, Mrs Josephine R. CS Hotel Normandie. Both tels.
Filler, Mrs Charlotte E. CS 880 E Broad st.
Filler, Harry K. CSB (teacher) 880 E Broad st. Both tels.
Fogle, Mrs Emma CS 231 E Maynard av. Both tels.
Froelich, Mrs Flora A. CS 1048 Dennison av. Cit. tel 5109.
Gilkey, E. Howard CSB (teacher) 10-5 234 The Arcade, 240 N High st. Both tels.
Hamilton, Mrs Caroline J. CS 2132 Summit st. Tels Cit. 14894; North 7086.
Jasper, Mrs Mary CS 459 S Monroe av. Tels Main 3262; State 19143.
Judkins, Miss Mary L. CS 67 W 2d av. Tel Cit. 8408.
Kester, Miss Mabel E. CS 11-5 303 Comstock blg, 209 S High st. Tels Main 5448; res Main 6019.
Miles, Mrs M. Belle CS 937 Highland st. Both tels.
Mowrer, Mrs Celia CS 8-5 321 Hayden Clinton blg, 20 E Broad st. Tels Bell Main 4240; Cit. 8999.
Pettegrew, Mrs Emma E. CS 996 Wilson av. Tels Fr. 1451 M; Cit. 13878.
Shipley, Mrs Ophelia L. CS 74 Crestview rd. Tels Bell North 6036 W; State 12806.
Stark, Mrs Sophia A. CS 1080 Elmwood av.
Todd, Mrs Olive M. CS 886 E Broad st. Cit. tel.
Willard, Mrs Vivien U. CS 10-3 except Sat 528 Citizens bnk blg. Tels Cit. 5857; Main 345. Res both tels.

CONNEAUT—Bixler, Mrs Jessie CS 176 Buffalo st. Tel Main 1091.

DAYTON—Chapman, Mrs Louise Eleanor CS 31 McOwen st. Bell tel M. 5231.
Coate, Lloyd B. CSB (teacher) 9-2 except Tues 502 Keith Office blg. Tels Gar. 816. Res 640 Kenwood av.
Hanley, George Washington CS 1 Westminster apt, 224 Edgewood av. Tel Main 2106 W.
Hatten, John R. CSB (teacher) 1312 Riverview av. Tel Main 2010 J.
Hersh, Mrs Lulu M. CS 417 Mutual Home blg. Tel Main 3908.
Loesch, Mrs Winifred May CS 411 Homewood av. Tel M. 6993.
Mezger, Mrs Helen E. 12-3 except Mon Sat 36 Bradford st. Tel E. 115 W.
Rawn, Miss Mabel R. CS 417 Mutual Home blg. Tel Main 3908.
Seifert, Mrs Amelia CS 230 Irving av. Tel Gar. 4114.
Seifert, Max J. CS 230 Irving av. Tel Gar. 4114.
Wardwell, Mrs Frances W. CS 1-4 418 Keith blg. Tels Gar. 467. Res 1009 Manhattan av. Tel M. 1658.
Wayman, Mrs Annabel Riley CS 1-4 except Sat 2004 Rugby rd. Tel Main 6644 W.
Waymire, Miss Gertrude McCurdy CS 9-12 Mon Wed Fri; 1-4 Tues Thurs Sat 244 Linden av. Tel E. 2055 W.
Wilson, Mrs Ida I. CS 1.30-4 20 Gebhart st. Tel Gar. 831.
Wollaston, Miss Nell CS 825 Five Oaks av. Tel Main 1817.

DELAWARE—Blake, Mrs Sallie D. CS 163 W Williams st. Tel 5445.

ELYRIA—Andrus, Mrs Fannie C. CS 321 West av. Tel 6613.
Brush, Miss M. Theresa CS 417 Middle av.
FINDLAY—Tuttle, Miss Mabel CS 605 W Hardin st. Tel.
FOSTORIA—McDonald, Mrs Harriet CS 214 W Tiffin st. Tel 950.
GALION—Everett, Mrs Susan CS 325 Cherry st. Tel Union 1285.
GENEVA—Bartholomew, Mrs Carrie M. CS 9 Grant st.
HAMILTON—Brown, Mrs Nellie Freshman CS 123 Dayton st.
Friend, Mrs Sarah F. CS 149 N 3d st.
Johnson, Mrs Amanda J. CS 677 Franklin av.
IRONTON—Jones, Mrs Lucinda CS 513 Jefferson st. Tel 523 W.
KENT—Donaghy, Mrs Bertha M. CS 241 College av. Tel 207.
Meloy, Mrs Josephine CS 608 S Water st. Tel 464.
Stricker, Mrs Mina W. CS 251 E Erie st. Tel 417.
LAKEWOOD—Anderson, Miss Mary E. CS mornings except Wed Sat 14904 Detroit av. Tel Lake. 3457.
Gehring, Carl Walter CS 18167 Clifton rd. Tel Lake. 1879 M.
Goodrich, Mrs Adda E. CS mornings 15607 Detroit av. Tel 3723.
Kees, Mrs Nettie R CS 12543 Lake av. Tel Lake. 1342.
Parr, Mrs Blanche E. CS 15607 Detroit av. Tel Lake. 3723.
Raeder, Mrs Rose K. CS 1-4 Mon Wed Sat 14904 Detroit av. Tel Lake. 3457.
Seltsam, Mrs Louise K. CS 1200 Marlowe av. Tel Lake. 1630.
Stevenson, Mrs Elizabeth CS 1374 Brockley av. Tel Lake. 3447.
Weir, Miss Matilda CS 1-4 Tues Thurs Fri Warren blk. Res 1607 Woodward av. Tel Lake. 3457.
LANCASTER—James, Mrs Estella Rigby CSB (teacher) 131 E Mulberry st. Bell tel 25.
LEBANON—Stilwell, Mrs Amanda E. CS 3 Stilwell pl. Tel 158 A.
LIMA—Fullerton, Mrs Florence Fritz CS 119 S Baxter st. Tel Main 5227.
Garretson, Mrs Minnie F. CS 134 S McDonel st. Tel Main 1029.
Rimer, Mrs Harriett CS 942 W Wayne st.
LORAIN—Schwarz, Miss Katharine E. CS 526 E Erie av.
MANSFIELD—Hamlin, Mrs Mina F. CS 9-12 Dickson blg. Tel Canal 1175.
Harris, Mrs Emma M. CS 9-12 Park av, W and Linden rd. Tel Canal 1320.
MARIETTA—Beltz, Miss Lizzie CS 513 Tupper st. Tel 1047.
Hammond, Mrs Mary R. CS 133 Wells st. Tel 1621 W.
Whitaker, Mrs Daisy F. CS 434 5th st. Tel 1405 W.
MARION—Howser, Mrs Magdalena CS 325 Franklin st. Tel 2686.
Scofield, Mrs Martha J. CS mornings Scofield Heights. Tel 2166.
MASSILLON—Angel, Mrs Maud CS 2-5, 7-9 513 Plum st. Tel 1456.
MIDDLETOWN—Conway, Mrs Minerva A. CS 919 Baltimore st. Tel 1159.
Ralston, Mrs Henrietta CS R R 2. Tel 627 R 4.
MT VERNON—Swan, Mrs Mary E. CS 9-5 801 E Gambier st.
NEVADA—Williams, Mrs Nina L. CS Center and Main sts. Tel 85.
NEWARK—Herzog, Mrs Anna E. CS 512 Hudson av. Tel 7004.
McGruder, Mrs Esther V. CS 482 Hudson av.
NORWOOD—Auburn, Mrs Huldah C. S. CS 4016 Floral av. Tel Wood. 5475.
Borcherding, Mrs Ella CS 3840 Forest av. Tel Wood. 937.
Butz, Mrs Katherine CS 1977 Cleneay av. Tel Wood. 2815 R.
Decker, Mrs Alice Clara CS 3947 Burwood av. Tel Wood. 1756 L.
Dunn, Mrs Grace B. CS 4316 Ashland av. Tel Wood. 7641.
Ehretsmann, Mrs Carrie CS 4629 Baker av. Tel Ridge. 3702.
Hewitt, Mrs Fannie M. CS 3939 Burwood av. Tel Wood. 1291 L.
Muehlenhard, Miss Emma CS 1968 Lexington av. Tel Wood. 3687.
OBERLIN—Van Dorn, Miss Juvanealia M. CS 19 Spring st.
PAINESVILLE—Johnson, Mrs Maye A. CS Mon Tues Fri afternoons Wyman and Gregory blg, St Clair st. Tels 451; res 57.
Leonard, Mrs Belle Nash CS Mon morning, Thurs Wyman and Gregory blk. Res 205 Chestnut st. Tel 1093.
PIQUA—Van Horn, Mrs Camilla O'B. CS 307 E Greene st. Tel Main 1017.
RAVENNA—Collins, Miss Cora B. CS 458 Lincoln av. Tel 662 R.
Harsh, Mrs Clara S. CS 444 Myrtle st. Tel 450.
SANDUSKY—Stapleton, Mrs Louise M. CS 729 Wayne st. Tel Main 1468 J.
SPRINGFIELD—Baggott, Mrs Ada Baker CS 617 E Northern av. Northern av.
Detrick, Miss Bertha A. CS 1733 W Jefferson st. Tel Center 1838 W.
Lockwood, Mrs Lottie M. CS 427 E High st.
Wilson, Mrs Myrtle CS Hotel Bookwalter. Tel Center 1823.
STRASBURG—Dreher, Mrs Minnie Spahr CS. Tel 92.
TIFFIN—Wilcox, Mrs Kittie CS 129 Monroe st. Tel 136 W.
TOLEDO—Adams, Mrs Lucy CS 2183 Broadway.
Bovard, Mrs Frances P. CS 514 2d Nat bnk blg.
Cary, Mrs Stella D. CS 1229 Varland av.
Elliott, Mrs M. Ella CS 2351 Monroe st.
Ford, Mrs Marie Chalmers CS 408 Rockingham st.
Fork, Mrs Annie H. CS 10-2 1124 Lincoln av.
Hadden, Mrs Anna M. CS 2354 Glenwood av.
Heck, Mrs Cora B. CS 356 Irving st. Tel M. 6205.
Joehlin, Mrs Mary L. CS 2145 Detroit av. Tels.
Keeler, Mrs Sara M. CS 2513 Collingwood av. Home tel Park 1062 W.
Manning, Mrs Lillian D. CS 74 Birckhead pl. Home tel Main 850 W.
McCutcheon, Nathan C. CS 2222 Scottwood av. Both tels.
McDonnell, Mrs Sarah L. CS 1587 W Central av.
Merrill, Mrs Ada C. CS The Elms, 833 W Woodruff av.
Merrill, Mrs Clarissa Jane CS 1913 Monroe st.
Mettler, Mrs May Belle CS 808 W Grove pl.
Moughler, Mrs Maud CS 1551 Berdan av. Home tel Gar. 3071.
Purves, Mrs Christian CS 10-5 3849 Hoiles av, W. Tel B. Collingwood 2898.
Raymond, Miss Louise CS 567 Nebraska av. Home tel Main 4057 W.
Rowland, Mrs Emma J. CS 1109 Adams st.
Schoenfield, Samuel L. CS Belvedere hotel. Both tels.
Smith, Mrs Mary B. CS postal address 706½ Norwood av.
Tewksbury, Mrs Louise Maude CS 357 Victoria pl. Both tels.
Waldorf, George P. CS 9-4 1500 2d Nat bnk blg. Home tel Main 3146.
VAN WERT—Hudnett, Mrs. S. Elisabeth CS 234 N Market st. Tel 3460.
Parker, Mrs Mary O. CS 130 Boyd av. Tel.
WARREN—Anderson, Mrs Hannah CS 294 Buckeye st. Tel 1688 K.
Sommers, Mrs Anna M. CS 128 Woodbine av. Tel 2209 L.
WASHINGTON COURT HOUSE—Millikan, Miss May E. CS 329 East st. Tel.
WESTERVILLE—Welton, Mrs Minerva D. CS R R 3. State tel Worthington 285-6.
WEST TOLEDO—Dickman, Mrs Bertha CS R R 9, Hickory rd.
WOOSTER—Schwartz, Mrs Jennie Foss CS 348 N Market st. Tel 147.
YOUNGSTOWN—Guttridge, Mrs Gertrude H. CS 619 Home Savings and Loan blg. Tels Main 2416; Auto. 6387.
Guttridge, John T. CS 619 Home Sav and Loan blg. Both tels.
Kroeck, Miss Ella A. CS 801 Mahoning bnk blg. Both tels.
Young, Miss Grace A. CS 611 Bryson st. Tel Main 2868.
ZANESVILLE—Grimsley, Mrs Fannie B. CS 166 Hamline av. Tel Main 3381.

OKLAHOMA

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ARDMORE—Hancock, Mrs Mignonne CS 315 Stanley blvd. Tel 2420.
Moore, Mrs Jeannette Manning CS 626 Stanley blv. Tel 166.
BARTLESVILLE—Bucher, Mrs Ellen A. CS 1118 Keeler av. Tel 1350.
BOYNTON—Keller, Mrs Christine CS. Tels 79 and 118.
CHICKASHA—Flippo, Mrs Alzora D. CS 10-4 1121 S 10th st. Tel 773.
Grimes, Mrs Harriett E. CS 1521 Idaho av. Tel 1332 J.
EL RENO—Butler, Mrs Hannah A. CS 221 N El Reno st. Tel 861 W.
ENID—Boyles, Mrs Mattie M. CS 532 S Monroe st.
Caster, Wilbur G. CS 304 American Nat bnk blg.
Schubert, Mrs Olive Brown CS 923 W Oklahoma av. Tel 1526 W.
GUTHRIE—Traband, Miss Ida CS 319 E Harrison av. Tel 796.
Traband, Mrs Katie B. CS 9-2 319 E Harrison st. Tel 796.
HUGO—McDonald, Mrs Cora CS 407 S 4th st. Tel 506 R.
KIEFER—Temme, Mrs Laura M. CS West Side. Tel 103.
LAWTON—Goode, Mrs Gertrude CS 2-5 416 Koehler blg. Tel 1544.
Simpson, Mrs Maggie O. CS 1700 9th st. Tel 523.
McALESTER—Duke, Mrs Bertha Jones CS postal address 524 S 7th st.
McMurray, Mrs Mae B. CS Enloc blg. 204½ E Choctaw. Tels 1394; res 939.
MIAMI—Wilson, Mrs Carrie V. CS postal address 230 D st, NW.
MUSKOGEE—Atkins, Mrs Edith L. CS 211 S 12th st. Tel 2774.
Earl, Mrs Lena B. CS 3810 W Okmulgee av. Tel 2343.
Everett, Mrs Lucy W. CS 315 S 7th st.
Everett, Ralph W. CS 315 S 7th st. Tel 576.
Haynes, Mrs Charlotte H. CS 705 Columbus av. Tel 5840.
Mugg, Mrs Fanny Florence CS 3017 W Broadway. Tel 4895.
Scruggs, Mrs Fannie CS Manhattan blg. Tels 1466, 811.
NOWATA—Piper, Mrs Edna Nichols CS postal address 331 S Cedar st.
OILTON—Carr, Mrs Luella CS Hall apt. Tel 182. Mail Box 563.
OKLAHOMA CITY—Coffer, Mrs Helen H. CS 114 W 18th st. Tel 4-4871.
Conant, Mrs Lou E. CS 11-4 422 1st Nat bnk. Tel M. 0437. Res tel.
Cordell, Mrs Alice CS 500 E 10th st. Tel Wal. 3429.
Forrester, Mrs Maude CS 9-4 1001½ E 6th st. Tel Maple 5536.
Hakes, Mrs Frankie Harrison CS 910 W 13th st. Tel Maple 4375.
Hinchsliff, Mrs Bertha A. CS 425 E 9th st. Tel M. 1328.
Hinchsliff, William D. CS 425 E 9th st.
Johnson, Mrs Louie M. CS Japrenka apts, 1321 N Harvey st. Tel Wal. 5291.
Kettering, Mrs Mary E. CS 10-3 1301 N Broadway. Tel W. 3487.
Laborn, Mrs Katherine B. CS 507 W 4th st. Tel Wal. 6063.
Lindsay, Mrs Cora Hinchsliff CS 425 E 9th st. Tel M. 1007.
Mahaffy, Mrs Nora CS 625 E 9th st. Tel W. 3328.
Mitchell, Robert J. CS 1506 W 31st st.
Mitchell, Mrs Sarah E. L. CS 1536 W 31st st. Tel 4-3364.
Price, Mrs Kathryn CSB (teacher) 9-12 517 W 17th st. Tel 4-7353.
Stumpff, Mrs Florence H. CS 10-4 504 Fidelity Nat bnk blg. Tels Maple 1842; res Walnut 1397.
Thornton, Mrs Cora F. CS 820 N Walnut st. Tel Walnut 7095.
Trulock, Mrs Joe J. CS 230 W 28th st. Tel 4-2435.
OKMULGEE—Farris, Mrs Susie R. CS 218 S Morton av. Tel 1047.
Hastings, Mrs Mary R. CS 404 E 7th st. Tel 1904.
Rader, Mrs Dona CS 8-12 1405 E 8th st. Tel 2331 R.
PURCELL—Baer, Mrs Mattie E. CS 1-5. Tel 83.
SAPULPA—Retter, Mrs Loula CS 10-5 418 Clayton blg. Dewy av. Tel 1593.

SHAWNEE—Haning, Mrs Jane CS 9-12 502 N Market st. Tel 646.
STILLWATER—Talbot, Mrs Icadore Alice Sommers CS mornings 409 Knoblock st. Tel 387.
Webb, Mrs Angie Lester CS 10-5 706 Monrow st. Tel 877 J.
TERRALL—Larche, Mrs BirdieLee CS Box 6. Tel 61.
TULSA—Arnold, Mrs Amy CS 2-5 410 World blg. Tel 4610. Res 1209 S Owasso st. Tel 4086.
Arnold, Charles Edward CS 9-5 410 World blg. Tels 4610; res 4086
Baker, Mrs Minnie M. CS 918 S Boulder av. Tel O. 1139 J.
Blankenship, Mrs Caroline M. CS D. Springer apts. Tel Cedar 1304
Harris, Mrs Evalyn CS 10-5 114 E 6th st. Tel Osage 9017.
Jacobs, Mrs Fannie CS 9-1 1729 S Boston av. Tel Cedar 281.
McLean, Mrs Marie CS 1232 N Boston av. Tel Cedar 5009.
Mitchell, Mrs Della A. CS 415 S Xanthus st. Tel Osage 1730.
Strong, Mrs Pearl Strickland CS 607 S Boston av. Tel Osage 3069.
Trower, Mrs Lillie A. CS postal address Hotel Tulsa.
Wareham, Mrs Ollie T. CS 9-1 1119 5th pl. Tel Osage 4533 J.
WAGONER—Dodge, Mrs Florence Palmer CS Tel 220.

Oregon

ASHLAND—Johnson, Mrs Pernie CS Tel 319 R.
ASTORIA—Franz, Mrs Henrietta C. CS Stratford-on-Avon, 626 Franklin av.
Haring, Mrs Lucy J. CS Franklin apts.
Higgins, Mrs Isabella CS 9-3 413 8th st.
BAKER—Freeman, John A. CS. Tel 591.
BEND—Palmerton, Mrs Fannie W. CS 1-4.30 931 Wall st. Tel 37 W.
BLITZEN—Ludden, Mrs Lula E. CS.
CANNON BEACH—Himes, Mrs L. Jeannette CS. Tel 48 F 41.
CORVALLIS—Hatch, Mrs Clara Cordelia CS 2-5 905 Madison st. Tel 283.
Houck, Mrs Mary Osburn CS 228 S 6th st. Tel 1585.
Wasserzieher, Mrs Carrie CS 10-5 Porter blg. Tel 131.
EUGENE—Ankeny, Mrs Cordelia L. CS 212 Pearl st. Tel 181.
Bilyeu, Mrs Margaret I. CS Tels 560 R; 1091.
Robertson, Mrs Agnes Gannon CS 35 20th av, W. Tel 1601 L.
Turner, Mrs Alice M. CS 1416 Williamette st. Tel 1326.
FOREST GROVE—Atwell, Mrs Cora CS No. A st. Tel 1113.
GRANTS PASS—Barthôlomew, Miss Cora CS 100 E st. Tel 240 R.
Wood, Miss Mary E. CS 902 I st. Tel 122 J.
HOOD RIVER—Whitehead, Mrs Amanda D. CS 3 Davidson blg.
JUNCTION CITY—Folsom, Miss Nellie C. CS. Tel 283.
LA GRANDE—Hackman, Mrs Julia R. CS 407 Main av. Tel 167 J.
Warmholz, Mrs Ella CS 1601 Adams av. Tel 329 J.
MARSHFIELD—Montgomery, Miss Nellie A. CS 195 N 12th st. Tel 393
MEDFORD—Alsdorf, Mrs Mary Casement CS 47 N Orange st. Tel 949.
Brown, Mrs Helen Marie CS 8 Cargill ct. Tel 483.
Carlton, Mrs Jeannette CS 730 W 11th st.
Goffe, Mrs Florence H. CS 515 Summit av. Tel 515.
MONMOUTH—Mingus, Mrs Nellie M. CS. Tel 3403.
OREGON CITY—Hugh, Mrs Willema CS 1102 Van Buren st. Tel 482.
OSWEGO—Vincent, Mrs Hilda Rosener CS RR 1. Tel 333.
PENDLETON—Beckwith, Mrs Fermine P. CS 910 E Bluff st.
Gwinn, Mrs Charley Lucus CS 325 Water st. Tel 174.
PORTLAND—Alsop, William Jacob CS 1236 Northwestern bnk blg
Anderson, Mrs Margaret M. CS 581 E 19th st, N.
Arnold, Miss Ethel H. CS 624 Artisans blg.
Baker, Miss Incy A. CS 1425 Northwestern bnk blg. Res tel E. 4799.
Barton, Mrs Cora E. CS 527 Pittock blk.
Benham, Mrs Mary Ellen CS 414 Artisans blg. Res tel Main 7681.
Bennett, Mrs Carrie C. CS 4 E 85th st, N. Tel Tabor 4023.
Bernitt, John C. CS Pittock blk. Tels Bdwy. 1637; res Gar. 0642.
Brown, Mrs Anna S. CS 936 Northwestern bnk blg.
Brown, Mrs Lottie M. CS 1558 Knowles st. Tel Wood. 1244.
Brown, Mrs Myrta G. CS 1-5 515 Northwestern bnk blg. Tels Main 5004; res Tabor 8969.
Burkhart, Mrs Marian W. CS 627 Artisans blg. Tel Bdwy. 2898.
Burkhart, Theodore CS 627 Artisans blg.
Butler, Mrs Blanche Luckey CS 84 6th st. Tel Bdwy 0160.
Butler, Henry F. CS 84 6th st. Tels Bdwy 1176; res Oswego 693.
Callaway, Mrs Edna E. CS 9-5 1418 Northwestern bnk blg. Tels Main 2883; res Walnut 4714.
Cheney, Mrs Ella R. CS Gainsboro apt. Tel E. 6264.
Church, Miss Harriet L. CS 702 Ambassador apts, 6th st at Madison.
Clark, Mrs Minnie M. CS Northwestern bnk blg.
Colbath, Mrs Amanda CS 10-4.30 Mon Wed Fri 838 Northwestern bnk blg. Tel Main 6827. Res 170 E 49th st. Tel Tabor 0425.
Cooper, Mrs Bertha A. CS 9.30-1 811 Northwestern bnk blg. Tel Main 8040.
Doe, Mrs Minnie B. CS 401 Paramount apt. Tel East 4206.
Doyle, Mrs Olive Grace CS 785 Old Orchard rd. Tel Main 1425.
Dunbar, Mrs Elizabeth Kimball CS 10-4 Mon Wed Fri 1218 Northwestern bnk blg. Tels Main 0902; res East 9792.
Dustin, Mrs Alice L. CS 4531 71st st, SE. Tel.
Farley, Mrs Martha CS 738 Albina av.
Frame, Mrs Lillian Barry CS postal address 514½ Montgomery st. Tels.
Frederiksen, Mrs Erika CS 10-5 626 Artisans blg. Tel Bdwy. 3074.
Friendlich, Miss Anna CSB (teacher) 627 Artisans blg.
Gage, Mrs Ada Birge CS Northwestern bnk blg.
Gage. Mrs Harriet Hughes CS 69 E 62d st, N.
Garretson, Mrs Maude C. CS 815 Northwestern bnk blg. Tel Main 7391.
Gibbs, Mrs Mary E. CS 1225 Northwestern bnk blg. Tel Main 1343.
Grable, Mrs Addie CS Pittock blk. Tel Bdwy. 1742.
Gregory, Miss Clara CS 615 Northwestern bnk blg.
Guy, Mrs Lucinda L. CS Tues Thurs Sat 815 Northwestern bnk blg. Tels Main 7391; res Sel. 0494.
Halverson, Mrs Sarah B. CS 986 E 15th st, N.
Hammond, Mrs Daisy T. G. CS 626 Artisans blg. Tels Bdwy. 3074; res Wal. 2891.
Hartley, Mrs Margaret Sirr CS Box 153, R 5, Whitford sta.
Hatch, Mrs Lou R. CS Northwestern bnk blg. Tel At. 0354.
Hogue, Mrs Blanche Hersey CSB (teacher) 689 Ravensview dr. Tel Main 7249.
Houk, Mrs Gertrude Deane CS Northwestern bnk blg.
Hubbell, Mrs Kate Groesbeck CS Northwestern bnk blg.
Hudson, Mrs Marie M. CS 416 Artisans blg. Tels Bdwy. 7788; res Main 4006.
Janes, Henry Dorman CS Hotel Goodwin, 92 Park st.
Johnson, Mrs Alta M. CS postal address 395 Halsey st.
Jones, Mrs Mary I. CS 1-5 811 Northwestern bnk blg. Tel Main 8040.
Josselyn, Benage S. CS 10-5 902 Broadway blg.
Joy, Mrs Jessie I. CS 1-4 521 E 25th st, N. Tel Gar. 2146.
Kellogg, Mrs Elizabeth F. CS 814 Tillamook st.
Kruse, Miss Martha CS mornings 333 E 33d st. Tel Tabor 5272.
Leith, Mrs Mary Bainbridge CS St Helens blv. Tel Empire 0297.
Lewis, Miss Myrtle A. CS 514 Northwestern bnk blg. Tels Main 4879; res Main 0835.
Lumpkin, Mrs Alice CS 2473 Fremont st. Tel Gar. 2636.
Macaulay, Mrs Annie M. CS 348 10th st. Tel Main 3695.
Mahon, Mrs Mary H. CS 949 Council Crest drive. Tel Beacon 5550.
Manning, Mrs Laura M. CS 11-4 84 6th st.
Manson, Mrs Jennie CS postal address 930 E Salmon st.
Martin, Mrs Gertrude E. CS Multnomah hotel. Tel Bdwy. 4080.
Martin, Ira A. CS Multnomah hotel. Tel Bdwy. 4080.
Mensing, Mrs Bertha CS 341 E 35th st. Tel Tabor 8860.
Miller, Mrs Caroline E. CS 815 Northwestern bnk blg. Tels M. 7391; res M. 0282.
Morrow, Mrs Pauline M. CS 10-5 1425 Northwestern bnk blg. Tels Main 5255; res East 8695.
Norton, Mrs Jennie CS 14 E 18th st. Tel East 2231.
Nunn, Herschel P. CS 1022 Northwestern bnk blg. Tels Main 0420; res Tabor 3570.
Parker, Miss Rena B. CS 514 Northwestern bnk blg. Tels Main 4879; res Main 0835.
Patten, Mrs Sophie S. CS 742 Everett st. Tel Beacon 1030.
Patton, Mrs Pauline Baumez CS 9-1 386 E Burnside st.
Pertz, Mrs Dorothea M. CS postal address 838 Northwestern bnk blg.
Poe, Miss Sara Ellen CS 838 Northwestern bnk blg.
Proctor, Mrs Percie CS 9-1 1505 E Yamhill st. Tel Tabor 7385.
Propst, Mrs Ellen R. CS 1-5 except Sat Avalon apts, 285 Ross st. Tel East 1554.
Purcell, Mrs Edna S. CS 743 Georgian pl.
Reed, Mrs Elisabeth Phelps CS 936 Northwestern bnk blg. Tels M 4211; res At. 5933.
Reed, Mrs Emilie Palmer CS 727 Arden rd.
Reynolds, Joseph W. CS 503 Artisans blg.
Reynolds, Mrs Lucy H. CS 699 Ford st dr.
Rhoades, Mrs Lima N. CS 1166 Belmont st. Tel Tabor 1360.
Rhoads, Mrs Mattie E. Cottrell CS 625 Fremont st.
Roberts, Mrs Maud C. CS 54 N King st. Tel Bdwy 5529.
Robinson, F. Elmo CSB (teacher) 618 Artisans blg.
Ross, Miss Pathra Mathilde CS 540 Pittock blk.
Scoffern, Mrs Manie Dona CS 815 Northwestern bnk blg.
Seeley, Mrs Affa Stark CS 400 Vista av. Tel M. 8161.
Seeley, Paul Stark CSB (teacher) 10-4 Mon Wed Fri 84 6th st.
Shaffer, Mrs Virginia W. CS 631 E 12th North st. Tel Gar. 4016.
Skinner, Mrs Ida B. CS 621 Artisans blg. Tel Bdwy. 4853.
Smith, Mrs Clara E. CS 204 W Russett st. Tel Wal. 1035.
Smith, Mrs Lotta Chase CS 691 Clackamas st. Tel Gar. 1720.
Smith, Mrs Mary M. CS Congress hotel.
Smith, Mrs Rhoda B. CS 514 Hancock st.
Smith, Mrs Susie S. CS Northwestern bnk blg.
Speller, Mrs Carrie Breban CS 1414 Northwestern bnk blg.
Speller, Gustav H. CS Northwestern bnk blg.
Stone, Fred E. CS 10-5 518 Artisans blg.
Theller, Mrs Florence R. CS Northwestern bnk blg.
Thirkill, Mrs Aimee E. CS 624 Artisans blg.
Thorne, Albert J. CS 727 Pittock blk.
Van Meter, Mrs Mariette U. CSB (teacher) Paramount apt. Tel E. 4206.
Vaughn, Mrs Annie S. CS 11-5 895 E Alder st. Tel East. 7106.
Walch, Miss Mollie E. CS 195 E 14th st. Tel East 6381.
Walkup, Mrs Maude Dobbs CS Multnomah hotel. Tel Bdwy. 4080.
Walters, Miss Louise Elizabeth CS 621 Artisans blg. Tel Bdwy. 4853.
Weatherwax, Mrs Margaret E. CS 860 Marshall st. Tel Main 4363.
Weldon, Mrs Mary W. CS 731 Pettygrove. Tel Bdwy. 3515.
Welper, Mrs May W. CS 715 Northwestern bnk blg.
Welper, William F. CS 715 Northwestern bnk blg.
Wheeler, Mrs Ollivette C. CS 618 Northwestern bnk blg. Tel Main 6068.
Willard, Edward Hartley CS 84 6th st. Tel Bdwy 2714.
Willard, Mrs Una B. CS 84 6th st. Res tel Sel. 0723.
Wiswall, Mrs Agnes G. CS Northwestern bnk blg.

ROSEBURG—Frear, Mrs Mora N. CS 109 W Mosher st.
Palmer, Mrs Sylvia J. Hendrickson CS. Tel 39 F 4.
SALEM—Bloore, Miss Lila Milnes CS 1941 Center st. Tel 1134 G.
Flint, Mrs Anna Spinning CS 1-4 except Tues Fri 425 Oregon blg. Tel 208. Res 1570 Court st. Tel 1150 W.
Johnson, Mrs Flora E. CS 9-12 452 N Church st. Tel 548.
Smith, Miss Clara E. CS 534 N Church st. Tel 1901 W.
Wilson, Mrs Saran A. CS 445 Chemeketo st. Tel 705.
SEASIDE—Commons, Mrs Mary S. CS 1-4 610 4th av, E.
SILVERTON—Anderson, Mrs Ann Ophelia CS 507 Jersey st. Tel Green 941.
Cowden, Mrs Corina CS.

PENNSYLVANIA

ALLENTOWN—Kohlhaas, Mrs Luise CS 118 S 11th st. Tel 216.
Walters, Miss Daisy May CS Hotel Traylor. Tel 2040.
ALTOONA—Bell, Mrs Amanda CS 1913 Union av. Tel 3144.
Henshey, Mrs LaRue CS 1013 Chestnut av. Tel 4689.
Ross, Mrs Grace A. CS 2215 Broad av. Tel 4552.
BELLEFONTE—Johnston, Mrs Ollie CS 2-4 246 E Logan st. Tels.
BETHLEHEM—Weamer, Clinton B. CS 10-4 I O O F blg. Tels 2096; res 1665 J.
Weamer, Mrs Emma Z. CS 413 Main st. Tel 1665 J.
Wolle, Mrs Clara M. CSD (teacher) 904 Prospect av. Tel 446.
BRADFORD—Kerlin, Mrs Nellie M. CS 8 School st. Tel 1683.
Lawson, Mrs Minnie CS 31 South av. Bell tel.
BUTLER—Ketterer, Mrs Fay Ross CS 217 Oak st. Tels.
CHAMBERSBURG—Hoke, Miss Harriet S. CS 455 Lincoln Way, E. C. V. tel 413 X.
CHESTER—Talley, Mrs Carrie M. P. CS 2-4 312 Crozer blg. Bell tel 2072. Res 522 E Broad st. Tel 895 M.
CORRY—King, Mrs A. Ella CS 221 S Center st. Bell tel 82 M.
DRAVOSBURG—Holmes, Mrs Mary A. CS Box 323. Tel 1964 W.
EAST LANSDOWNE—McCormick, Mrs Clara H. CS 1.30-4.30 Tues Wed Thurs Fri 9 Beverly av. Tel 2216 W.
EASTON—Edwards, Mrs Mary Bell CS 502 Clinton st. Tel 2966 M.
Saxton, Mrs Sara Cornog CS 329 Bushkill st.
ELKINS PARK—Spangler, Mrs Eleanor Channell CS Spring av. Tel Mel. 4609 W. Office 711 Otis blg, 112 S 16th st, Philadelphia Thurs afternoon. Tel Spruce 1264.
EMLENTON—Kramer, Mrs Alice Abbott CS R D 65.
ERIE—Breaks, Mrs Harriet B. CS 9.30-3 711 Commecre blg. Tels Mutual 22311; Bell 1259 J.
Caldwell, Mrs Josephine S. CS 301 Ariel blg. Office and res Mutual tel 24-445.
Gibson, Carl S. CS 10-3 601 Ariel blg. Mutual tel 23-572.
Heil, Frederick CS 151 Goodrich st.
Johnston, Miss Hattie Jean CS 1821 Sassafras st. Tels Mutual 22804; Bell 388 R.
Ormsbee, Mrs Etta G. CS 10-4 136 W 9th st. Mutual tel 24393.
Stuart, Mrs Jennie Belle CS 119 E 4th st. Tel 22-834 Mut.
FRANKLIN—Clifford, Miss Wilhelmine CS 545 Elk st. Tel Bell 117 M.
Grant, Mrs Myra Fay CS 1535 Liberty st. Tel 64.
GREENSBURG—Baker, Mrs Anna Eliza CS 550 George st.
HARRISBURG—Baxter, Mrs Florence S. CS 9-3 except Sat 921 N 2d st. Bell tel 2808.
Hall, Mrs Ethel Searle CS 701 Telegraph blg. Bell tel 724.
Peay, Mrs Lilla A. CS mornings, also 2-4 9 S Front st. Tel Bell 3639.
Rahter, Mrs Sonora F. CS 10-1 7 S Front st. Bell tel 4521.
JOHNSTOWN—Buckles, Mrs Emma CS 411 Franklin st. Tel 1850.
Gardner, Mrs Ida L. CS Conrad apts, 303 Franklin st. Tel 2550.
Rager, Mrs Jessie Morrow CS 299 Cooper av. Tel 385 J.
Ross, Mrs E. Alice CS 608 Glennwood av. Tel 3425 L.
LANCASTER—Ament, Mrs Eleanor W. CS 530 N Duke st. Tel 426 M.
Goodwin, Mrs Esther L. CS 361 S Ann st. Tel 3148 J.
LOCK HAVEN—Mann, Mrs Phebe CS 10-4 I O O F blg, 219 Main st.
MEADVILLE—Whiting, Mrs Elizabeth C. CS 709 Terrace st.
MEDIA—Chandler, Mrs Avah S. CS 18 E Jefferson st. Tel 524.
MONONGAHELA—Holsinger, Mrs Loveday T. CS 406 Parkinson st. Tel 110 W.
MOUNT JOY—Brady, Miss M. Belle CS 269 Marietta st.
NEW BRIGHTON—Wickes, Mrs Olive S. CS 617 10th av.
NEW CASTLE—Baldwin, Mrs Ellen Griest CS postal address 413 Highland av.
NORRISTOWN—Burke, Mrs Clara B. CS 2.30-4.30 except Thurs 14 Curren arcade, E Main st. Tel 228. Res Plymouth Meeting. Tel Conshohocken 280.
OIL CITY—Kurth, Mrs Della C. H. CS 12 W 1st st.
PHILADELPHIA—Adamson, Mrs Mary R. CS 9-12 8518 Monroe av, Kirklyn. Tel.
Alleyne, Miss Mary E. CS 9.30-1 613 Perry blg. Tel Spruce 9170.
Bartlett, Henry S. CS 4649 Locust st. Tel Baring 0616.
Baum, Mrs Jessie Frances CS 2-5 except Sat 1713 N 16th st. Tel Dia. 4794.
Beckenbach, Mrs Mattie CS 3-5 except Wed Thurs 730 Perry blg. Tels Spruce 3670; res Cynwyd 883 J.
Becker, Mrs Mary CS 10-2 except Sat 925 W Girard av. Tel Pop. 4205.
Bell, Frank CSB (teacher) postal address 236 Huntington av, Boston, Mass.
Boland, Mrs Ella S. CSB (teacher) 10-1 except Wed Sat 1530 Chestnut st. Tel Spruce 4181. Res 5066 Wynnefield av.
Breisch, Mrs Annie M. CS mornings except Sat 46 W Ashmead pl, S. Germantown. Tel Victor 3937.
Brooks, Mrs Elizabeth B. CS 10-1 Mon Wed Fri 530 Perry blg. Res 428 E Tulpehocken st, Germantown. Tel 2237.
Brownell, Miss Kathryn F. CS afternoons except Wed 1530 Chestnut st. Res The Wellington, 19th and Walnut sts. Tel Locust 7572.
Burton, Mrs Laura E. CS except Thurs 1321 S 53d st, W. Tel Wood 0851.
Cafferty, Mrs Nellie Brownell CS mornings 514 Perry blg. Tel.
Carrigan, Mrs Rebe F. CS mornings Perry blg. Tel Wynnewood.
Coffin, Mrs Leah C CS 2-4 710 Perry blg.
Daniell, Edward Earle CS evenings 814 Perry blg. Tel Spruce 4181. Res 433 S 45th st mornings. Tel Preston 2337.
Davis, Miss C. Blanche CS Tues Thurs Sat mornings 512 Perry blg. Res 438 Queen lane, Germantown.
Dutcher, H. Melvin CS 1-4 except Sat Perry blg. Tel Spruce 2359.
Eastwick, Mrs Anna S. N. CS 9-12 53d st and Wynnefield av. Tel Overbrook 9620.
Ellis, Mrs Jane McKean CS 1.30-4.30 Tues Thurs Sat 613 Perry blg. Tel Spruce 9170. Res 4651 Locust st. Tel Preston 2590 W.
Fahnestock, Mrs Virginia Peck CSB (teacher) 209 Otis blg, 112 S 16th st. Tel. Res Rutledge. Tel.
Franck, Mrs Effie A. CS mornings except Sat 514 Perry blg. Res 118 N 34th st. Tels Locust 1540; res Pres. 1938.
Gahre, Mrs Laura CS mornings 5932 Pulaski av, Germantown.
Galloway, Mrs Eloise Willard CS 10-5 Tues Thurs Sat 530 Perry blg. Tel Spruce 4189. Res 605 N 7th st. Tel Mark. 4699.
Gibb, Miss Ida CS 1.30-4.30 Perry blg. Tel Locust 1896. Res 4713 Hazel av. Tel.
Gill, Mrs Abbie M. CS 501 W Mt Pleasant av, Mt Airy. Tel Chestnut Hill 2076.
Gray, Mrs Oleta Hoey CS afternoons except Thurs 1530 Chestnut st. Tels Locust 6691; res Preston 1858.
Green, Mrs Jean C. CS 1520 Spruce st. Tel Spruce 1631.
Gurney, Mrs Charlotte CS 10-1 Wed Sat 814 Perry blg. Tel Spruce 4181. Res 5918 Columbia av, N Philadelphia.
Hahn, Miss M. Pauline CS 1-4 4918 Parkside av. Tel Bel. 7228 R.
Hancock, Mrs Jean C. CS mornings except Sat 5151 Wayne av. Tel Victor 3033.
Harrison, Miss Selena CS 10-1 except Sat 3812 N 18th st. Tel Wyo. 9184.
Hatfield, Mrs Margaret Jenness CS 1107 S Wilton st. Tel.
Huff, Mrs Flora Brooks CS 2-4 Mon Wed Fri 530 Perry blg. Bell tel.
Jackson, Mrs Louise A. CS Montevista apts, 63d and Oxford sts. Tel Over. 5697.
Jarvis, Mrs Annie L. CS 9-11 except Sat 4711 Sansom st. Tel Pr. 4576.
Joly, Mrs Virginia H. CS Empire blg, Walnut and 13th sts. Tel.
Keichline, Mrs Ruth CS 1021 Belmont av. Tel.
Kendall, Miss Frances B. CS 9-1 The Clinton, 10th and Clinton sts. Tel Fil. 3969.
Knouff, Mrs Amelia A. CS 2454 N 19th st. Tel Col. 4672.
Lenhart, Jefferson I. CS 12-2 except Sat 425 Perry blg. Res 2301 S 67th st Tels.
March, James H. CS 811 Perry blg. Tel.
McGaw, Mrs Martha CS 10.30-1 except Sat 730 Perry blg. Res tel Lansdowne 882 R.
Mealey, Miss Katharine CS 1-5, 8-9 1535 Chestnut st. Tel Spruce 4587.
Melville, G. Wishart CS afternoons except Fri 512 Perry blg. Tel.
Moore, Mrs Mary J. CS afternoons except Thurs 711 Otis blg, 16th and Sansom sts. Res 4256 Regent st.
Nimelton, Ethelbert CS 9-12 except Fri 710 Perry blg.
Norris, Mrs Mary Elizabeth CS 2-4, 8-10 except Sat 5839 Alter st. Tel Woodland 3683 W.
Oddy, Mrs Blanche F. CS 2-4 Tues Thurs 1122 S Divinity pl. Tel Wood. 77-41 W.
Payne, Mrs Elizabeth S. CS 1-5 except Mon 6441 Overbrook av. Tel.
Pereira, Mrs Emma G. CS 2-5 except Sat 1743 N 17th st. Tel Col. 11-44.
Price, Mrs Anne Glover CS 512 S 41st st, W.
Rether, Mrs Elizabeth A. CS 74 W Johnson st.
Sack, Mrs Julia CS 1616 French st. Tel Dia. 1688 W.
Satterthwaite, Mrs Louise CS 1.30-3.30 except Sat 813 Perry blg. 1530 Chestnut st. Res 337 Owen av, Lansdowne.
Shaffer, Mrs Emily M. CS Upper Darby P O.
Shaw, Mrs Anna CS 5638 Tulip st. Tel Frankford 2252 J.
Shepard, Mrs Elsie Thompson CS afternoons except Fri 427 Perry blg. Tel Locust 1236.
Shepard, William V. K. CS mornings except Fri Perry blg.
Skidmore, Mrs Sadie D. CS 10-12 except Sat 1706 N 18th st. Bell tel Dia. 0533.
Spielberger, Mrs Rose CS mornings 513 Perry blg. Tel Spruce 7228. Res 226 N 50th st. Tel Belmont 8191 J.
Staley, Miss Florence L. CS 2-5 except Sat 2834 Diamond st. Tel Dia. 4659.
Straub, Mrs Ida W. CSB (teacher) 9-1 except Sat Latham Park. Tel Oak Lane 0172.
Stringer, Mrs Mary J. CS 11-4.30 Wed 817 Perry blg. Tel Spruce 5428. Res 210 N 36th st, W. Tel Pres. 1432 R.
Sweet, Mrs Agnes Michel CS 1-5 817 Perry blg. Tel Spruce 5428.
Thomas, Mrs Claire M. CS 1-4 except Tues Fri 818 Merion av, Penfield, Upper Darby. Bell tel Llanerch 567 R.

PHILADELPHIA (continued)
Van Leer, Mrs Clara M. CS mornings except Mon Sat 209 Otis blg, 112 S 16th st.
Van Valkenburgh, Mrs Nellie E. CS mornings except Sat 537 Allen lane. Tel C. H. 2739.
van Zeller, Miss Elisabeth J. CS 10-1 817 Perry blg, 1530 Chestnut st. Tel Spruce 5428. Res Lansdowne. Tel 1467.
Warmuth, Miss Dorothea J. CS 1900 N Park av. Tel Col. 4748.
Weil, Mrs Flora C. CS mornings except Sat 4627 N Camac st. Tel Wyoming 5535.
Zang, Mrs Mayme Lawrence CS 1023 S 55th st. Tel Wood. 8376.

PITTSBURGH—Albee, Mrs Annie L. CS 2-4 Mon Fri 630 Taylor av, Avalon. Tel Linden 0152 M.
Allcott, H. Percival CS 12-4 1315 Keenan blg. Bell tel Linden 0138 R.
Blackmore, Mrs Estelle M. CS Tues Fri 601 Keenan blg. Tel Smith. 159. Res 6111 Alder st. Tel Montrose 3408.
Borland, Mrs Katharine P. CSB (teacher) Tues Wed Sat 1109 Keenan blg. Bell tels Smith. 1875; res Schen. 5503.
Bradley, Miss Belle CS 10-4 except Fri Granite blg. Tels Grant 1745; res Montrose 1855.
Broad, Mrs Lettie Captolia CS 9-12 616 Allison av, E. Tel Frank 1543 M.
Bryar, Mrs Blanche McF. CS 5754 Howe st. Tel Schen. 4556.
Caldwell, Mrs Alice Shane CS 9.30-3 1012 Diamond bnk blg. Tels Court 2626; res Schen 0773.
Cheney, Mrs Kate B. CS 224 S Highland av. Tel Mont. 0941.
Dilworth, Mrs Florence Coe CS Mon Wed Sat Nixon Theater blg. Tel Grant 6275. Res Ruskin apts. Tel Schen. 836.
Farmer, Mrs Jessie Morrison CS 10-3 8 Negley apt, Elmer and Negley avs. Tel Schen. 4592.
Gunn, Mrs Loretta Dickie CS 819 Maryland av, E. E. Tel Mont. 1814.
Harvey, Miss Anita CS 445 Franklin av. Tel Frank. 1186.
Hayes, Mrs Dentha A. CS 1310 Murtland av. Tel High. 4860 R
Henderson, Mrs Kate F. CS 1100 Brookline blv. Tel Locust 896.
Hinds, Mrs Mary J. CS 809 St James st. Bell tel.
Hood, Mrs Alice E. CSB (teacher) 11-4 Mon Thurs 601 Keenan blg. Res tel Schen. 3261.
Jack, Mrs Marion R. H. CS 6823 Thomas blv. Tel High. 6619 J.
Johnson, Mrs Emily Foxley CS 4925 Cypress st. Tel Fisk 775.
Jones, Miss Elizabeth B. CS 1228 Arch st. Tel Cedar 3534.
Joy, Mrs Caroline Mackey CS Tues Thurs Fri 204 Nixon blg. Tels Grant 6275; res High. 4682.
Libby, Mrs Mabel Stahl CS 3120 Universal st. Tel Wal. 2036 M.
Little, Mrs Sara Black CS 1-4 5508 Elmer st. Tel Mont. 5210.
McCulloch, Mrs May R. CS 6219 Wellesley av. Tel High. 872.
McLean, Mrs Pearl Seward CS 12-6 1209 Keenan blg. Tels Smith 2076; Schen. 1870 M.
Miller, Mrs M. Bird CS 6411 Kentucky av. Tel Montrose 3307.
Oeffner, Mrs Fannie L. CS 10-6 407 Real Estate Sav blg, 516 Federal st, NS. Tels Cedar 5544 J; res Glenshaw 175.
Phelps, Miss Ellen A. CS 5924 Alder st. Tel Mont. 2783.
Remington, Miss Maria H. CS 5521 Ellsworth av. Tel Schen. 3587 J.
Schwenderman, Mrs Mary McK. CS Wed 601 Keenan blg. Tels Smithfield 159; res West View 1075 J.
Sibel, Mrs Sarah MacA. CS 1513 Alabama av, Dormont. Tel Lehigh 2158 R.
Smith, F. Giles CS 9-4 909 Keenan blg. Tels Smith 1942; res Montrose 3543.
Stemm, Mrs Jane CS Thurs 1109 Keenan blg. Tel Smith 1875. Res 431 Montview pl, Wilkinsburg sta. Tel Frank. 4992 J.
Wright, Mrs Maude Aiken CS 5312 Ellsworth av. Tel Schen. 0726.
Wuertzer, Mrs Anna Beegle CS 300 Penn. av. Tel Wal. 0799 R.
Wunderlich, Mrs Sarah E. CS 4203 Windsor st, Squirrel Hill. Tel Hazel 1223 R.

PUNXSUTAWNEY—Mitchell, Mrs Blanche S. CS 314 Woodland av.

READING—Geissler, Mrs Annie L. CS 2-5 Tues Sat 500 Colonial Trust blg. Bell tel 4398. Res 410 N 5th st. Bell tel 294.
Miller, Frank S. CS 500 Colonial Trust blg.
Stickle, Mrs Elizabeth I. CS 9-4 Walley blg, 253 N 5th st. Tels Bell 3183; Cons. 591.
Weber, Mrs Clara A. CS 1406 Perkiomen av, 266.

SCOTTDALE—Wilson, Mrs Estella CS W Pittsburg st. Bell tel 208 R.

SCRANTON—Capwell, Mrs Jennie Warner CS 1030 Fisk st. Bell tel 7-9465 R.
Maynard, Mrs Flora M. CS 110 Dudly st, Dunmore. Bell tel 1892
Price, Mrs Annie Warren CS 2-4 except Mon Sat 805 Mulberry st. Bell tel 8622 R.
Wells, Mrs Charlotte Wilcox CS 2112 Wyoming av. Bell tel 7-9544.
Williams, Mrs Annie R. CS 1714 Jackson st. Bell tel 7-6731.

SEWICKLEY—Ritchie, Mrs Nelvia E. CS by appointment 840 Maple lane. Tel 159.

SHARON—Malzen, Mrs Sadie A. CS R R 58.
Rogers, W. Roy CS 9-12 except Fri 184 S Main st. Tel 1661.

SWARTHMORE—Whittier, Mrs Ethel M. CS 505 Yale av. Tel 1157.

UNIONTOWN—Feather, Mrs Lavada CS Jaco blg, Church st. Bell tel 1151 W.
Murphey, Mrs Effa L. CS 105 Grant st. Tels Bell 1015; T. S. 808.

WARREN—Shepard, Fred J. CS 22 W 5th av. Tel 338.

WASHINGTON—Groh, Mrs Jennie Burroughs CS 56 W Maiden st. Tel 905.
Stright, Mrs Myrtle Bruce CS 140 Allison av. Tel 1146.

WEST CHESTER—Darlington, Miss Edith S. CS 9-12 16 E Market st.
Hammersley, Mrs Ida McD. CS RR 5 Tel Westtown 1120-R3.

WEST WYOMISSING—Wenrich, Ezra S. CS. Tel 244. Intervilla P. O.

WILKINSBURG—Hawthorne, Mrs Linda J. CS 916 Trenton av. Tel Frank. 2409 J.
Hill, Mrs Jennie E. CS 9-12 804 Swissvale av. Tel Frank. 0491 R.
Jamison, Miss Katharine CS 723 Whitney av. Tel Frank. 2720 J.
Kennedy, Mrs Elizabeth B. CS 1033 Rebecca av. Tel Frank. 4958 J.
Wiegand, Franklin Semmes CS 12-4 722 Penn av. Tel Frank. 2056 J

WILLIAMSPORT—Bard, Miss Jessie M. CS 909 Rural av. Bell tel 1922.
Smith, Miss Ida B. CS 743 W 3d st. Both tels.

WYNCOTE—Canfield, Mrs Jennie Orvis CS 10-12 108 Woodland av. Tel Ogontz 1256 J.

WYOMISSING HILLS—McNall, Mrs Katie M. CS Intervilla P. O.

YORK—LeFevre, Mrs Alice Baker CS 46 S Duke st. Tel York 31119.
Pearce, Mrs Agnes R. CS 10-3 except Thurs 74 Hartman blg. Tel York 2158.
Reist, Mrs Sophia M. CS 9-3 863 S George st. Tels York 2255; Bell 8.

Rhode Island

NEWPORT—Linfield, Mrs Elizabeth M. CS 96 Mary st. Tel 2866 W.
Robertson, Mrs May D. CS 11-3 except Wed 46 Clarke st. Tel 2580.

PAWTUCKET—Armitage, Mrs Mary CS 11-3 87 Samuel av. Tel 1206 W.
Welch, Mrs Roby Cole CS by appointment 44 Broad st.

PROVIDENCE—Berg, Miss Amelia E. CS 3-5 except Sat Howard blg. Tels.
Carpenter, Gilbert C. CSB 3-5 except Thurs Sat 171 Westminster st Tel Union 3592. Res 233 Medway st. Tel Angell 1073.
Chapin, Mrs Mary Greene CS mornings The Minden. Tel 2234.
Church, Mrs Julia F. CS 243 Vermont av. Tel.
Danforth, Charles A. CS 1-4 except Sat 171 Westminster st. Tels Union 0663; res Angell 4100.
Danforth, Mrs Mabel A. CS 9.30-1 except Sat 171 Westminster st. Tels Union 0663; res Angell 4100.
Evans, Warren O. CS 2-4 419 Howard blg. Tel Union 475; res 234 President av. Tel Angell 981.
Fulton, Mrs Gladys C. CS 153 Whitmarsh st. Tel Broad 5316 J.
Heyworth, Mrs Mary E. CS 10-2 except Tues Wed 528 Howard blg Tel Union 3592. Res 5 Euclid av. Tel Angell 1718 W.
Houghton, Miss Bessie M. CSB (teacher) 15 Westminster st. Tel.
Place, Mrs Lillian A. CS 11-2 Tues Wed; 2-5 Thurs Sat Howard blg. Res 1350 Narragansett blv, Edgewood. Tel.
Sayward, Miss Alice G. CS 2-5 131 Brown st. Tel Angell 3819.
Shaw, Mrs Susan S. CS 11-3 Wed Sat 918 Hospital Tr blg. Res 10 Lillian av. Tel.
Smith, Mrs Katherine G. CS Tues Thurs 395 Northrup st. Tel Broad 1249 R.
Thayer, Mrs Ernestine S. CS 504 Kinsley blg. Tels Gaspee 1797; res Broad 3419 R.
Thayer, Howard C. R. CS 10-3 504 Kinsley blg. Tel Gaspee 1797. Res 64 Knightsville av, Edgewood. Tel Broad 3419 R.
Thompson, G. Ervin CS 10-3 534 Howard blg. Tel Union 6295; res 332 Narragansett st; tel Broad 3786 M.
Titcomb, Mrs Jessie S. CS mornings The Minden. Tel Angell 2234.

WOONSOCKET—Scattergood, Mrs Mary E. CS 70 Spring st. Tel 329 R.

South Carolina

CHARLESTON—Bell, Mrs Elizabeth T. CS See Seabreeze, Fla.

COLUMBIA—Cowan, Mrs Mary Swaffield CS 1318 Wash. st. Tel 9636.
Rembert, Mrs Annie Iredell CS 1621 Green st. Tel 7276.

SUMTER—Skinner, Mrs Jane Ellen CS 25 E Calhoun st.

South Dakota

ABERDEEN—Hess, Mrs Myrtle Potter CS 414 11th av, SE.
Keever, Mrs Amy Eaton CS postal address Box 619.
Paton, Mrs Lottie Culbert CS.

BROOKINGS—Palmer, Mrs Dora L. CS 6th av. Tel 57.

MITCHELL—Woods, Mrs Maude S. M. CS 601 E 3d av.

RAPID CITY—Mathias, Mrs May W. CS 811 9th st. Tel 341.

REDFIELD—Alexander, Mrs Grace CS 601 5th av, E.
Friedman, Mrs Mildred CS.

SIOUX FALLS—Sampson, Mrs Maud E. CS 106 S Prairie av. Tel 1202.
Truax, Willis P. CS 711 W 12th st. Tel 2409.

WATERTOWN—Carle, Mrs Mary E. CSB (teacher) 20 Foley blk. Tel Main 2093.
Le Richeux, Mrs Rose E. CS 49 Palace apt. Tel 2587.
Mather, Mrs Lucy E. CS 723 3d st. NE. Tel 4559.

Tennessee

CHATTANOOGA—Clark, Mrs Lillian Heyd CS 210 E 3d st. Tel M 1584.
Jones, Mrs Caroline E. CS 11-4 James blg. Tels M 3410; res Ridge 344 J.
LaBar, Mrs Julia L. CS 4410 Tenn. av. Tel Frank. 479 J.

KNOXVILLE—Bronson, Mrs Laura M. CS except Thurs. 14 Fort Sanders manor. Both tels 198.
Matthews, Mrs Nellie H. CS except Fri 1300 N Central av. Tels Cum. 2576; res Peo. 1354.
Roth, Mrs Margaret J. Naumann CS 1629 White av. Tels Old 2341; New 3040.
Toms, Mrs Mary Henderson CS 2005 W Clinch st.
Witt, Mrs Christena CS 313 E Okla. av. Tels Old 680; New 2002.

MEMPHIS—Brown, Mrs Elise Massey CS 1360 Harbert av. Tel Hem. 4916.
Browne, Mrs Jessee Trevathan CS 188 S Barksdale st. Tel Hem. 1594 J.
Cox, Mrs Maggie CS 812 Jefferson av. Tel Main 4494.
Craft, Mrs Emma G. CS 1432 Union av. Tel Hem. 3727.
Foote, Mrs Lizzie L. R. CS 613 Bethel av. Tel M. 7999 J.
Ford, Mrs Laura Z. CS 1189 N Parkway. Tel.
Groomes, Mrs Ida B. CSB (teacher) 12-5 512 Goodwyn Institute blg. Tel Main 4838. Res Hotel Chisca.
Maumee, Mrs Alice J. CS Poplar blv. Mail R 2, Box 64, Germantown.
McVey, Mrs Marjorie A. CS 812 Jefferson av. Tel M. 4494.
Melvin, Mrs Elizabeth Knight CS 9-4 1533 Exchange blg. Tels Main 1982; res Hem. 1376.
Norred, Mrs Daisy Brooks CS 11-4 926 Exchange blg. Tels M. 7738; res Hem. 6166.
Rogers, Mrs Mary E. CS 765 Polk av. Tel Wal. 318.
Sharpe, Mrs Pearl W. CS 32 N McLean st. Tel Hem. 5509 W.
Stotts, Mrs Bettie A. CS Porter blg. Tels M. 1153; res H. 2903 W.
Turner, Mrs Elizabeth Pope CS 10-3 41 N Bellevue st, apt 10. Tel Hem. 5942 W.
Whiffen, Mrs Pearl Ryan CS 9-12 except Wed. 1364 Ridgeway av. Tel W. 113.

NASHVILLE—Bainbridge, Mrs Estella 10-5 807a Fatherland st. Tel Wal. 612.
Elliott, Mrs Annie Mary CS 10-4 res Bellemeade. Tel Monroe 4249 M.
Martin, Mrs Minnie E. CS Riverside blv and Carter st. Tel W. 322.
Rice, Mrs Roberta Burge CS 10-4 7 Worthington apts, 142 7th av, N. Tel M. 3991.
Scobey, Mrs Mattie B. CS 10-5 2-B Hillsboro manor. Tel Hem. 3607 W.
Spivey, Mrs Judith CS 10-4 1616 16th av, S. Tel Hem. 4580 J.

Texas

ALPINE—Henderson, Mrs Belle Black CS.

AMARILLO—Blough, Mrs Clare Holland CS 311 Georgia av, at 7th st. Tel 2983.
Roane, Mrs Lola G. CS 205 W 8th st. Tel 17.
Tyson, Mrs Fannie D. CS 801 Tyler st. Tel 1031.

AUSTIN—Carrington, Mrs Mary Ellen CS 1108 Neches st.
Donlavy, Mrs Ella Essex CS Congress av and 13th st. Tel 7479.
Felter, Mrs Elizabeth CS 9.30-2 1110 West av. Tel 7589.
Sammons, Mrs Mary Maverick CS 300 E 26½ st.
Sauer, Mrs Jennie CS 1900 Sabine st. Tel 6307.
Sisson, Miss Stella H. CS 804 Littlefield blg. Tel 8080.
Ziller, Mrs Theresa CS 506 W 14th st.

BEAUMONT—Higley, Mrs Bertie M. CS 1034 Liberty av.

BOWIE—Bouknight, Mrs Josie CS. Tel 312.
Morgan, Mrs Ella CS 112 Hutchinson st. Tel 78.

BRECKENRIDGE—Slingluff, Mrs Rinnie CS 9-12, 1-4 202 N Butte av. Tel 383.

CANYON—Henson, Mrs V. Edna CS 1-3 Palace hotel.

CLEBURNE—Booher, Mrs Willie CS mornings except Sat 812 N Main st. Tel 551.
West, Mrs Lulu N. CS mornings 903 N Main st. Tel 13.

CORPUS CHRISTI—Mills, Mrs Mary CS 2-5 1017 Agnes st, Tel 947.
Woessner, Walter CS Tourist hotel. Tel 1244.

CROWELL—Walthall, Mrs Lula CS. Tel 141.

DALLAS—Adleta, Mrs Mattie C. CS 314 S Winnetka av. Tel Cliff 0552.
Blair, Mrs Tura B. CS 3430 Gillespie st. Tel Av. 1487.
Book, Mrs Laura K. CS 705 W 7th st. Tel J 8671.
Branson, Mrs Belle H. CS 605 Mercantile bnk blg. Tels X 6761; res Av. 2488.
Burks, Mrs Sallie J. CS 701 N Ewing av. Tel Cliff 0 218.
Canfield, Mrs Julia Nelson CS 931 W Jefferson st. Tel C 0486.
Cochran, Mrs Sue H. CS 3720 Cedar Springs rd.
Curless, Miss Caroline CS 1614 Kirby blg. Tel X 3772.
Fulton, Mrs Fannie M. CS 1612 Kirby blg. Tels X 2811; res A 3594.
Hayes, Miss Ethel P. CS Box 348, Sta. A. Tel Edge. 9905.
Indermille, Fred W. CS 10-4 except Tues Fri 911 Praetorian blg. Tel X 3142. Res 3645 Stratford av. Tel Avon. 2592.
Indermille, Mrs Gallie W. CSB (teacher) 10-4 Tues Fri 911 Praetorian blg. Tel X 3142. Res 3645 Stratford av. Tel Av. 2592.
Jones, Mrs Bessie W. CS 3427 Gillespie av. Tel A 0365.
Koppel, Mrs Gertie CS 2710 Park Row. Tel E 0696.
Lange, Mrs Sallie Poole CS 501 N Lancaster av. Tel C 5077.
Lee, Mrs Eva CS 5454 Richards st. Tel H 6762.
Louchard, Mrs Jennie CS 3220 Gunter av. Tel H 3451.
Luce, Thomas Warren CS 12-5 409 Marvin blg. Tels X 8233; res C 4113.
Mann, Mrs Rebecca Mantoux CS 1518 Seegar st. Tel E 2547.
Meholin, Mrs Edna B. CS 9.30-3 827 Wilson blg. Tel X 1694. Res 4520 Swiss av. Tel U 1506.
Minton, Mrs Laura E. CS postal address 1228 Kirby blg.
Moseley, Mrs Gussie H. CS mornings 3607 Lemmon av. Tel Avondale 2670.
Nace, Mrs Cornelia K. CS 721 Winston av. Tel Cliff 1283.
Odom, Brigman C. CSB (teacher) 11-4 606 Amer. Exch. blg. Tel X 1328. Res 4709 Drexel drive. Tel Av. 1407.
Plaskett, Mrs Nancy E. CS R R 8, Box 619. Tel Cliff. 2893.
Pope, Mrs Ida CS 219 Yarmouth st. Tel Cliff 4807.
Reynolds, Mrs Helen CS 5636 Belmont av. Tel Haskel 3075.
Ross, Mrs Addie CS 138 W 12th st. Tel C 5752.
Rowan, Miss Sarah Frances CS 5803 Velasco st. Tel H. 3532.
Ruble, Louis K. CS 10-3 1213 Southwestern Life blg. Tels X 7334; res E 2004.
Sitman, Mrs Elizabeth H. CS 610 Sunset st. Tel Cliff 3950.
Smith, Mrs Lou H. CS 1912 S Ervay st. Tel Edge. 1687.
Steer, Mrs Rebecca F. CS 227 S Cumberland st. Tel C 0210.
Talbot, Mrs Beatrice C. CS 510 N Texas blg. Tels Y 2325; res A. 3720.
Turner, Joe B. CS 1420 Kirby blg. Tels Y 4837; res E 2848.
Waite, Mrs Marguerite Hull CS 1721 Marburg st.

EL PASO—Brown, Mrs Ellie Talley CS 916 W Yandell blv. Tel Main 1776.
Dudley, Mrs Bessie C. CS except Sat 1527 Golden Hill ter. Tel Main 4377.
Edwards, Mrs Mary W. CS 506 El Paso bnk blg. Tel Main 3258.
Gschwind, Adolphus Reed 4100 Cumberland st. Tel East 556.
Hardie, Mrs Minnie CS 403 River st. Tel Main 5735.
Hufnagel, Mrs Kathryn Gambill CS 3025 Douglas st. Tel Main 6356.
Ireland, Mrs Mary Brown CS 1106 Mundy av. Tel Main 5499.
McAnulty, Mrs Mary E. CS 1112 Wyo. st. Tel Main 6474.
Nafe, Mrs May O. CS 1427 Wyoming st. Tel M. 1494.
Robertson, Mrs Augusta W. CS 620 Prospect av, apt 2. Tel M. 2264.
Still, Mrs Ivy Gass CS 1975 Happer st. Tel East 595.
Still, Ralph W. CS 422 Mills blg. Tel Main 630.
Walker, Mrs Jessie L. CS 1117 N Stanton st. Tel Main 1089.
Wallwork, Mrs Mary Sanburn CS 1 The De Luxe. Tel 3372.

FORT WORTH—Ballard, Mrs Anna Lee CS mornings except Wed Sat River Crest Add. Tel Lamar 4304.
Boicourt, Mrs Georgie H. CSB 9-1 1915 May st. Bell tel Rosedale 1181.
Browning, Mrs Stella Summy CS 326 Hemphill st. Tel Lamar 9283.
DeFries, Mrs Angeline 9-3 2822 Avenue H. Tel Rosedale 4874.
Derling, Mrs Honor A. CS 10-4 901 F and M bnk blg. Tels L. 666; res R. 812.
Grover, Mrs Mattie A. CS 513 Lamar st. Tel L. 3766.
Hagman, Mrs Hannah M. CS 1414 W 7th st. Tel L. 5229.
Hagman, Willlam L. CS 1414 W 7th st. Tel L. 5229.
Leitch, Mrs Emma Dial CS 1904 S Adams st. Tel R. 7319.
Prewett, Mrs Jennie C. CS 703 E Weatherford st. Tel Lamar 1988.
Sanborn, Mrs Charlie T. CS 1506 Cooper st. Tel R. 6267.
Smith, Mrs Margaret CS 2829 Hemphill st. Tel R. 4782.
Wilson, Mrs Ethel Albee CS 305 Lamar st. Tel L. 9489.

GAINESVILLE—McKemie, Mrs Sue C. CS 9-12 515 Denton st. Tel 247.

GALVESTON—MacGregor, Mrs Stella Chambers CS 2523 Avenue O. Tel 2437.
Swasey, Mrs Zulie G. CS 1201 Avenue I. Tel 376.
Sweet, Mrs Ada P. CS 1201 Avenue I. Tel 376.

HOUSTON—Barding, Mrs Martha Kyle CS 414 McIlhenny av, apt 3. Tel Had. 6849.
Barziza, Mrs Florence M. CS 1027 Tulane st. Tel Taylor 7.
Brown, Mrs Lena CS 1408 Milam st. Tel Pres. 1518.
Burgher, Mrs Pearl E. CS 1218 Walker av. Tel Capitol 2383.
Christian, Mrs Stella L. CS 4618 Woodside av. Tel Preston 9782.
Christie, Mrs Mary E. CSB (teacher) 2816 Milam st. Tel Had. 2037.
Fredericks, Mrs Sallie CS 110 Hamilton st. Tel Preston 6417.
Greer, Mrs Beulah G. CS Hotel Bender. Tel Preston 8100.
Hall, Mrs Catharine CS 603 Welch av. Tel Had. 2176.
Jarboe, Mrs Grace Estelle CS 2106 Smith st. Tel Had. 7924.
Lappington, Mrs Martha M. CS 6, 3015 Fannin st. Tel Had. 5724.
Lee, Mrs Ada May CS 12-4 718 Carter blg. Tel Preston 5753. Res 3604 Fannin st. Tel Had. 4703.
Martyr, Mrs Christine Elizabeth CS 802 Jefferson av. Tel Had. 3082.
Mather, Edwin C. CS 1609 Dallas av. Tel Pres. 4634.
Myers, Mrs Jennie May CS 3819 Main st. Tel Had. 4125 X.
Oliver, Mrs Emma E. CS 302 McIlhenny av. Tel Had. 2741.
Runge, Miss Julia CS 3, 1310 San Jacinto st. Tel Preston 5730.
Schram, Mrs Maud B. CS Chateau, 315 Drew av. Tel Had. 1886.
Tips, Mrs Mary Kern CS 4421 Rusk av. Tel Preston 731.
Wood, Mrs Estelle P. CS 309 Beatty blg. Tel Preston 962.
Wood, Mrs Gertrude G. CS 1112 Sul Ross av. Tel Had. 6449.
Wood, Robert A. CS 309 West blg. Tel Preston 962.
Yeager, Mrs Alma Flato CS Mon Wed Fri 1215 Jackson blv. Tel Had. 3510.

LAMPASAS—Alexander, Miss May CS. Tel 201.

LUFKIN—Jennings, Mrs Genevieve G. CS Bonner hotel.

MARSHALL—Jemison, Mrs Semiramis L. CS 117 Frazier st.

PALESTINE—Sterne, Mrs Cornelia CS 202 Houston st.

PARIS—Connor, Mrs Nellie G. CS 175 N 18th st. Tel 1255.

PORT ARTHUR—Dilworth, Mrs Rosa CS postal address P O Box 226.
Stump, Mrs Nora Gertrude CS 1947 Procter st. Tel 128.

SAN ANTONIO—Bayley, Mrs Bertha Alice CS 404 Warren st. Tel Cr. 7338.
Beckmeyer, Mrs Laura CS 9-4 319 Mason st. Tel Tr. 208.
Cameron, Mrs M. Bird CS Mon Wed Fri 715 Russell blg. Tel Cr. 6158. Res 205 Elmhurst av. Tel Tr. 4149.
Combs, Mrs Willie R. CSB (teacher) 10-12, 2-4 411 Gibbs blg. Tel T. 7020. Res 732 Patterson av. Tel C. 4151.
Eubank, Mrs Alene Mary CS 2-5. 701 Avenue E. Tel Tr. 5171.
Franz, Miss Annie E. CS 319 North st. Tel C. 2529.
Hachenberger, Mrs Jessie Cochran CS 10-3 215 Lavaca st. Tel Tr. 2673.
Heilig, Mrs Emma E. CS 1-5 710 Maverick blg. Tel Tr. 6856. Res 823 Camden st. Tel Tr. 2462.
Hicks, Mrs Fannie M. CS 10-5 929 N Flores st. Tel Crockett 8171.
Johnstone, Mrs Kittie Cochran CS 1030 Fulton st. Tel Woodlawn 483.
Kemp, Mrs Eliza Ann CS 219 Wilkins av. Tel Mis. 167.
McCloud, Earl CS 9-1 710 Maverick blg. Tel Tr. 6856. Res 823 Camden st. Tel Cr. 7417.
McCloud, Mrs Gladys Heilig CS 823 Camden st. Tel Cr. 7417.
O'Brien, Miss Juanita CS 312 5th st. Tel Cr. 1373.
Pardue, Mrs Lucile L. CS See Long Beach, Cal.
Pardue, William M. CS See Long Beach, Cal.
Ranns, Mrs Jessie CS 10-3 114 E Locust st. Tel Cr. 9024.
Rupley, Mrs Anna Boyd CS 1114 W Russell pl. Tel Tr. 286.
Shiner, Mrs Irene B. CS 1135 W French pl. Tel Crockett 7037.
Smith, Mrs Lutie Harper CS Tues Thurs Sat 715 Russell blg. Tels Cr. 6158; res Cr. 6511.
Speer, Mrs Flo CS 312 5th st. Tel Cr. 1373.
Strohm, Mrs Lee A. CS 865 Estes av. Tel C. 7086.
Warner, Mrs Beulah Sandford CSB 1011 W Summit av. Tel Woodlawn 196.
Wemple, Mrs Alice M. CS El Dorado hotel. Tels Mission 4560 and 734.
Wheeler, Mrs Rebecca C. CS 9-12 117 Weymouth st. Tel Woodlawn 2892.
Williams, Mrs Ida B. CS 10-5 108 Queen Anne court. Tel Travis 3546.
SHERMAN—Oliver, Mrs Lillie A. CS 1322 Luckett av. Tel 1259.
TEMPLE—Stitt, Mrs Kate Oberst CS 4 S 8th st. Tel 379.
TERRELL—Symmonds, Mrs Mary P. CS 201 Lawrence av. Tel 321.
TYLER—Meier, Mrs Louise A. CS 825 S Fannie av.
UVALDE—Smith, Miss Elizabeth Emma CS. Tel S. W. 146.
VICKERY—Schneider, Mrs Bessie B. CS P O Box 45.
WACO—Denn, Mrs Emma K. CS 1212 Washington av. Tel 1486.
Hamilton, Mrs Sue M. CS 1724 Washington st. Tel 1787.
MacDonald, Mrs Leola South CS 9-3 2723 Bosque blv. Tel 2465.
Nott, Mrs Clara M. CS 2406 Ethel av. Tel 3706.
Nott, William Weaver CS 10-1; 3-5 except Sat 314 1st State bnk blg. Tel 1899.
Proctor, Mrs Dona CS 603 N 17th st. Tel 1883.
Snellings, Mrs Luna Hall CS 1212 Columbus av. Tel 3150.
Trice, Mrs Lillian C. CS 1007 Austin av. Tel 2256.
Wingo, Mrs Sabra C. CS 1410 N 11th st. Tel 1956.
WEATHERFORD—McGrattan, Miss Sarah CS 609 N Main st. Tel 34.
WICHITA FALLS—Cox, George H. CS 1507 Monroe st. Tel 4450.
Ellis, Mrs Elizabeth CS 2904 9th st. Tel 3718.
Farmer, Mrs Margaret M. CS 2309 8th st. Tel 7221.

UTAH

AMERICAN FORK—Pierson, Mrs Medora Belle CS 241 W Main st. Tel 69.
MILFORD—McKeon, Mrs Mary A.
Smithson, Miss M. Catherine CS.
OGDEN—Billings, Mrs Mary E. CS 2733 Grant av.
Woods, Mrs Bertha B. CS 9-1 668 24th st. Tel 1415.
PROVO—Craig, Mrs Anna K. CS 193 E 1st U st. Tel 634.
SALT LAKE CITY—Barnes, Mrs Liley G. CS 728 E 2d South st. Tel Hy. 786.
Brodbeck, Mrs Cora K. CS 1122 E 8th South st. Tel Hy. 5323 J.
Brown, Mrs Carrie L. CS 276 E Broadway. Tel Was. 5025.
Cady, Mrs Anna Davis CS 1-4 172 K st. Tel Was. 6484.
Carey, Mrs Mary Elizabeth CS The Maryland, 839 E So Temple st. Tel Was. 5041.
Doherty, Mrs Lovina CS 310 S 3d East st. Tel Was. 7367.
Eykelboom, Mrs Anne CS 608 Utah Sav and Trust blg. Tel Was. 7266.
Farnsworth, Mrs Abbie Wheeler CS 1114 E 7th South st. Tel Hy. 1422.
Grant, Mrs Drusilla S. CS 310 3d East st. Tel Was. 6944.
Harlan, Mrs C. Harriet CS 806 Belvedere apt. Tel Was. 9447.
Morgan, Mrs Alice H. CS 627 5th East. Tel Hyland 3684.
Raybould, Mrs Lucy A. CS 2-4 except Sat 528 S W Temple st. Tel Was. 7409.
Ross, Mrs Edith A. CS 10-1 825 3d av. Tel Was. 8169.
Sims, Mrs J. Violet CS 501 The Covey, 239 E So Temple st. Tel Was. 7062.
Snedaker, Mrs Georgia W. CS 703 11th East st. Tel Hy. 1123.
Tyler, Mrs Ione CS Tues Fri mornings 802 McIntyre blg. Tel Was. 6014. Res 301 2d av. Tel Was. 5306.
Tyler, Warwick A. CSB (teacher) 2-5 except Sat 802 McIntyre blg. Tel Was. 6014. Res 301 2d av. Tel Was. 5306.
Van Cott, Mrs Ella Q. CS 712 Belvedere apts.

VERMONT

BENNINGTON—Quinby, Mrs Georgiana S. CS Pownal rd. Tel 178-6.
BRATTLEBORO—Boone, Miss Theodosia L. CS Barber blg. Tel 650.
Gilman, Mrs Lucy A. CS 38 Putney rd.
BURLINGTON—Valier, Miss Edna M. CS Walker blk. Tel 461 J.
MONTPELIER—Robie, Mrs Mary Abbie CS 12 E State st. Tel 924 W.
Walker, Mrs Rose F. CSB (teacher) 2-5 Mon Fri Sat 101 State st.
RUTLAND—Prowse, Mrs Maude Primm CS 11 Engrem av. Tel 1216 W.
Ross, Mrs Helen S. B. CSB (teacher) 88 Church st. Tel 151.
ST JOHNSBURY—Moore, Mrs Ida Fuller CS 4 Spring st.
SPRINGFIELD—Morse, Mrs Susie Holmes CS 10-2 62 Clinton st. Tel 205 W.

VIRGINIA

ARLINGTON—Peck, Mrs Dora Hazard CS Fort Berry. Tel Clarendon 828 F 32.
CHARLOTTESVILLE—Jacob, Miss Elizabeth CS Nat bnk blg. Tel 1292.
Moore, Mrs Cornelia CS Haden apts. Tel 1147.
CRADOCK—Searles, Mrs Minnie J. CS 52 Aylwin rd.
GATE CITY—Alley, Mrs Callie Q. CS RFD 2, Box 68.
GREENWOOD—Vandenberg, Mrs Elizabeth J. CS 1-4. Tel.
LYNCHBURG—Knighton, Alphonso CS 415 Lynch blg. Mail Box 609.
Langhorne, Miss Mollie C. CS 1402 Church st. Tel 817.
NEWPORT NEWS—Capron, Mrs Elsie R. CS 125 27th st. Tel 1091.
Mallett, Mrs Myrtle Whisler CS 111 26th st. Tel 1148.
Weiser, Miss Minerva CS 1-5.30 504 Law blg. Tel 256. Res tel Hampton 866 J. Cable Weiser.
NORFOLK—Borum, Mrs Lula CS 524 Mowbray arch. Tel 36921.
Dodamead, Mrs Helen A. CS 817 W Redgate av. Tel 32718.
Thurston, Mrs Fannie S. CS 344 W Bute st. Tel 24535.
Way, Miss Mary CS The Merrimac. Tel 26810.
Williams, Mrs Frances R. CS 5 Mercer apt, 738 Armstead Br. rd. Tel 27361.
Williams, Miss Hattie P. CS 11-4 317 Law blg. Tel 26869.
RICHMOND—Adkins, Miss Maria L. CS 10-12 505 E Grace st. Tel Mad. 6878. Res The Shenendoah. Tel Blv. 158.
Hodges, Miss Alice B. CS 1 N blv.
Libby, Mrs Mabelle CS The Shenandoah. Tel Blv. 6218.
Roeber, Mrs Jane Gano CS 2120 Lakeview av. Tel Blv. 3314.
Sanders, Mrs Mamie Redd CS 1819 Hanover av. Tel Blv. 2554 W.
Younger, Mrs Helen L. CS 1101 Grove av. Tel Blv. 615.
ROANOKE—Avery, Mrs Minnie S. CS 206 Virginia av, Va. Heights. Tel 874.
Miller, Mrs Julia F. CS 602 16th st, NW. Tel 2571 M.
Mitchell, Mrs Fannie E. CS 629 Elm av, SW. Tel 1292.
Scogin, Miss Frances Virginia CS Parkview apts, Jefferson and Mountain avs. Tel 4132.

WASHINGTON

ABERDEEN—Ekstrand, Mrs Mary CS 1903 Olympic st. Tel 1042. Mail P. O. Box 296.
Harris, Mrs M. Elizabeth CS postal address 102 Lafayette apts.
Israel, Mrs Martha E. CS 905 W Heron st. Tel 639.
Rosner, Mrs Nellie CS 10-5 107 Lafayette apts. Tel 713.
Thomas, Mrs Minta M. CS 1-4 312 No F st. Tel 680.
ANACORTES—Worth, Mrs Genevieve H. CS 9-5 except Sat 1316 8th st. Tel 2664.
AUBURN—McKenzie, Mrs Carrie S. CS 229 2d st, NE. Tel 68 J.
BELLEVUE—Mann, Mrs F. Nettie CS. Tel Lake 122 W.
BELLINGHAM—Boucher, Mrs Carrie CS 1010 High st. Tel 1249.
Caswell, Albert E. CS 109 N Commercial st. Tel 769.
Caswell, Mrs Estella CS 109 N Commercial st. Tel 769.
Ludwig, Mrs Myrl H. CS 1-4 Tues Fri 22 Clover blk. Tels 278; res Black 451.
Selby, Mrs Elsie O. CS 408 Sunset blg. Tels 3680; res 1093.
BLAINE—Prendergast, Mrs Margaret J. CS 2-5 Blaine hotel. Tel 564.
BREMERTON—Wurdeman, Mrs Martha J. CS 1520 Naval av.
CASHMERE—Larson, Mrs Minnie Adler CS 9-2. Tel 1037.
CENTRALIA—Colburn, Mrs Eva T. CS 10-4 623 E st. Tel 290.
CHEHALIS—Shirley, Mrs Nellie Joy CS 10-4 Security blg. Tels 42; 379 R.
COLVILLE—Bronson, Mrs Mary C. CS 1-4 S Cedar st. Tel 583.
ELLENSBURG—Beatty, Mrs Susie A. CS.
EVERETT—Cowan, Mrs Anna M. CS 1232 Grand av.
Meyer, Mrs Bertha N. CS 1611 33d st. Tel Main 244.
Proctor, Mrs Alice E. CS 1-4.30 418 Colby blg. Tels Main 215; res Red 1143.
Sheridan, Mrs Nettie Pendleton CSB (teacher) 1-4.30 Colby blg. Tel Main 256.
Waddell, Robert CS 1131 Colby av.
Williams, Miss Grace L. CS 318 Hodges blg. Tel Main 845.
KIRKLAND—Neely, Mrs Florence Lilian CS Portland av and Bold st. Tel Black 894.
LONGVIEW—Dobbs, Mrs Carrie D. CS Box 211.
MOUNT VERNON—Barringer, Mrs Estella CS 914 Cleveland av. Tel 2051.
NORDLAND—Stevens, Mrs Ida A. R. CS.
OLYMPIA—Moor, Ira B. CS 9-1 Tel.
PATEROS—Wright, Miss Mary Louise CS. Tel Unity Orchard.
PORT ANGELES—Appleton, Mrs Minnie M. CS 10-3 308 Front st. Tel 183.
Hatch, Mrs Alfa CS 11th and Laurel sts.
Walters, Mrs Josephine Quinton CS postal address 20 Aldwell blg.

PROSSER—Sloppy, Mrs Estelle CS. Tel 522.

PUYALLUP—Bidwell, Mrs Melissa CS 1428 S Meridian st. Tel Red 1042.

RICHMOND HIGHLANDS—Shackford, Mrs May Roe CS.

SEATTLE—Alexander, Mrs Edith S. CSB (teacher) 10-4 except Tues Sat 1263 Empire blg. Tel Ell. 3493. Res Sherwood apts. Tel Ell. 4317. Cable Edisalex.
Anderson, Mrs Ida M. CS 10-1 Cedar Crest, Loyal Heights. Tel Sun. 0272.
Angel, Clinton I. CS 2014 4th av. Tel M. 3989.
Angus, William CS 11-4.30 3006 Arcade blg. Tels Main 1961; res Cap. 1119.
Armstrong, Allen H. CSB (teacher) 10.30-4 924 Joshua Green blg. Tel Ell. 6762.
Armstrong, Mrs Harriett Morton CS 924 Joshua Green blg. Tel Ell. 6762.
Ashenfelter, Mrs Lida M. CS 4711 6th av, NE.
Baker, Mrs Frances C. CS 1703 12th av. Tel.
Baker, Mrs Mabel CS 4307 Meridian av. Tel Mel. 0195.
Black, Miss Pearl E. CS 563 Empire blg.
Brierly, Mrs Mary L. CS 1067 Empire blg.
Brown, Mrs Nina I. CS 520 Haight blg. Tels Main 4567; res Glen. 1686 R 1.
Brownlee, Mrs Mary V. CS 3520 Meridian av. Tel Mel. 6079.
Brueggerhoff, Mrs Ada CS 12-5 824 Leary blg. Tels Main 4164; res Ken. 408.
Chezum, Mrs Frances G. CS 11-3.30 1059 Empire blg. Tel Main 4346.
Clark, Mrs Myrtle P. CS 112 N 78th st. Tel Sunset 5124.
Colby, Charles Warren CS 967 Empire blg.
Colby, Mrs Emma G. CS 10-4 967 Empire blg. Tels Elliott 4306; res East 4492.
Cole, Mrs Jean K. CS 817 Joshua Green blg. Tel Main 7360.
Corcoran, Mrs Mary E. CS The Moore hotel. Tel Main 1861.
Craven, Edwin W. CS 1267 Empire blg. Tel Main 3780.
Crittenden, Mrs E. Florence CS Beverly court, 419 Queen Anne av. Tel Gar. 4686.
Crum, Mrs Frances CS 10-4 618 Haight blg. Tel Main 7550.
Dale, Mrs Ethyl Young CS 10-5 314 Haight blg. Tel Ell. 1972. Res 1063 Ewing st. Tel Mel. 0515.
Deamer, Miss Eugenia H. CS 705 Haight blg.
Derr, Mrs Minnie Celia CS 1-4 Tues Thurs 865 Empire blg. Tel Main 2084.
Doheny, Mrs Charlotte M. CS 712 Eitel blg.
Downing, Mrs Blanche CS 12-4 except Tues 2068 23d av, N.
Drake, Lewis M. CS 860 Empire blg. Tel Main 2659.
Ehrlichman, Mrs Antonetta CS 1635 Queen Anne av. Tel Gar. 1630.
Espe, Mrs Minnie E. CS Snowdon apts, 106 Bellevue av, N. Tel Cap. 4402.
Fay, Mrs Ella P. CS 10-3 Haight blg. Tel Main 2420.
Foster, Mrs Florence K. CS 10-4 616 Haight blg. Tel Main 3475.
FuSon, Miss Josephine C. CS 313 10th av, N.
Goinges, Mrs Letta CS 6908 28th av, NW. Tel Sunset 2347.
Griffith, Mrs Rubena V. CS 708 W Prospect st. Tel Gar. 1369.
Guercio, Mrs Bessie Inez CS Mon Wed Thurs Sat 1264 Empire blg. Tels Main 5458; res East 8499.
Gunnison, Mrs Lena Cobb CS 11-4 866 Empire blg. Tel Ell. 0309. Res Sorrento hotel. Tel Main 2761.
Guthrie, Miss Anna Lorraine CS Moore hotel. Tel Main 7400.
Harvey, Mrs Nellie Fay CS 2-5 except Sat 621 W Galer st. Tel Gar. 1337.
Haskell, Mrs Rose D. CS 722 Haight blg. Tel Main 0789.
Haviland, Byron B. CS 1051 Empire blg. Tel Main 7618.
Hawkins, Mrs Emma Agusta CS 617 Minor av. Tel Main 4349.
Hawley, Mrs Adela S. CS Calhoun hotel. Tel Main 7525.
Hensley, Mrs R. Ella CS 11-5 University State bnk blg. Tel Ken. 0118.
Higginson, Mrs Effie M. CS 605 Haight blg. Tels Main 6112; res West 4351.
Holman, Mrs Fannie Robinson CS 862 Empire blg. Tels Main 5041; res Main 7400.
Hoyt, Mrs Florence A. CS 11-4 715 Joshua Green blg. Tel Main 5424.
Jackson, Mrs Bessie CS 11-5 543 The Windsor apts.
Jackson, Mrs Mathilda J. CS 11-3 except Sat 604 Sheridan apts. Tel Ell. 4152.
Jaquith, Mrs Minnie T. CS 563 Empire blg.
Johnson, Mrs Anna CS 4616 Bennett st. Tel Ranier 0314.
Kinnane, Mrs Margaret B. CS Empire blg. Tel Main 2084.
Kinney, Mrs Lula G. Heinz CS 1064 Empire blg. Tel Main 1585.
Knight, Mrs Olivette T. CS Moore hotel. Tel Main 7400.
Labisky, Mrs Elizabeth H. CS 10-2 408 Haight blg. Tel Ell. 4978.
Lee, Mrs Eunice H. CS 867 Empire blg. Tel Main 2752.
Leverich, Mrs Lottie A. CS 605 Haight blg. Tel Main 6112.
Leyman, Mrs Margaret D. CS 1712 46th st, SW. Tel West 2380.
Madson, Mrs Mary E. CS 551 Empire blg.
Martin, Mrs Frances J. CS 202 Virginian apts. Tel Ell. 6019.
McCarty, Mrs Alice S. CS 6302 22d av, NW. Tel Sunset 0155.
McIntyre, Miss Mae CS apt 406, The Fleming. Tel Ell. 6022.
Metzner, Mrs Elva E. CS 818 Joshua Green blg. Tel Main 6126.
Middleton, Mrs Emma C. CS 503 N 61st st. Tel Sun. 1969.
Moodie, William Leslie CS 1063 Empire blg. Tels Ell. 3962; res Bea. 1623.
Moore, Miss Mabel M. CS Moore hotel. Tel M. 7400.
Morse, Mrs Nettie E. CS 951 Empire blg. Tels Main 1217; res East 6969.
Munn, Mrs Mary A. CS 114 Harvard av, N.
Parker, Miss Ellen M. CS 10-4 958 Empire blg. Tels Main 6251; res Ken. 5960.
Paul, Mrs Christine CS 1264 Empire blg.
Pearsall, Mrs Marion C. CS Madison hotel. Tel.
Platt, Mrs Alice M. CS 10-4 303 Haight blg. Tel M. 5732.
Playter, John E. CSB (teacher) 9-5 863 Empire blg. Tel Main 5041. Res 724 Moore hotel. Tel Main 7400.
Playter, Mrs Nellie G. CS 10-4 863 Empire blg. Tel Main 5041.
Poole, Mrs Austa L. CS 10-4 3025 Arcade blg. Tel Ell. 6951. Res Haller Lake. Tel Ken. 4894.
Priest, Mrs Willa Trent CS 1305 E 41st st. Tel Mel. 2881.
Reilly, Mrs Ida CS 10-5 851 Empire blg. Tel Main 2726.
Ridgway, Mrs Anna C. CS 10-4 526 Haight blg. Tel Main 4061.
Ross, Mrs Gertrude CS Seahurst pk. Tel Glen. 1594 J-3.
Sargent, Mrs Rea D. CS 861 Empire blg. Tel Main 3350.
Sauer, Mrs Anna M. CS 129 Warren av. Tel Gar. 1384.
Scott, Mrs Irene CS 10-3 except Sat 1949 5th av, W. Tel Gar. 6651.
Sergeant, Mrs Genevieve CS 705 Haight blg.
Sheets, Mrs M. Blanche CS 712 Eitel blg.
Sheldon, Mrs Abbie J. CS 1-4 1065 Empire blg. Tel Main 2374.
Sheldon, William K. CSB (teacher) Empire blg. Tel.
Shockey, Mrs Laura B. CS 1.30-5 720 Haight blg. Tel Main 2608. Res 419 Queen Anne av. Tel Gar. 5828.
Shriver, Miss Anna CS 606 McKelvey apts. Tel Ell. 0684.
Sims, Mrs Ethel May CS 1601 Grand av. Tel East 3626.
Slater, Miss Mary CS Empire blg. Tels M. 6382; W. 4429.
Startzman, Miss Mary M. CS 10-2 414 Yale av, N. Tel Cap. 3584.
Stevens, Mrs Jennie M. CS 825 Leary blg. Tels Main 0017; res Gar. 2820.
Terry, Miss Roberta Lee CS Empire blg.
Thomas, Miss Anne H. CS 1215 Columbia st. Tel Main 3741.
Tuerke, Mrs Marie E. CS 11-4 762 Empire blg. Tel Main 3904.
Upper, Mrs Augusta CS 9-4.30 722 Madison st. Tel Main 3572.
Walker, Mrs Margaret Mason CS 621 Joshua Green blg. Tels.
Walker, Mrs Cora A. CS 422 Haight blg.
Walker, Samuel Ellery CS 422 Haight blg.
Wilson, Mrs Gertrude CS 10-5 1151 Empire blg. Tel Main 3753. Res Moore hotel.
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